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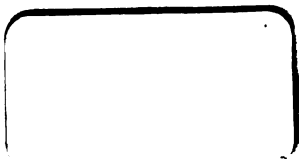


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TRANSLATED FROM THE GERMAN

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—

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II.
SYNTAX.

VOL. II.

B

S Y N T A X.

Of the Article.

THE Article serves to signify, that the noun with which 262.
it stands, indicates either a determinate object amongst
several, which are comprehended under the same idea, or
the whole species. The use of it, however, is very
different in the old Greek Poets, and the Attic writers;
the latter use it whenever the noun, not being quite
indeterminate, signifies some one member of a class; also
what particular member it may be (thus, where in Eng-
lish the indefinite article *a*, *an* cannot be used); Homer,
however, Hesiod, and other old Poets, for the most part,
use it only in the sense of the demonstrative pronoun,
this, even without the addition of a noun, e. g. *Il.* α', 12.
ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν, 'this person', viz. *Χρύσης*.
v. 20. τὰ δ' ἄποινα δέχεσθαι, 'this ransom' (while he points
to it) v. 29. τὴν δ' ἐγὼ οὐ λύσω for ταύτην. This dis-
tinction is most clearly shewn in practice, by comparing
the passage in Homer *Il.* α', 12—43. with the relation
of the same circumstance in Plato *Republ.* III, p. 275.
sq. *Bip.* In these Poets the article in the rule is never
used in *proper names*".

Obs. There are, however, several passages where the article
is put according to the Attic idiom; even in those poets, in

▪ Plutarch. Qu. Platon. T. x, p. 99. ed. R. Reiz. de accent. inclin.
p. 5 sq. Heyne ad *Il.* α', 11.

proper names, where it appears to signify a designation, e. g. *Il. α'*, 11. τὸν Χρῦσσην ἡτίμησ' ἀρητῆρα. *λ'*, 659. *π'*, 25. ὁ Τυδεΐδης κρατερός Διομήδης. *Od. λ'*, 518. τὸν Τηλεφίδην — ἦρ' Εὐρύπυλον (unless, in this passage, it means that renowned son of T.) *ω'*, 103. τὸν ἀγακλυτὸν Ἀμφιμέδοντα. *Hesiod. Th. 734. ὁ Βριάρεως μεγάλθυμος.* The following passages *Il. ο'*, 74. τὸ Πηλεΐδαο ἐέλωρ, *ρ'*, 122. ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἑκτωρ, *ib. 127. τὸν δὲ νέκυν δοίη.* 695. τῷ δέ οἱ ὅσσε δακρυόφι πλησθεν. 698. τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἐταίρῳ. *φ'*, 317. τὰ τεύχεα καλά, approach very nearly to the Attic idiom². With these, however, we must not class those passages where Homer, as it were, prepares us for a proper name, by means of the article, and the two are separated by one or more words, e. g. *Il. α'*, 409. αἱ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι, τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς. Compare *ib. 472 sq. Il. δ'*, 20. αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη. *Hesiod. Theog. 632. μάρναντο — Οἱ μὲν ἀφ' ὑψηλῆς Ὀθρύος Τιτῆνες ἀγανοί, οἱ δ' ἄρ' ἀπ' Οὐλύμποιο θεοί, δωτῆρες εἶων.* For in these passages the article is put for the *demonstrative pronoun*, and the proper name following is put in apposition, as a more exact designation of the pronoun, 'they, however (that is the Greeks) to draw them to the sea', &c.

263. The Attics, on the other hand, put the article in all cases, where an object entirely indefinite is not to be expressed. It stands, therefore, even with *proper names*, although the tragic Poets commonly (not always) omit it³. If the discourse be upon an object which is entirely indefinite, where modern languages use the indefinite article *a*, *an*, the Greeks, since they have no such article, generally either omit the article, e. g. *Herod. vii. 37. ἵππος ἔτεκε λαγόν*, 'a horse brought forth a hare', or add to the noun the pronoun *τις*, in the sense of 'a certain', in order to indicate the indefiniteness

² Reiz. et Wolf. l. c. and p. 74.

³ Valck. ad Phœn. p. 50. a. Porson. ad Eurip. Ph. 145.

more clearly, e. g. γυνή τις εἶχεν ὄρνιν, 'a certain woman had a hen'. Thus ἀγαθόν is, 'a good, any good thing', τὸ ἀγαθόν, τἀγαθόν, 'good, by itself', *honestum*. *Lucian. D. Mort.* XIII. 5. ἐπαινῶν ἄρτι μὲν ἐς τὸ κάλλος, ὡς καὶ τοῦτο μέρος ὃν τἀγαθοῦ (of good, absolutely), ἄρτι δ' ἐς τὰς πράξεις καὶ τὸν πλοῦτον· καὶ γὰρ αὐ καὶ τοῦτ' ἀγαθὸν ἡγεῖται εἶναι. τὸ καλὸν and καλόν *Plat. Hipp. maj.* p. 18. sqq. In English, however, the indefinite article is often used, although the noun of the proposition expresses a definite person or object; in this case also the article is put in Greek, e. g. 'he is a wise man'; σοφὸς γὰρ ὁ ἀνὴρ *Plato Republ.* 1, p. 156. of Simonides. *Id. Phædr.* p. 364. σοφὸς γὰρ ὁ ἀνὴρ, of Evenus, according to the emendation of Heindorf^b.

Obs. The remark must be taken with this limitation, that the article is put with the subject of the proposition^c, and is omitted in the predicate, when both the subject and predicate are substantives. This takes place when the subject of the proposition is to be designated as something determinate, and the predicate substantive merely shews that the subject belongs generally to the class indicated by the predicate, e. g. *Aristoph. Thesm.* 733. ἀσκὸς ἐγένεθ' ἡ κόρη, 'the (definite) maiden became a wine-skin'; and as this is mostly the case in such a combination, this remark also generally holds good. But if the subject is a general idea, which is used as such, it does not require an article with it, e. g. in the proposition of Protagoras, πάντων χρημάτων μέτρον ἄνθρωπος, 'man (generally, no definite person) is the measure of every thing'. (*Xen. Econ.* 6, 8. ἐδοκίμασαμεν ἀνδρὶ καλῷ τε καὶ αἰσθητῷ ἐργασίαν εἶναι καὶ ἐπίστημην κρατίστην γεωργίαν, 'agriculture is the best occupation and science', is doubtful) *Isocr. ad Demon.* p. 8. Β. καλὸς θησαυρὸς παρ'

^a Brunck. ad *Aristoph. Plut.* 985. Fisch. 1, p. 321.

^b Brunck. ad *Soph. Œd. Col.* 1486. Heind. ad *Plat. Phædr.* p. 316.

^c Valck. ad *Herod.* p. 85, 66. 451, 7. Fisch. 1, p. 319 sq.

ἀνδρὶ σπονδαίῳ χάρις ὀφειλομένη. *Nicocl. p. 28. A. λόγος ἀληθῆς καὶ νόμιμος καὶ δίκαιος ψυχῆς ἀγαθῆς καὶ πιστῆς εἶδω-
λόν ἐστι.* In other cases, if the predicate be a definite object, of which it is affirmed that it belongs to the general idea in the subject, then the predicate has the article, e. g. *Philem. ap. Stob. Floril. Grot. p. 211. εἰρήνη ἐστὶ τὰγαθόν*, 'peace (generally, no particular or definite peace) is the abstract good'. *Lucian. D. Mort. XVII, 1. τοῦτ' αὐτὸ ἡ κόλασις ἐστίν*, 'this is just the punishment, of which we speak'. *XVIII, 1. τουντὶ τὸ κρανίον ἡ Ἑλένη ἐστίν*, 'this skull is the Helen whom thou seekest'.

264. According to this definition the article is also put, where in English it is never found :

1. With the *demonstrative pronouns* οὗτος, ὅδε, ἐκεῖνος, in order to express the designation more strongly. *Herod. vi, 45. οὐ γὰρ δὴ πρότερον ἀπανεστή ἐκ τῶν χωρέων τούτων Μαρδόνιος, πρὶν ἢ σφῶας ὑποχειρίους ἐποιήσατο.* Yet here the article is often omitted, when the speaker points out an object or person actually present, or considered as present, as in οὗτος ἀνὴρ, which frequently occurs^d.

2. With *πᾶς, πᾶσα, πᾶν*, when this adjective stands with a noun, which would otherwise be taken in a definite sense. *πάντες οἱ ἄνθρωποι* are all the men designated or otherwise defined, *πάντες ἄνθρωποι*, all men generally^e.

3. With the *pronouns possess.* ἐμός, σός, ἡμέτερος, &c. when the substantive is defined, e. g. *ὁ σὸς υἱός*, 'thy son', but *υἱός σου*, 'a son of thine', one of several. In the same manner the article is omitted, when a still nearer

^d Brunck. ad Arist. Eccl. 367. Wolf. ad Demosth. Leptin. p. 263. Fisch. i, p. 322 sq. The contrary is asserted by Dawes Misc. Cr. p. 301.

^e Valck. ad Herod. p. 537, 35. Fisch. i, p. 322.

definition follows, e. g. *Æsch. Prom.* 627. σὸν ἔργον, ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν, where σὸν ἔργον constitutes the predicate, and the nearer definition lies in what word follows. *Soph. Phil.* 15. *Plato Soph.* p. 294. σὸν ἔργον δὴ φράζειν, περὶ οὗ τ' ἐστὶ καὶ ὅτου. But not if the nearer definition is included in the substantive ἔργον, νῦν ἡμέτερον τὸ ἔργον *Herod.* v, 1. In *Plato Euthyd.* p. 13. τὰ δὴ μετὰ ταῦτα, ὧς Κρίτων, πῶς ἂν καλῶς σοι διηγησάμην; οὐ γὰρ σμικρὸν τὸ ἔργον, δύνασθαι ἀναλαβεῖν διεξιόντα σοφίαν ἀμήχανον ὄσσην, the words δύνασθαι, &c. are an illustration (ἐπεξήγησις) of that to which τὸ ἔργον refers, namely, τὸ καλῶς διηγήσασθαι τὰ μετὰ ταῦτα.

4. With the *interrogative pronouns* ποῖος, τίς, but only with reference to something preceding, the fuller definition of which the question is to produce. *Eur. Ph.* 718. ἃ δ' ἐμπόδων μάλιστα, ταῦθ' ἤκω φράσω. 'ΕΤ. τὰ ποῖα ταῦτα; *Æsch. Prom.* 248. θύητους ἔπανσα μὴ προδέρκεσθαι κόρον. ΧΟΡ. τὸ ποῖον εὐρὼν τῆσδε φάρμακον νόσον; *Aristoph. Pac.* 696. εὐδαιμονεῖ· πάσχει δὲ θαυμαστόν. 'ΕΡΜ. τὸ τί; ἰψ. 693. οἷά μ' ἐκέλευσε ἀναπνεῦσθαί σου. ΤΡΥΓ. τὰ τί; where τὰ refers to the preceding οἷα'.

Ὁς. Those cases are different, where the question is not intended to produce a fuller definition of a thing mentioned previously to the question, but a new affirmation, and where in this case a substantive with the article, or a *demonstrative* pronoun follows the *interrogative* pronoun. These are abbreviated propositions, e. g. *Herod.* i, 86. καὶ τὸν Κῦρον ἀκούσαντα, κελεῦσαι τοὺς ἐρμηνέας ἐπείρεσθαι τὸν Κροῖσον, τίνα τοῦτον ἐπικαλείτο, for τίς οὗτος εἶη, ὃν ἐπικαλ. *Plat. Protag.* p. 129. ἀλλὰ τί μοι δοκεῖ ἐν αὐτῷ διάφορον εἶναι. ἀλλὰ τί τοῦτο διαφέρει; for τί τοῦτ' ἐστὶ, (καθ') ὃ διαφ. *Lucian.*

¹ Fisch. i, p. 340 sq. Herm. ad Vig. p. 704, 25 sq.

D.D. II. in. τί ταῦτα, ὦ Σελήνη, φασὶ ποιῶν σε; *D. Mort.* 9, 4. τίνα τὸν κληρονόμον εἶχον, for τίς ἐστὶν ὃν εἶχον.

5. Sometimes with ἕκαστος. *Thuc.* v, 49, κατὰ τὸν ὀπλίτην ἕκαστον. VI, 63. κατὰ τὴν ἡμέραν ἐκάστην. *Plat. Epist.* 8. p. 163. ἀφ' ἐκάστης τῆς ἀρχῆς. *Xenoph. Anab.* VII, 4, 11. καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας, especially in Isocrates, e. g. p. 163. B. 197. C. 307. B. &c.

6. With the pronoun δεῖνα, which hardly ever expresses an indefinite, but a definite person or thing⁵.

7. With τοιοῦτος, when it is not defined by any substantive added to it⁶.

265. The article is put especially, even where otherwise it would not be put, when it is to be expressed, that the substantive to which it belongs, has been already mentioned, or is something commonly known. *Herod.* VIII, 46. Χαλκιδέας τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι (νῆας) παρεχόμενοι. *ib.* 82. ἐξεπληροῦτο τὸ ναυτικὸν τοῖσι Ἑλλήσι ἐς τὰς ὀγδοήκοντα καὶ τριηκοσίας νῆας, with reference to c. 48. *Thuc.* I, 49. ἥ δὲ αὐτοὶ ἦσαν οἱ Κορίθιοι, ἐπὶ τῇ εὐνυμῇ, πολὺ ἐνίκων, τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν — — οὐ παρουσῶν, 'the twenty ships, of which mention was made previously', οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες — — ἐνέπρησαν τὰς σκηνάς. *Id.* VII, 43. Ἀθηναῖοι ἐς τὴν Σικελίαν ἐπεραιοῦντο — — τοξόταις τοῖς πᾶσιν ὀγδοήκοντα. *Lucian. D. Mort.* 4, 1. Ἀγκυραν ἐντεिलाμένω ἐκόμισα πέντε δραχμῶν. *XAP.* πολλοῦ λέγεις. *EPH.* νῆ τὸν Αἰδωνέα, τῶν πέντε ὠνησάμεν. Thus also in the pro-

⁵ Hoog. ad Vig. p. 23 b. Herm. ad Vig. p. 704, 24.

⁶ Schæfer meletem. in Dion. Hal. I. p. 32. 97, 43.

noun personal. *Plat. Lys. p. 212.* Δεῦρο δὴ, ἢ δ' ὅς, ἐνθ' ἡμῶν οὐ παραβάλλεις; ἄξιον μέντοι. Ποῖ, ἔφην ἐγώ, λέγεις; καὶ παρὰ τίνος τοὺς ὑμᾶς; *Id. Phileb. p. 227.* δεινὸν μὲν τοῖσιν προσδοκᾶν οὐδὲν δεῖ τὸν ἐμέ, ἐπεὶδὴ τοῦθ' οὕτως εἶπες, where the article in ἐμέ appears to refer to the preceding ἀλλ' εἰ δρᾶν τοῦθ' ἡμεῖς ἀδυνατοῦμεν, σοὶ δραστήον· ὑπέσχον γάρ. βουλευόν, δὴ, &c. 'I, who, as thou sayest, must do all this, can have no longer any fear'. Compare *Sophist. p. 245^b*. In the same manner, when in the form ὅστις ἐστί, *quisquis sit*, the preceding word is repeated, it is accompanied by the article. *Hom. H. in Merc. 276.* μήτε τιν' ἄλλον ὅπως βωῶν κλοπὸν ὑμετεράων, αἵτινες αἱ βόες εἰσὶ. *Eurip. Or. 412.* δουλεύομεν θεοῖς, ὅτι ποτ' εἰσὶν οἱ θεοί¹. The article here answers to the Latin pronoun *ille, iste*. In the same manner in the predicate *Plat. Apol. S. p. 42.* οὗτοι, ὧ ἄνδρες Ἀθηναῖοι, οἱ ταύτην τὴν φήμην κατασκεδάσαντες, οἱ δεινοὶ εἰσὶ μου κατήγοροι, *graves illi accusatores*.

In a similar manner the article often stands with a substantive, accompanied by an adjective, which substantive refers to something preceding, where, in English, the indefinite article is put. The construction is, as in the interrogative sentences, §. 264. Obs. *Eurip. Iphig. A. 305.* καλὸν γέ μοι τοῦννεδος ἐξωνείδισας, 'you cast against me a reproach which does me honour', for καλὸν τὸ ὄνειδος ἐστίν, ὃ μοι ἐξωνείδισας, with reference to the preceding, λίαν γε δεσπόταισι πιστὸς εἰ. *Lucian. D. Mort. 12, 3.* ὁ μὲν εἶρηκεν οὐκ ἀγεννή τὸν λόγον.

Sometimes the article seems to be put in an indefi- 266.

^b These passages are otherwise explained by Heind. ad *Plat. Phædr. p. 289.* where αὐτοῖς ἑαυτὸν seems more correct than τὸν ἑαυτόν.

¹ Porson. ad *Eurip. Or. l. c.*

nite sense; but for the most part, even in this case, a definite relation may be traced, though not in every point, yet with reference to the context. *Plato Rep.* i, p. 151. Ἀλλὰ τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ λαιδορομένῳ καὶ λέγοντι, ὅτι οὐ δι' αὐτόν, ἀλλὰ διὰ τὴν πόλιν εὐδοκμοῖ, ἀπεκρίνατο, ὅτι οὐτ' ἂν αὐτός, Σερίφιος ὢν, ὀνομαστός ἐγένετο, οὐτ' ἐκεῖνος, Ἀθηναῖος, where Cicero, *Cato. m.* 9. *Seriphio cuidam.* But the article is put, in this case, because it was a story well known in Athens; that celebrated Seriphian. Thus *Charmid.* p. 111. Κριτίας εἶπεν, ἐπὶ τοῦ καλοῦ λέγων παιδός, &c. 'of that beautiful boy'. *Phædr.* p. 282. ἀπαντήσας δὲ (Φαῖδρος) τῷ νοσοῦντι περὶ λόγων ἀκοήν, — ἦσθη, 'that passionate lover of orations', Socrates^k.

This takes place especially with the participle, when a person or thing only designated generally, is yet in some measure defined by the action which belongs to it, where, in Latin, *qui*, with the subjunct, is put, e. g. in the phrase εἰσὶν οἱ λέγοντες, *sunt, qui dicant*, e. g. *Xen. Anab.* vi, 5, 9. for which *Plat. Gorg.* p. 121. εἰσὶν οἱ λέγουσιν. *Demosth.* p. 18, 4. τὸ γὰρ τοὺς πολεμήσοντας Φιλίππῳ ἡγεγενῆσθαι, (*existisse, qui bellare velint*) — δαιμονία τινὶ καὶ θεῖα παντάπασιν ἔοικεν εὐεργεσίᾳ. particularly in the oblique cases: *Plato Menex.* p. 278. ἤκουσε γάρ, ἅπερ σὺ λέγεις, ὅτι μέλλοιεν Ἀθηναῖοι αἰρεῖσθαι τὸν ἐροῦντα, *qui orationem haberet*, 'one, who was to make an oration'. *Xenoph. Hist. Gr.* vii, 5, 24. μάλα γὰρ χαλεπὸν, εὐρεῖν τοὺς ἐθελήσοντας μένειν, ἐπειδὴν τινες φεύγοντας τῶν ἑαυτοῦ ὀρώσι, 'people who would be willing to remain'. *invenire, qui manere velint.* *Id. Anab.* ii, 4, 5.

^k Wolf. ad Reiz. de acc. incl. p. 76. Heind. ad Plat. Charm. p. 62. Buttman. Gr. Gr. §. 278. Obs. 2.

αὐτοῖς δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται, *nemo erit, qui nobis viam monstret.* Comp. *ib.* 22. *Isocr. ad Phil.* p. 104. C. ἐγὼ δὲ ὀρώ τόπον — — ποθοῦντα τὸν ἀξίως ἂν δυνηθέντα διαλεχθῆναι περὶ αὐτῶν. *Id. Areop.* p. 144. D. χαλεπώτερον ἢ ἐν ἐκείνοις τοῖς χρόνοις εὐρεῖν τοὺς βουλομένους ἄρχειν, ἢ νῦν τοὺς μηδὲν δεομένους. Comp. *Plat. Phædr.* l. c. *Rep.* VII, p. 148. *Lach.* p. 172¹.

Another case is, when, after verbs signifying 'to call', the predicate substantive is accompanied by the article, *Plat. Leg.* v, p. 211. ὁ δὲ καὶ ξυγκολάζων εἰς δύναμιν τοῖς ἄρχουσιν, ὁ μέγας ἀνὴρ ἐν πόλει καὶ τέλειος οὗτος ἀναγορευέσθω. *Xenoph. Cyrop.* III, 3, 4. ὁ δὲ Ἀρμένιος συμπροῦπεμπε καὶ οἱ ἄλλοι πάντες ἄνθρωποι, ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. *Id. Anab.* VI, 6, 7. οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. *Æschin. in Ctes.* p. 473. τὸν μόνον ἀδωροδόκητον ὀνομάζοντες τῇ πόλει. (See *Herod.* v, 70. *Thuc.* VII, 70.)

The article is not only put with substantives, but also 267. with adjectives, and participles by themselves, without a substantive, and with the infinitive; to all which it gives the sense of substantives:

1. With adjectives, οἱ θνητοί, 'the mortals', especially with the neuter in the sing. and plur. e. g. τὸ ὑπεργήρων, *senectus decrepita*, *Æschyl. Agam.* 79. τὸ πρόθυμον *Eur. Med.* 179. for ἡ προθυμία. τὸ εὐτυχές for ἡ εὐτυχία *Thuc.* II, 44. in whom the greatest number of instances of this idiom occur: I, 68. *Eur. Phæn.* 275. τὸ πιστόν for ἡ πίστις, 'the confidence', *Thuc. ib.* 69. τὸ ἀναισθητον for ἡ ἀναισθησία, 'carelessness', *ib.* 78. τὰ

¹ Wolf. Heind. Buttman. l. c. Fisch. I, p. 326.

διάφορα for ἡ διαφορά, 'the difference'. τὰ ἔνδεια *Eurip. Phæn.* 473. for ἡ δίκη. In like manner τὸ ὑμέτερον for ὑμεῖς. τὸ ἐμόν, τὰμά *Eur. Troad.* 355. for ἐγώ^m. In the same manner τὰ ἀναγκαῖα, 'the necessary things', and other expressions, which accord more nearly with English idioms. Similar to this is the union of the article with interrogatives, adjectives, and pronouns, τὸ τί, 'the substance'; τὸ ποῖον, 'the quality'; τὸ πόσον, 'the quantity'. *Aristot. Eth.* I, 6. *Plat. Epist.* VII, p. 133.

Adjectives in —ικός are used in the neuter, with the article, and without the substantive, in two different senses :

a. In the singular they express generally a whole. τὸ πολιτικόν *Herod.* VII, 103. 'the citizens', (πολίται), collectively considered as a body. τὸ Ἑλληνικόν *Thuc.* I, 1. τὸ Δωρικόν VII, 44. τὸ βαρβαρικόν *Plat. Menex.* p. 289. τὸ ἰππικόν, τὸ ὀπλιτικόν *id. Lach.* p. 187. τὸ ξυμμαχικόν *Aristoph. Eccl.* 193. Other adjectives also are thus used, as τὸ ἐναντίον, 'the enemy', *Thuc.* VII, 44. τὸ κοινόν, 'the commonwealth, the state'. τὸ ὑπήκοον, 'the subjects collectively'.

b. In the plural they signify any circumstance determinable by the context, in which the radical noun is concerned, or the history of a people, as τὰ Τρωϊκά *Thuc.* I, 3. 'the Trojan war', τὰ Ἑλληνικά, 'the Grecian history'.

On the other hand, substantives in —ική are mostly without the article^m.

268. *Obs.* In other cases, where the adjective retains its proper

^m Valck. ad *Herod.* p. 687, 52.

^m Schæfer. Melet. in *Dion. Halic.* I. p. 4 sq.

signification, or is put as a *substantive*, the article often changes its peculiar signification, as in ἄλλος, πολλός, αὐτός, &c. ἄλλοι means 'others', οἱ ἄλλοι, 'the others, the rest', in Homer, e. g. β', 674. κ', 408. ό', 67. although he uses ἄλλοι in the sense of *ceteri*, e. g. *Il.* ρ', 87^a; and in the sing. ἡ ἄλλη Ἑλλάς, 'the rest of Greece', *Thuc.* I, 77. *extr.* Πολλοί, 'many'; but οἱ πολλοί sometimes 'the greater number', and sometimes 'the multitude, the many', *plebs*^{aa}, except in the cases where the article, as a pronoun, refers to something that has been mentioned, e. g. *Plat. Hipp. Maj.* p. 26. ἀπαλλάξεις αὐτὸν τῶν πολλῶν λόγων, a *prolixis istis sermonibus avocabis*. Thus πλείους, 'several, more', οἱ πλείους, 'the most', *Herod.* v. 38. ὥς δὲ καὶ ἄλλοι οἱ πλεῦνες ἀπίσαν τοὺς τυράννους, the rest being greater in number, 'most others'. Αὐτός, 'himself', *ipse*; but ὁ αὐτός, 'the same', *idem*^a. Πάντες, 'all'; but οἱ πάντες is joined with numerals, in the sense altogether, 'in all'; *Herod.* vii, 4. συνήνεικε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα ἕτεα ἔξ τε καὶ τριήκοντα, ἀποθανεῖν, 'after he had reigned in all'. ix, 70. Λακεδαιμονίων τῶν ἐκ Σπάρτης ἀπέθανον οἱ πάντες ἐν συμβολῇ εἰς καὶ ἑννεήκοντα. *Thuc.* i, 100. Ἀθηναῖοι εἶλον τριήρεις Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς διακοσίας. *Comp.* ii, 101. iii, 85. vi, 43. Ὀλίγοι, 'few'; but οἱ ὀλίγοι, 'the oligarchs, the advocates of an oligarchy', *Plat. Epist.* vii, p. 151. τὴν πόλιν ἂν οὕτω τις ἐνέργετῶν τιμᾶται ὑπ' αὐτῆς, τοῖς πολλοῖς τὰ τῶν ὀλίγων ὑπὸ ψηφισμάτων διανεμῶν.

Sometimes, however, this distinction appears to have been neglected. *Eurip. Iphig. A.* 122. εἰς τὰς ἄλλας ὥρας γὰρ δὴ Παῖδός δαῖσομεν ὑμεναίους, 'to another time'.

2. With participles. οἱ κολακεύοντες for οἱ κόλακες 269. *Isocr. ad Demon.* p. 8. C. οἱ φιλοσοφούντες *id. Nicocl.* p. 26. Thus also οἱ τυραννεύοντες, οἱ ἰδιωτεύοντες in the same. And in the neuter τὸ τιμώμενον τῆς πόλεως *Thuc.*

^a Reiz. de acc. incl. p. 74 sq. et Wolf.

^{aa} Schæfer Melet. i. p. 3.

^a Valck. ad Eurip. Ph. p. 340. *Comp.* Schæfer. i. c. p. 65.

II, 63. for ἡ τιμή, 'the estimation in which the city stands'. τὸ μέλλον *id.* I, 84. for ἡ μέλλουσα. τὸ διάλασσον τῆς γνώμης *id.* III, 10^p. (Comp. the partic.) Sometimes the article is wanting. *Pind. Ol.* 13, 24. ἅπαν ὃ εὐρόντος ἔργον. *Plat. Leg.* VII, p. 334. διαφέρει δὲ πᾶμπον μαθὼν μὴ μαθόντος καὶ ὁ γεγυμνασμένος τοῦ μὴ γεγυμνασμένον, especially in speaking indefinitely, *Xen. Cyrop.* VII, 5, 73. ὅταν πολεμούντων πόλις ἀλφ. *Plat. Soph.* p. 243. καὶ μὴν οὔτε δίκαιόν γε οὔτε ὀρθὸν φασί, ὃν ἐπιχειρεῖν μὴ ὄντι προσαρμόττειν, 'something' that is, p. 255. τί δέ; ὃν καλεῖται τι;

The neuter of the participle is often put in a collective sense, as an adjective. *Herod.* I, 97. πλεῖνος αἰεὶ γιγνομένου τοῦ ἐπιφοιτέοντος, where τὸ ἐπιφοιτέον is the same as οἱ ἐπιφοιτῶντες. *Id.* VII, 209. εἰ τούτους τε καὶ τὸ ὑπομένον ἐν Σπάρτῃ καταστρέψαι, for τοὺς ὑπομένοντας. *Thuc.* VII, 48. ἣν γὰρ τι καὶ ἐν Συρακούσαις βουλόμενον τοῖς Ἀθηναίοις τὰ πράγματα ἐνδοῦναι, for τινὲς βουλόμενοι. Comp. c. 49. *id.* VIII, 66. ὁρῶν πολὺ τὸ ξυνεστηκός, which formerly was οἱ ξυνεστῶτες.

Obs. The use of the partic. in the masc. and fem. for the substantive, is idiomatic; the participle with the article is the same as the Latin *is*, *qui*, and the *finite verb*; in Homer *Il.* ψ', 325. τὸν προὔχοντα δοκεύει. *Xen. Cyr.* II, 2, 20. αἰσχρόν (ἐστίν) ἀντιλέγειν, μὴ οὐχὶ τὸν πλεῖστα καὶ ποιοῦντα καὶ ὠφελοῦντα τὸ κοινόν, ταῦτον καὶ μεγίστων ἀξιοῦσθαι, 'he who labours the most, and benefits the state'. This usage is very frequent, and must be distinguished from the participle without the article, which adds, in a kind of parenthesis, a definition to a substantive preceding, or a pronoun joined with a verb, which is to be constructed with various conjunctions, 'since, if, while, although'. To this also belongs the expression which occurs peculiarly in edicts and laws ὁ βουλόμενος, 'he who will', (but

^p Fisch. I, p. 323. Gregor. p. 58.

Xen. Cyrop. iv, 5, 6. ὥστε τοῦ λοιποῦ οὐδὲ βουλόμενος ἀν εὔρες τὸν νύκτωρ πορευόμενον, 'not even if any one had wished'), which indicates no definite person, but defines it with respect to the action attributed to it. Add to these, participles with the article, in which an indefinite signification is wrongly assigned to the article. This participle, with the article, is often found in the predicate with ἔστι as an energetic paraphrase of the verb. *Herod.* ix, 70. πρῶτοι δὲ ἐσηλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τήν σκηνὴν τοῦ Μαρδονίου οὗτοι ἔσαν οἱ διαρπάσαντες, 'these it was who plundered the tent'. *Isocr. Nicocl.* p. 27. Ἐ. σχεδὸν ἅπαντα τὰ δι' ἡμῶν μεμηχανημένα λόγος ἡμῖν ἐστὶν ὁ συγκατασκευάσας, 'it is the language which,' &c. and in the subject and predicate *Xenoph. Hell.* ii, 3, 43. οὐχ οἱ ἐχθροὺς κωλύοντες πολλοὺς ποιεῖσθαι, οὐδὲ οἱ ξυμμάχους πλείστον διδάσκοντες κτᾶσθαι, οὗτοι τοὺς πολεμίους ἰσχυροὺς ποιοῦσιν, ἀλλὰ πολὺ μᾶλλον οἱ ἀδίκως τε χρήματα ἀφαιρούμενοι καὶ τοὺς οὐδὲν ἀδικούντας ἀποκτείνοντες, οὗτοι εἰσιν οἱ καὶ πολλοὺς τοὺς ἐναντίους ποιοῦντες καὶ προδιδόντες οὐ μόνον τοὺς φίλους, ἀλλὰ καὶ ἑαυτοὺς, δι' αἰσχροκέρδειαν.

Of the infin. with the article, see in the infinitive.

The article with a substantive (expressed, or to be understood from the context) is often joined to adverbs and prepositions with their *case*, to which it gives the signification of adjectives. 270.

a. With adverbs: ἡ ἄνω πόλις, 'the upper city'. οἱ τότε ἄνθρωποι *Herod.* viii, 8. or merely οἱ τότε, 'the men of that time', *opp.* οἱ νῦν, 'those of this day'. οἱ πάλαι σοφοὶ ἄνδρες *Xen. Mem.* S. i, 6, 14. 'the wise men of old'. *Soph. Œd. T. in.* Κάδμου τοῦ πάλαι νέα τροφή, 'of ancient Cadmus'. ἡ ἄνω βουλή, the 'upper council', i. e. of the Areopagus. οἱ πάντῃ τῶν στρατιωτῶν *Thuc.* viii, 1. 'the best soldiers'. οἱ ἐγγυτάτῳ γένει, 'the nearest relations'. *Taylor. ad Lys.* p. 27. R.¹

b. To prepositions with their *case*. τὰ εἰς τὸν

¹ Fisch. i, p. 322 sqq. iii, a. p. 226.

πόλεμον *Herod.* v, 49. *Xen. Cyr.* vi, 4, 5. *i. e.* τὰ πολεμικά. τὰ κατὰ Πανσανίαν *Thuc.* i, 138. *res Pausaniæ.* οἱ καθ' ἡμᾶς, 'our contemporaries' (distinct from καθ' ἡμᾶς, without the article. *Aristot. Poet.* 2, 1. μιμούνται οἱ μιμούμενοι — — βελτίονας ἢ καθ' ἡμᾶς, *meliores, quam nos sumus.* See in the comparative.) ἐν τῷ πρὸ τοῦ χρόνῳ *Demosth.* p. 1250. 'in former times'. *Plat. Gorg.* p. 150. Μιλτιάδην δὲ τὸν ἐν Μαραθῶνι εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, 'the Marathonian Miltiades', *i. e.* 'who defeated the Persians at Marathon'. In this case, instead of the preposition ἐν, ἐκ is often put, if a verb is used in the same sentence with which ἐκ can properly be joined, *e. g.* *Herod.* vi, 46. ἐκ μὲν γε τῶν ἐκ Σκαπτῆς ὕλης τῶν χρυσέων μετάλλων τὸ ἐπίπαν ὀγδώκοντα τάλαντα προσήιε, for ἐν Σ. ὕλῃ, but with reference to προσήιε. See in the preposition ἀπὸ and ἐκ.

271. Under this head come the phrases οἱ ἀμφὶ or περὶ with a *proper name*, which indicate :

1. The person signified by the *proper name* with his companions, followers, &c. *Herod.* i, 62. καὶ οἱ ἀμφὶ Πεισίστρατον, ὡς ὀρμηθέντες ἐκ Μαραθῶνος ἦσαν ἐπὶ τὸ ἄστυ ἐς ταῦτ' ὁπλίζοντες, ἀπικνέονται ἐπὶ Παλληνίδος Ἀθηναίης ἱόν, καὶ ἀντία ἔθεντο τὰ ὅπλα, 'Pisistratus with his troops'. *Thuc.* viii, 105. οἱ περὶ Θρασύβουλον, 'Thras. with his soldiers'. *Plato. Cratyl.* p. 264. οἱ ἀμφὶ Ὀρφέα, 'the Orphic mystagogues', *Xenoph. M. S.* iii, 5. 10. οἱ περὶ Κέκροπα, 'Cecrops and his assessors in judgment'.

2. Sometimes this phrase signifies merely the person whom the *proper name* expresses. *Herod.* iii, 76. (οἱ ἐπὶ τῶν Περσέων) ἐδίδσαν αὐτοῖσι σφισι λόγους· οἱ μὲν ἀμφὶ τὸν Ὀτάνην πάγχυ κελεύοντες ὑπερβαλέσθαι — — οἱ δὲ ἀμφὶ τὸν Δαρεῖον αὐτίκα τε ἰέναι, — μὴδ' ὑπερβαλέσθαι, soon after which it is said τὴν Δαρείου πάντες αἶνον

γνώμην. *Plat. Epist.* 9, p. 165. οἱ περὶ Ἀρχιππον καὶ Φιλωνίδην *Hipp. Maj.* p. 5. Πιττακοῦ τε καὶ Βιαντος καὶ τῶν ἀμφὶ τὸν Μιλήσιον Θαλῆν. Thus also the passages in Homer and Hesiod are probably to be explained: *Il.* γ', 146. οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἦδε Θυμοίτην, Λάμπον τε Κλυτίον θ', Ἴκετάονα τ', ὅζον Ἄρῃος, Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω, Εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν, where we cannot suppose any companions of Priam and the rest. The article is used here, according to the Homeric idiom §. 262. Obs. as a pronoun, in opposition to Helen and her domestics; 'but they', viz. Priam. Thus also *Il.* ζ', 435. τρεῖς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι, ἀμφ' Αἴαντε δύνω καὶ ἀγακλυτὸν Ἴδομενῆα. Other passages, as *Il.* ι', 81. *Od.* γ', 162. belong to 1. and *Hesiod. Sc. Herc.* 178. (ἐν δ' ἦν ὑσμίνη Λαπιθάων αἰχμητῶν Κανέα τ' ἀμφὶ ἄνακτα, Δρύαντά τε Πειρίθοόν τε, &c.) has nothing to do here. *Arist. Vesp.* 1301. καίτοι παρῇν Ἴππυλλος, Ἀντιφῶν, Λύκων, Λυσίστρατος, Θούφραστος, οἱ περὶ Φρόνιχον. This phrase occurs particularly in this sense in the later Grammarians¹.

In other cases οἱ περὶ Ἀρχίδαμον *Xen. Hist. Gr.* vii, 5, 12. means 'the companions of Archidamus', without himself, particularly in later writers. Instead of which *Plato Sophist.* p. 200. οἱ ἀμφὶ Παρμενίδην καὶ Ζήνωνα ἐταῖροι.

Obs. We must distinguish from these the cases, in which the prepositions are not followed by a *proper name*, but by another substantive, or when the article is neuter. οἱ περὶ φιλοσοφίαν, 'those who study philosophy'. οἱ περὶ τὴν θήραν *Plat. Soph.* p. 209. 'the hunters'. οἱ περὶ τὴν σοφίαν *Id. Hipp. Maj.*

¹ Valck. ad Eur. Phœn. p. 618. Casaub. ad Diog. L. iii, 22. Ern. ad Xen. M. S. I. i, 18. Fisch. iii, b. p. 220 sqq. Hoog. et Zeune ad Vig. p. 7 sqq. Herm. ib. p. 700.

p. 5. τὰ ἀμφὶ τὸν πόλεμον *Xen. Cyrop.* II, 1, 21. 'what belongs to war', τὰ πολεμικά. τὰ περὶ Λάμψακον *Xen. Hell.* II, 1, 20. 'the occurrence at Lampsacus'. τὰ περὶ Θηβαίους *Isocr. ad Phil.* p. 92. E. 'the situation, constitution of the Thebans'. Sometimes also it is merely a circumlocution, e. g. τὰ περὶ τὴν ἀμαρτίαν *Plat. Cratyl.* 33. for ἡ ἀμαρτία. *Thuc.* I, 110. τὰ κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων.

272. c. The article also stands before several words together, which collectively have an adjective sense. *Plato Rep.* I, p. 175. διόρισαι, ποτέρως λέγεις τὸν ἄρχοντά τε καὶ τὸν κρείττονα, τὸν ὡς ἔπος εἶπεν, ἢ τὸν ἀκριβεῖ λόγῳ, which afterwards is expressed τὸν τῷ ἀκριβεστάτῳ λόγῳ ἄρχοντα ὄντα. *Phileb.* p. 244. τόδε τὸ καλούμενον ὅλον ἐπιτροπεύειν φῶμεν τὴν τοῦ ἀλόγου καὶ εἰκῇ δύναμιν καὶ τὰ ὅπη ἐτυχεν, for καὶ τὴν τύχην.

Obs. This union of the article, with an adverb or a preposition, is generally explained, by supplying a participle suited to the sense, particularly ὢν, e. g. οἱ νῦν ἄνθρωποι *sc.* ὄντες, and such a participle is frequently found with it, e. g. instead of the common οἱ τότε (ἄνθρωποι) *Herod.* says, I, 23. οἱ τότε ἑόντες. *Eurip. Ion.* 1349. εἰς τὸν νῦν ὄντα χρόνον. Thus *Xenoph. Hist. Gr.* II, 4, 11. κατὰ τὴν ἐς τὸν Πειραιᾶ ἀμαξιτὸν ἀναφέρουσιν. *Cebes.* c. 10. ὁδὸς ἐπὶ τὴν ἀληθινὴν παιδείαν ἄγουσα, where, in other cases, the participles are wanting. *Thuc.* VII, 58. τὸ πρὸς Λιβύην μέρος τετραμμένον. In *Plato Gorg.* p. 150. Μιλτιάδην τὸν ἐν Μαραθῶνι νικήσαντα τοὺς βαρβάρους. was to be supplied. Such an ellipse, however, is hardly found in common use, and was only conjectured, because the Latin language was assumed as the standard.

273. If a word be added to a substantive, without a *copula*, in order to explain or define it more accurately (*Apposition*), this word is put with the article. This is either a substantive, or an adjective, participle, adverb, or preposition with it's *case*.

In the proper Apposition, where a substantive, particularly a *proper name*, is explained by another, it stands

generally without the article. Ἀστυάγης ὁ Κναζάρω παῖς *Herod.* i, 107. Κναζάρης ὁ τοῦ Ἀστυάγου παῖς, τῆς δὲ Κύρον μητρὸς ἀδελφός *Xenoph.* *Cyrop.* i, 5, 2. Ἐκαταῖος ὁ λογοποιός *Herod.* γ, 36. Βίας ὁ Πριηνεύς, Πιττακὸς ὁ Μιτυληναῖος *id.* i, 27. Ἰνάρως ὁ τῶν Λιβύων βασιλεύς *Thuc.* i, 110. Ὀρέστης, ὁ Ἐχεκρατίδου υἱός, τοῦ Θεσσαλῶν βασιλέως *Id. ib.* 111. If a gentile noun follows, still the article is very often omitted, e. g. Ἡρόδοτος Ἀλικαρνασσεύς *Herod.* i, *in.* Θουκυδίδης Ἀθηναῖος *Thuc.* i, *in.* Thus also in the names of the Demi, e. g. Ἐρατοσθένης Οἰθηεν, *Lysias*, p. 19. where it is not put, for the sake of distinction. In this case the substantives υἱός, παῖς, θυγάτηρ, γυνή are very frequently omitted. *Herod.* vii, 204. Λεωνίδης ὁ Ἀναξανδρίδω, τοῦ Λέοντος, τοῦ Εὐρυκρατίδω, &c. (and so *passim*), or, with the apposition before, τὸν Ἀμφιτρυώνος Ἡρακλέα *Herod.* ii, 44. As this mention of the descent is frequently not so much a precise definition of the person in contradistinction to others, as a mere customary addition, the article is often omitted, e. g. Φάλιος Ἐρατοκλείδου *Thuc.* i, 24. and thus it mostly occurs in the orators, in decrees, and state documents*.

If a participle or adjective be added for the sake 274 of definition, it has regularly the article, as also the substantive to be defined, if it be not a *pronoun personal*. This takes place in adverbs and prepositions, independently of the case above-mentioned. *Herod.* vi, 47. μακρῷ ἢν τῶν μετάλλων θαυμασιώτατα, τὰ οἱ Φοίνικες ἀνεῦρον οἱ μετὰ Θάσου κτίσαντες τὴν νῆσον ταύτην (τὴν Θάσον). *Æsch. Agam.* 181. Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων τεύζεται φρενῶν τὸ πᾶν, τὸν φρονεῖν βροτοὺς ὀδύσαντα, τὸν πάθη μάθος θέντα κυρίως ἔχειν, where the addition serves to mark more energetically the deno-

* Herm. ad Vig. p. 701. 11. Fisch. i, p. 266. 338 sq.

mination. Thus also after *pronouns personal*. *Eurip. Hec.* 364. ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὀνήσεται, τὴν Ἑκτορός τε χἀτέρων πολλῶν κάσιν, 'me, who am Hector's sister'. *Suppl.* 110. σέ, τὸν κατήρη χλανιδίοις, ἀνιστορῶ. *Herod.* vii, 103. εἰ τὸ πολιτικὸν ὑμῖν πᾶν ἐστὶ τοιοῦτον, οἷον σὺ διαίρέεις, σέ γε, τὸν ἐκείνων βασιλῆα, πρέπει πρὸς τὸ διπλήσιον ἀντιτάσσεσθαι, where the apposition marks the ground of the conclusion. Also, where the nominative of the pronoun lies in the verb, which is adjoined. *Eur. Andr.* 1072. οἷας ὁ τλήμων ἀγγελῶν ἤκω τύχας! *Soph. Trach.* 1103. νῦν δ' ὦδ' ἀναρθρος καὶ κατερράκωμένος τυφλῆς ὑπ' αἵτης ἐκπεπόρθημαι τάλας, ὁ τῆς ἀρίστης μητρὸς ὀνομασμένος, ὁ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος.

275. This apposition in the pron. pers. often serves to express indignation and irony. *Soph. El.* 300. ξὺν δ' ἐποτρύνει πέλας ὁ κλεινὸς αὐτῇ ταῦτα νυμφίος παρών, ὁ πάντ' ἀναλκὶς οὗτος, ἡ πᾶσα βλάβη, ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος. *id.* 357. σὺ δ' ἡμῖν, ἡ μισοῦσα, — μισεῖς μὲν λόγῳ — ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς' ξύνει. *Plato Apol. S.* p. 79. εὐρήσετε, ὦ ἄνδρες, πάντας ἐμοὶ βοηθεῖν ἐτοιμοὺς, τῷ διαφθείροντι, τῷ κακὰ ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὡς φασὶ Μέλιτος καὶ Ἄνυτος. *id. Crit. p.* 117. σὺ δὲ ἡμᾶς τοὺς νόμους καὶ τὴν πατρίδα, καθ' ὅσον δύνασαι, ἐπιχειρήσεις ἀνταπολλύναι, καὶ φήσεις, ταῦτα ποιῶν, δίκαια πράττειν, ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελούμενος! *Xen. Hell.* vii, 5, 12. ἐπεὶ γὰρ ἠγεῖτο Ἀρχίδαμος οὐδὲ ἑκατὸν ἔχων ἄνδρας, καὶ διαβάς, ὅπερ ἐδόκει, τι ἔχειν κώλυμα, ἐπορεύετο ἐπὶ τοὺς ἀντικάλους, ἐνταῦθα δὲ οἱ πῦρ πνέοντες, οἱ νενικηκότες τοὺς Λακεδαιμονίους, οἱ τῷ παντὶ πλέονες, καὶ πρὸς τούτοις ὑπερδέξια χωρία ἔχοντες, οὐκ ἐδέξαντο τοὺς περὶ Ἀρχίδαμον, ἀλλ' ἐγκλίνουσι, where the apposition is united with the subject of the proposition, as in *Soph. El.* 300. In the three last passages the irony consists in the opposition of

contrary designations in the principal verb, and in the apposition[†].

Every designation, which is adjoined to a noun by a 276.
participle, an adjective, an adverb, or a preposition with
it's case, (whether the noun conveys a perfect idea of itself,
independently of this designation, as in the proper appo-
sition, or not, but requires this designation to make it
complete); the Greeks place either before the noun or after
it: in the first of which cases it stands between the article
and the noun belonging to the article; but in the other
succeeds it, with the article repeated. To the first case
belong the examples cited above, §. 270. οἱ νῦν ἄνθρωποι,
οἱ πάλαι σοφοί κ. τ. εἰ. In two designations the article is
sometimes also repeated. *Thuc.* VII, 54. τροπαῖον ἔστη-
σαν τῆς ἄνω τῆς πρὸς τῷ τείχει ἀπολήψεως τῶν ὀπλιτῶν.
The other case occurs in the following examples: Μι-
τιάδην οἱ ἐχθροὶ ὑπὸ δικαστήριον ἀγαγόντες ἐδίωξαν τυραννίδος
τῆς ἐν Χερσονήσῳ *Herod.* VI, 104. τὰς ἡδονὰς θήρευε τὰς
μετὰ δόξης *Isocr. ad Demon.* p. 5. B. τὰ ἄλλα τὰ καθ'
ἐκάστην ἡμέραν συμπύκτοντα *id. ad Nic.* p. 16. D. πρέπει
καὶ συμφέρει τὴν τῶν βασιλέων γνώμην ἀμετακινήτως ἔχειν
περὶ τῶν δικαίων, ὥσπερ τοὺς νόμους τοὺς καλῶς κειμένους
ib. p. 18. C. and with the article doubled *Thuc.* I, 108.
τὰ τεῖχη τὰ ἐαυτῶν τὰ μακρὰ ἀπέτελεσαν. This designa-
tion seldom stands with the article before it's noun, ac-
companied by the article, as *Herod.* VI, 46. ἐκ τῶν ἐκ Σκαπ-
τῆς Ὑλῆς τῶν χρυσεῶν μετάλλων φορὲς τῶν χρ. μ. τῶν ἐκ Σκ.
Ὑ. *Thuc.* I, 126. ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἐορτῇ φορὲς ἐν
τῇ τοῦ Δ. εἰ. τῇ μεγ. *Id.* VIII, 77. οἱ δὲ ἀπὸ τῶν τετρακο-
σίων πεμφθέντες εἰς τὴν Σάμον οἱ δέκα πρεσβευταί[‡].

[†] Valek. ad Eur. Phœn. p. 552. Markl. ad Eur. Suppl. p. 110.

[‡] Hence may be defended the passage of Paus. V. 14, 5. which is
attacked by Herm. ad Vig. p. 704. 23. Comp. Schaef. in Dion. Hal. I.
p. 8. 72 sq.

277. In like manner genitives are placed either between the noun by which they are governed, and the accompanying article, or with the article repeated after the noun. From the former position several articles sometimes stand together. *Plat. Phædr.* p. 369. ἀλλὰ δὴ τὴν τοῦ τῷ ὄντι ῥητορικοῦ τε καὶ πιθανοῦ τέχνην πῶς καὶ πόθεν ἂν τις δύναιτο πορίσασθαι. *Sophist.* p. 276. τὰ τῆς τῶν πολλῶν ψυχῆς ὅμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα. *Polit.* p. 54. τὸ τῆς τοῦ ζαίνοντος τέχνης ἔργον. *Æschin. in Tim.* p. 39. *R.* ἔνοχος ἔστω ὁ γυμνασιάρχος τῷ τῆς τῶν ἐλευθέρων φθορᾶς νόμῳ. The Genitive stands very frequently before the article and the noun, e. g. *Xen. Cyrop.* vi, 3. 8. συνεκάλεσε καὶ ἱππέων καὶ πεζῶν καὶ ἁρμάτων τοὺς ἡγεμόνας καὶ τῶν μηχανῶν δὲ καὶ τῶν σκευοφόρων τοὺς ἄρχοντας καὶ τῶν ἁρμαμαξῶν. This takes place particularly in the participle and article, where the proper name accompanies them, e. g. Περσῶν καὶ Μήδων οἱ καταφυγόντες καὶ Αἰγυπτίων οἱ μὴ ξυναποστάντες *Thuc.* i, 105. The following are instances of the second position: *Herod.* v, 50. ἀπὸ θαλάσσης τῆς Ἰώνων. *Plat. Gorg.* p. 76. ὁ δῆμος ὁ Ἀθηναίων, according to the emendation of Fischer *ad Well.* i, p. 341. and Heindorf, p. 115. *Plat. Epist.* vii, p. 113. Δίων ἀδελφῷ δύο προσλαμβάνει Ἀθήνηθεν, οὐκ ἐκ φιλοσοφίας γεγονότε φίλῳ, ἀλλ' ἐκ τῆς περιτρεχούσης ἐταιρείας ταύτης τῆς τῶν πλείστων φίλων, ἣν ἐκ τοῦ ξενίζειν τε καὶ μυεῖν καὶ ἐποπτεύειν πραγματεύονται. If the designation adjoined is an adverb or a preposition, with it's case, the repetition of the article is peculiarly essential.

Obs. Besides these cases, the article is sometimes found doubled. *Plat. Apol. S.* p. 70. οὐκ ἐκ χρημάτων ἡ ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τᾶλλα τὰγαθὰ τοῖς ἀνθρώποις ἅπαντα. *Xen. Apol. S.* 33. οὐδὲ πρὸς τᾶλλα τὰγαθὰ προσάντης ἦν. *Plat. Polit.* p. 48. τὸ ταῦτόν. *Tim.* p. 316. λόγος δὲ ὁ κατὰ ταῦτόν ἀληθὲς γιγνόμενος, περὶ τε

θάτερον ὦν καὶ περὶ τὸ ταῦτόν, &c. — — ὁ τοῦ θατέρου κύκλος. *ib.* p. 332. τό τε θάτερον καὶ τὸ ταυτό. On account of the intimate union of the article with it's noun by *crasis*, it seems to have been seldom considered that there was an article in the composition. But in *Id. Phileb.* p. 270. Οὐκοῦν τὸ μὲν ἐπιθυμοῦν ἦν ἡ ψυχὴ τῶν τοῦ σώματος ἐναντίων ἔξεων, τὸ δὲ τὴν ἀλγῆδόνα ἢ τινα διὰ πάθος ἡδονὴν τὸ σῶμα ἦν τὸ παραδεχόμενον, the repetition of the article is required by the transposition of the words, for τὸ δὲ τὴν ἀλγ. ἢ τινα διὰ π. ἢ παραδεχόμενον τὸ σῶμα ἦν. *Id. Sophist.* p. 277, 278. τό τε ταῦτόν καὶ θάτερον, the expression 'the same,' and 'the other'. §. 279.

Sometimes, in Ionic writers particularly, e. g. He- 278.
rodotus, the article is separated from it's noun by the governing word, or by another, e. g. τῶν τις στρατιωτέων *Herod.* v, 101. τῶν τινὰς δορυφόρων *id.* vii, 146, &c. So also *Thuc.* i, 106. ἐς τοῦ χωρίον ἰδιώτον, where του is for τινός. *Isocr. ad Phil.* p. 97. C. τῶν ἀφ' Ἡρακλέους τινὶ πεφυκότων^x. Sometimes the article is separated from the word to which it belongs, by an independent proposition. *Xen. R. L.* i, 6. πρὸς δὲ τούτοις καὶ ἀποπαύσας τοῦ, ὅποτε βούλονται ἕκαστοι, γυναῖκα ἄγεσθαι, ἔταξεν ἐν ἀκμαῖς τῶν σωμάτων τοὺς γάμους ποιῆσθαι. *Demosth.* p. 66, 5. εἰς τοῦτο ἤδη προηγμένα τυγχάνει πάντα τὰ πράγματα τῇ πόλει, ὥστε — τό, τί χρὴ ποιεῖν, συμβουλευσάι χαλεπώτερον εἶναι, for τὸ συμβουλ. τί χ. π. *Plat. Hipp. Maj.* p. 30. σοὶ τοίνυν δοκεῖ τὸ, θάψαντι τοὺς προγόνους, ταφῆναι ὑπὸ τῶν ἐκγόνων ἐνίοτε καὶ ἐνίοις αἰσχρὸν εἶναι^y.

The article often stands in the neuter before entire 279.
propositions, which are to be united with the rest of the proposition, or are quotations, if they are determined in

^x Gronov. ad *Herod.* p. 35, 7. 357, 12. Hemsterh. ad *Luc.* T. I. p. 294.

^y Fisch. i, p. 325.

the construction by other verbs or prepositions, or are followed by a verb, as a predicate; also before single words which have to be explained. *Plat. Leg.* vi, p. 305.

καλῶς μὲν καὶ ὁ ποιητικὸς ὑπὲρ αὐτῶν λόγος ὑμνεῖται, τὸ, χαλκῇ καὶ σιδηρῇ δεῖν εἶναι τὰ τεῖχη μᾶλλον ἢ γῆϊνα. *Rep.* i. p. 147. Οὐκοῦν, ἦν δ' ἐγώ, ἐν ἔτι λείπεται, τὸ, ἦν πείσωμεν ὑμᾶς, ὡς χρὴ ἡμᾶς ἀφεῖναι. In propositions which are quotations

with the genitive: *Apol. S.* p. 80. καὶ γὰρ αὐτὸ τοῦτο τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης πέφυκα, ἀλλ' ἐξ ἀνθρώπων. *Id. Phædon.* p. 164. ταχὺ ἂν τὸ τοῦ Ἀναξαγόρου γεγονὸς εἴη, ὁμοῦ πάντα χρήματα. *Cf. Gorg.* p. 42. *Alcib.* i, p. 24. *Rep.* i, p. 151. twice iv, p. 370.

ῥῆμα also occurs with the article: *Plat. Euthyd.* p. 37. ἐπεὶ εἶπέ, τί σοι ἄλλο ἐννοεῖ τοῦτο τὸ ῥῆμα, τὸ, οὐκ ἔχω ὅ τι χρῆσθαι τοῖς λόγοις, whence, however, it does not follow that ῥῆμα is always to be supplied. *Sophist.* p. 229. ὀρθὴ γὰρ ἡ παροιμία, τὸ, τὰς ἀπάσας μὴ ῥάδιον εἶναι διαφεύγειν. *Cf. Phil.* p. 307. *Hipp. Maj.* p. 57. *Epist.* vii, p. 126. καὶ πάλιν ὁ λόγος ἦκεν ὁ αὐτός, τὸ, μὴ δεῖν προδοῦναι Δίωνα. *Cf. Phileb.* p. 279. In the genitive: *Plat. Leg.*

vii, p. 367. Τοῦ πέρι λέγεις; ΚΛ. τοῦ, πρὸς τί παράδειγμα ποτὲ ἀποβλέψας ἂν, τὸ μὲν ἐφ' πάντας μαθάνειν τοὺς νέους, τὸ δ' ἀποκωλύει. *Id. Republ.* iv, p. 351. εἴπερ αὖ ἐν ἄλλῃ πόλει ἢ αὐτῇ δόξα ἐνεστὶν τοῖς τε ἄρχουσι καὶ ἀρχομένοις, περὶ τοῦ, οὐστὶνας δεῖ ἄρχειν, καὶ ἐν ταύτῃ ἂν τοῦτο εἴη ἐνόν. *Herod.* iv, 127. *extr.* ἀντὶ δὲ τοῦ, ὅτι δεσπότης ἔφησας εἶναι ἐμός, κλαίειν λέγω. *Id.* vii, 79. ἡμέας στασιάζειν χρεὼν ἐστὶ περὶ τοῦ, ὁκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. In the dative: *Plato Phædon.* p. 232. οὐδέ γε αὖ ὑπὸ Φαίδωνος ὑπερέχεσθαι (τὸν Σιμμίαν; ὁμολογεῖς) τῷ, ὅτι Φαίδων ὁ Φαίδων ἐστίν, ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν Σιμμίου σμικρότητα, when before it merely was οὐδ' αὖ Σωκράτους ὑπερέχειν, ὅτι Σωκράτης ὁ Σωκράτης ἐστίν. In the accusative, *Plato Gorg.* p. 34. ἀντίθετος τὸ, σοῦ μα-

καὶ λέγοντος καὶ μὴ ἐθέλοντος τὸ ἐρωτώμενον ἀποκρίνεσθαι, οὐ δεινὰ αὐτῷ ἐγὼ πάθοιμι, εἰ μὴ ἐξέσται μοι ἀπιέναι καὶ μὴ ἀκούειν σου; where Heindorf quotes *Demosth. in Aristocr.* p. 893. *extr.* ὑπερβὰς τὸ, καὶ ἐὰν ἀλφὸν φόνου, καὶ τὸ, ἂν δόξῃ ἀπεκτονέσθαι, καὶ τὸ, δίκας ὑπεχέτω τοῦ φόνου, καὶ τὸ, τὰς τιμωρίας εἶναι κατ' αὐτοῦ τὰς αὐτάς, — καὶ πάνθ', ὅσα ἐστὶ δίκαια, ὑπερβὰς γέγραφε. *Plat. Polit.* p. 78. κατὰ τοῦτον δὴ τὸν τρόπον μερίζοντες, δεῦρ' αἰὲ προσηλθόμεν, ἐπιστήμης οὐκ ἐπιλανθανόμενοι, τὸ δ' ἦτις οὐχ ἱκανῶς πονεῖν δυναμένοι διακριβώσασθαι. *Plat. Lach.* p. 180. εἰς τὸν ἔπειτα βίον προμηθέστερον ἀνάγκη εἶναι τὸν — ἐθέλοντα κατὰ τὸ τοῦ Σόλωνος καὶ ἀξιούντα μαθάνειν, ἕως περ' ἂν ζῇ, must be understood with reference to the verse of Solon: γηράσκω δ' αἰεὶ πολλά διδασκόμενος. Instead of the neuter, the gender of the preceding substantive is also put: *Plat. Polit.* p. 103. Πότερα δ' αὐτῶν οὐδεμίαν (ἐπιστήμην) ἄρχειν δεῖν ἄλλην ἄλλης (φῆσομεν); ἢ ταύτην δεῖν ἐπιτροπεύουσιν ἄρχειν ζυμπαῶν τῶν ἄλλων; ΣΩ. ταύτην ἐκείνων, τήν, εἰ δεῖ μαθάνειν ἢ μή. — ΞΕΝ. καὶ τήν, εἰ δεῖ πείθειν ἄρα ἢ μή, τῆς δυναμένης πείθειν. p. 104. Τί δὲ περὶ τῆς τοιαύτης ἄρα δυναμένης διανοητέον, τῆς, ὡς πολεμητέον ἐκάστοις, οἷς ἂν προσελόμεθα πολεμεῖν; — — Τήν δ', εἴτε πολεμητέον, εἴτε διὰ φιλίας ἀπαλλακτέον, — — ταύτης ἐτέραν ὑπολάβωμεν, ἢ τὴν αὐτὴν ταύτην; *Xen. Mem. S.* 1, 3, 3. καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην διαίταν καλὴν ἔφη παραίτεσιν εἶναι τὴν Κὰδ δύναμιν ἔρδειν.

Thus also in single words, which are explained or quoted. *Demosth. pro Cor.* p. 255. 4. R. ὑμεῖς, ὧ ἄνδρες Ἀθηναῖοι — τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω. *Plat. Soph.* p. 272. τῷ τε εἶναι πονεῖν περὶ πάντα ἀναγκάζοντας χρῆσθαι, καὶ τῷ χωρὶς, καὶ τῷ ἄλλων, καὶ τῷ καθ' αὐτό, καὶ μυρίοις ἑτέροις. *Comp.* p. 282. In nouns the article is generally in the gender of the noun, e. g. τὸ ὄνομα, ὁ Αἰδῆς, τὸ ὄνομα, τὴν ἀρετήν, in Plato. Also without the

article: *Soph. Antig.* 567. ἀλλ' ἔδε μέντοι μὴ λέγε^τ. When a word is considered merely in a grammatical sense, the article is put by the grammarians and scholiasts in the gender of the noun which belongs to the part of speech, e. g. ἡ διά, because we say, ἡ πρόθεσις, 'the preposition'. ἡ ἐγὼ, on account of ἡ ἀντωνυμία, 'the pronoun'. ὁ ἐπεὶ, on account of ὁ σύνδεσμος. 'the conjunction'.

280. The article is properly in the gender which the noun belonging to it requires; but with feminines in the dual the article is often put in the masc. e. g. τῷ χεῖρε *Xen. Mem. S.* II, 3, 18. and *Theocr.* 21, 48. τῷ ἡμέρα *id. Cyrop.* I, 2, 11. τῷ γυναῖκε *ib.* V, 5, 2. τῷ πόλει *Thuc.* V, 23. τοῖν τορύναιν *Plat. Hipp. Maj.* p. 26^a.

Sometimes the article is put only once to two words of different genders. *Plato Cratyl.* 22. τὸν ὁμοκέλευθον καὶ ὁμόκοιτιν, for τὴν ὁμόκοιτιν.

281. The article often stands without a noun belonging to it. This takes place:

1. When a noun, which has just preceded, is to be repeated once again, the article belonging to it stands alone: *Isocr. ad Nicocl.* p. 15. D. (οἱ τύραννοι) πεποιήκασιν, ὥστε πολλοὺς ἀμφισβητεῖν, πότερόν ἐστιν ἄξιον ἐλέσθαι τὸν βίον τὸν τῶν ιδιωτευόντων μέν, ἐπικικῶς δὲ πρατόντων, ἢ τὸν τῶν τυραννεόντων. 'than that of the tyrants'. *Plat. Epist.* 8. p. 159. μετρία ἡ θεᾷ δουλεία 'the service which we pay to the Deity'), ἄμετρος δὲ ἡ τοῖς ἀνθρώποις. *Thuc.* VIII, 41. ἀφεῖς τὰ ἐς τὴν Χίον (sc. πλεῖν) ἔπλει ἐς τὴν Καῦνον. Sometimes however the noun also is repeated. *Xen. Cyrop.* V, 2, 31. οὐ δύναμαι ἐννοῆσαι ἀσφαλε-

* Fisch. I, p. 328.

* Koen. ad Greg. p. 304. Fisch. I, p. 315. 3, a. p. 303. Brunck. Lex. Soph. p. 741. Markl. ad Eurip. Suppl. 140.

στέραν οὐδεμίαν πορείαν ἡμῖν τῆς πρὸς αὐτὴν Βαβυλῶνα πορείας ἰέναι, (where ἰέναι belongs to ἀσφαλεστέραν 'more safe to travel').

The article often stands without the noun, and has the genitive of a collective noun following it, as οἱ τοῦ δήμου. *Thuc.* VIII, 66.

The article is also without the noun, when the speaker is doubtful how he shall designate something. *Demosth. pro Coron.* p. 231, 21. ἡ τῶν ἄλλων Ἑλλήνων, εἴτε χρὴ κακίαν, εἴτε ἄγνοιαν, εἴτε καὶ ταῦτα ἀμφοτέρω εἰπεῖν.

2. In certain phrases, a noun which has not gone before must be understood. The nouns which are to be understood are principally, Γῆ. εἰς τὴν ἐωϋτῶν *Herod.* VI, 15. ἡ ἡμετέρα *Isocr. Plataic.*

Γνώμη, in the phrase κατὰ γε τὴν ἐμήν *Plato Phileb.* p. 2, 9^b. and elsewhere, e. g. ἡ ἐμή νικᾷ *Plato Rep.* III, p. 284.

Ἡμέρα, e. g. ἡ αὔριον, 'the morrow', i. e. day.

Ὀδός, e. g. ὡς δὲ θάπτον τὴν παρὰ τείχος ἤειμεν *Æschin. Socr.* 3, 3.

In other cases the article is used in the feminine and accus. with an adjective *adverbially*, e. g. τὴν ταχίστην *Xen. Hist. Gr.* II, 1, 28. for τάχιστα, *celerrime*. Thus also τὴν πρώτην *Xen. M. S.* III, 6, 10. *Herod.* III, 134. 'at first', τὴν εὐθείαν, 'right on'.

The noun also is omitted when the speaker thinks proper to avoid mentioning it from any cause. *Plat. Epist.* 4, p. 85. ἀναμνησκειν δὲ ὅμως δεῖ ἡμᾶς αὐτούς,

ὅτι προσήκει πλέον ἢ παίδων τῶν ἄλλων ἀνθρώπων διαφέρειν, τοὺς — οἶσθα δῆπον.

To this class belong the phrases *μὰ τόν*, *μὰ τήν*, *νῆ τόν*, when the name of the Deity, by whom the person swears, is omitted through reverence. *Plat. Gorg. p. 44. Aristoph. Ran. 1374^c.*

282. The article also frequently stands in the accus. neut. with adverbs and prepositions accompanied by their *case*, in the sense of adverbs, e. g. *τὸ πάρος Il. κ', 309. τὸ πρόσω Herod. iv, 123.* for the simple, *πάρος*, *πρόσω*. *τὸ πρίν*, 'formerly', *τὸ πάλαι*, 'of old', *τὸ αὐτίκα*, 'immediately', *τανῦν*, 'now', *τὰ μάλιστα*, and *ἐς τὰ μάλ. maxime*, *τὸ πάμπαν*, *τὸ παράπαν*, 'entirely'^d. In the same manner the article is put with adverbs in the genitive, with a preposition, e. g. *ἐκ τοῦ παραχρῆμα*, 'on the instant', &c. also with an infinitive following, *τὸ νῦν εἶναι*, 'now', *Xen. Anab. iii, 2, 37. τὸ τήμερον εἶναι*, 'to-day'.

With prepositions: *τὸ ἀπὸ τούδε Soph. Aj. 1376. 'after this', τὸ πρὸ τούτου*, before this', *Thuc. ii, 15. τὸ ἐπὶ τούτῳ*, *τὸ ἐπὶ τῷδε*, 'hereupon'. *Plato Gorg. p. 142^c. Xenoph. Anab. vi, 6, 23. τὸ καθ' ἑαυτόν*, *privatim*. In like manner the article is redundant in the following phrases: *Plat. Min. p. 139. νομοφύλακι τῷ Παδαμάνθῳ ἐχρήτο ὁ Μίνως κατὰ τὸ ἄστυ*, *τὰ δὲ κατὰ τὴν ἄλλην Κρήτην τῷ Τάλφ. Phil. p. 307. τὸ μὲν δὴ φρονήσεώς τε καὶ ἡδονῆς πέρι πρὸς τὴν ἀλλήλων μίξιν*, *εἴ τις φαίη, &c.* Such phrases must frequently be rendered in a paren-

^c Koen. ad Greg. p. 65. Toup. ad Suid. ii, p. 324. not. Heind. ad Plat. Gorg. p. 68. Reiz. de Incl. Acc. p. 14.—On the omission of the Article, see Schaef. in Dion. Hal. i, p. 45. 116.

^d Fisch. i, p. 334 sq. ii, p. 122.

^e Heind. ad Plat. Gorg. p. 228.

thesis. τὸ ἐπ' ἐμέ, τοῦπ' ἐμέ, τοῦπί σε, 'as far as lies in me, in you', *Eur. Hec.* 518. also 'what concerns me, you', &c.¹ τὸ εἰς ἐμέ, 'what concerns me', *Eurip. Iphig. T.* 697. τὸ κατ' ἐκείνην τὴν τέχνην *Plat. Phileb.* p. 221. 'what concerns that art.' With an infinitive also following. τὸ ἐπὶ σφᾶς εἶναι. *Thuc.* IV, 28. τὸ ἐπ' ἐκείνοισι εἶναι *Id.* VIII, 48⁵. τὸ κατὰ τοῦτον εἶναι *Xen. Anab.* I, 6, 9. 'as far as regards him'. More fully in *Eurip. Or.* 1338. σώθηθ', ὅσον γε τοῦπ' ἐμέ, and *Plat. Epist.* VII, p. 102. μέρος ὅσον ἐπὶ σοι γέγονε, 'the same as before was', κατὰ τὸ σὸν μέρος. Thus are to be explained *Soph. Œd. C.* 649. θάρσει τὸ τοῦδέ γ' ἀνδρός, 'as far as regards this man (on my account) be under no concern'. Yet τὸ τοῦδε ἀνδρός may also be a circumlocution for τόδε ἄνδρα §. 284.

The article is also put adverbially in the neuter, with adjectives and substantives. τό πρῶτον and τὰ πρῶτα, 'at first', τὸ πολὺ, ὡς τὸ πολὺ, 'for the most part'. τὸ λοιπόν, 'for the future', τοῦ λοιποῦ, 'besides, moreover'^b. It has been before observed, that the article is put in the feminine also, with adjectives, in an adverbial sense.

Obs. In these cases the article is often written as one word with the adverb, adjective, or preposition following, τοπάλαι, τοπρῶτον, &c.¹ which serves as a distinction between the case in which the article stands with another word as an adverb, and that in which the adjective retains its signification, and the adverbs and prepositions receive the sense of adjectives^k, e. g.

¹ Pors. ad *Eurip. Or.* 1338.

⁵ Duker. ad *Thuc.* IV, 28.

^b Herm. ad Vig. p. 706, 26.

¹ Duker. Præf. ad *Thucyd.* ed. Amstel. ad *Thuc.* II, 13. Wesseling. ad *Herod.* p. 53, 36.

^k Wolf. Præf. ad *Iliad.* ed. 1804. p. LXII.

τοπρίν, 'formerly', in contradistinction to τὸ πρὶν μένος, ταπρῶτα, 'at first', and τὰ πρῶτα, 'the first'. In favour of the separation of the article from the word following, however, it must be observed, that the article is frequently separated from its accompanying word by particles, as μέν, δέ, γε, &c. e. g. τὸ μὲν παραντῖκα, &c.

283. As the article is used in the neuter with adverbs and prepositions, as a parenthetic expression, so it frequently occurs also with participles, or with its noun in the genitive, as a shorter parenthesis. The most common phrase of this kind is τὸ λεγόμενον, for ὥσπερ λέγεται. *Plato Rep.* vi, p. 86. ἐν δὴ τῷ τοιούτῳ τὸν νέον, τὸ λεγόμενον, τίνα οἶει καρδίαν ἴσχειν; *Sophist.* p. 291. σχολῇ που, τὸ κατὰ τὴν παροιμίαν λεγόμενον, ὅγε τοιοῦτος ἂν ποτε ἔλοι πόλιν. *Alcib.* I, p. 41. ἡμῶν δὲ γεννωμένων, τὸ τοῦ κωμωδοποιῶ, οὐδ' οἱ γεῖτονες σφόδρα τοι αἰσθάνονται, 'as the comic writer says', *Theaet.* p. 138. Παρμενίδης δέ μοι φαίνεται, τὸ τοῦ Ὀμήρου, αἰδοῖός τέ μοι ἅμα δεινός τε, 'as Homer says', *Rep.* iv, p. 332. ἐκάστη γὰρ αὐτῶν πόλεις εἰςὶ ἀμύπολλαι, ἀλλ' οὐ πόλεις, τὸ τῶν παιζόντων, 'as one is accustomed to say in joke'. *Comp. Rep.* ix, p. 248. *Lach.* p. 187. καὶ σύ, τὸ τῶν Σκυθῶν, ἱππέων πέρι λέγεις. This kind of phrase seems to have arisen from the idiom in §. 273. and the article appears to stand in the accusative, as if in apposition to the whole proposition adduced. See Apposition. The following phrases seem to have the same origin: τὸ κεφάλαιον, 'principally, in general': *Plato Theaet.* p. 151. καί, τὸ πάντων κεφάλαιον, σκόπει. *Gorg.* p. 104. καί, τὸ τούτων τοιούτων ὄντων κεφάλαιον. which, according to the sense is the same as: ὁ πάντων κεφάλαιόν ἐστι, not, however, that the article can be said to be put here for the relative pronoun. The following also is a similar apposition: τὸ δὲ μέγιστον *Thuc.* II, 65. *id quod maximum est.* *Plato Alcib.* 2. p. 86. λελήθαμεν ἡμᾶς

αὐτοὺς δὲ ἄγνοειαν καὶ πράττοντες, καί, τό γε ἔσχατον, ἐνχόμενοι ἡμῖν αὐτοῖς τὰ κάκιστα, 'what is the worst'. *Plato Epist.* 8. p. 160. ὑμῶν οἱ πρόγονοι, τό γε μέγιστον, ἔσωσαν ἀπὸ βαρβάρων τοὺς Ἕλληνας. (without the article also: *Thuc.* 1, 142. μέγιστον δέ, τῇ τῶν χρημάτων σπάνει κωλύσονται.) *Xenoph.* *Hiero.* 9, 7. καί — τὸ πάντων γε χρησιμώτατον, ἥκιστα δὲ εἰθισμένον διὰ φιλονεικίας πράσσεσθαι —, ἡ γεωργία αὐτῇ ἂν πολὺ ἐπιδοίη, 'what is most profitable, useful', &c. *Comp. Xen. Cyrop.* v, 5. 24. The expression τὸ μέγιστον in *Plato Epist.* vii, p. 101. *extr.*¹ is entirely adverbial. Otherwise these phrases make the first member of a proposition, in the second of which ὅτι (e. g. *Plat. Phædon.* p. 151. τὸ δ' ἔσχατον, ὅτι. *Isocr. ad Phil.* p. 109. τὸ δὲ μέγιστον τῶν εἰρημένων, ὅτι) or a new proposition with γὰρ follows. (e. g. *Isocr. Pac.* p. 170. B. τὸ δὲ πάντων σχετιωτάτων· οὓς γὰρ ὁμολογήσαιμεν ἂν πονηροτάτους εἶναι τῶν πολιτῶν, τούτους πιστοτάτους φύλακας ἡγούμεθα τῆς πολιτείας εἶναι.) This is put for τὸ δ' ἔσχατον τοῦτό ἐστιν, ὅτι *Plato Euthyd.* p. 78.

The neuter of the article is often put absolutely 284. with the genitive of a substantive, and in that case signifies:

1. Every thing to which the substantive, which is put in the genitive, refers, 'all that concerns it, that arises from it, that belongs to it'. *Eurip. Ph.* 414. 'ΙΟ. φίλοι δὲ πατρὸς καὶ ξένοι σ' οὐκ ὠφέλουν; ΠΟΛ. εὖ πράσσει ('to expect assistance from them, one must be fortunate'.) τὰ φίλων δ' οὐδέν, ἣν τις δυστυχῇ, 'the assistance of friends is nothing'. *Ib.* 393. δεῖ φέρειν τὰ τῶν θεῶν, 'the visitation of the gods', *Suppl.* 78. τὰ τῶν φθιτῶν,

¹ Viger. p. 15. Fisch. I, p. 342.

honores mortuorum. Hence the expression τὰ Ἀθηναίων φρονεῖν, 'to be on the side of the Athenians'. *Herod.* VIII, 75. *Thuc.* VIII, 31. &c.

It signifies particularly that which any one has done, is wont to do, or that has befallen him; in which case the article is in the sing. *Plato. Parmen.* p. 93. καίτοι δοκῶ μοι τὸ τοῦ Ἰβυκείου ἵππου πεπονθέναι, 'I seem to be in the same situation as the horse of Ibycus'. *Phædon.* p. 176. ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας — δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος τὴν ψυχὴν ἐκβαίνουσιν ἐκ τοῦ σώματος διαφυσᾶ καὶ διασκεδάννυσιν. *Xen. Œcon.* 16, 7. καὶ γὰρ δὴ ἀνεμνήσθην τὸ τῶν αἰλίων, ὅτι θαλαττουργοὶ ὄντες — ὅμως οὐκ ὀκνοῦσιν ἀποφαίνεσθαι περὶ τῆς γῆς, 'what fishermen are accustomed to do'. To this also belong the expression τὸ τοῦ Ὀμήρου §. 279.

285. 2. It is a periphrasis merely of the substantive in the genitive case. τὰ τῆς ὀργῆς *Thuc.* II, 60. οἱ τὸ τῆς ὀργῆς *Plutarch. Brut.* 21. for ἡ ὀργή. τὰ τῆς ἐμπειρίας. *Thuc.* VII, 49. τὰ θεῶν οὕτω βουλόμεν' ἔσται *Eurip. Iphig.* A. 33. οἱ τοιοῦτόν ἐστι τὸ τῶν θεῶν, ὥστε ὑπὸ δῶρων παράγεσθαι, *Plat. Alcib.* 2, p. 99. τὸ τῶν ἐπιθυμιῶν, οἶαί τε καὶ ὅσαι εἰσίν, οὐ δοκοῦμέν μοι ἱκανῶς διηρῆσθαι *Plat. Rep.* IX. in. (See *id. Polit.* p. 17. *Rep.* VIII, p. 223.) The Greeks add to this periphrasis the adjective and participle, in the gender of the word which is the subject of the periphrasis, and in the case of the article. *Soph. Philoct.* 497. τὰ τῶν διακόνων, τοῦμόν ἐν σμικρῇ μέρει ποιούμενοι, τὸν οἶκαδ' ἡπειγον στόλον. *Plat. Phileb.* p. 279. τοὺς μὲν σῶφρονάς που καὶ ὁ παροικιζόμενος ἐπίσχει λόγος ἐκάστοτε, τὸ μηδὲν ἄγαν παρακελεύόμενος, ᾧ πείθονται, τὸ δὲ τῶν ἀφρόνων τε καὶ ὕβριστῶν μέχρι μανίας ἡ σφοδρὰ ἡδονὴ κατέχουσα περιβοήτους ἀπεργάζεται. *de Leg.* p. 68. ἂρ' οὖν οὐχ ἡμῶν οἱ μὲν νέοι αὐτοὶ χορεύειν ἔτοιμοι, τὸ δὲ τῶν πρεσβυ-

τέρων ἡμῶν ἐκείνους αὐ θεωροῦντες, διάγειν ἡγούμεθα πρεπόν-
τως, χαίροντες τῇ ἐκείνων παιδιᾷ τε καὶ ἐορτάσει²⁸⁶.

In the same manner the *possessive* pronouns are put with the article instead of the *personal* pronoun, e. g. τὸ ὑμέτερον for ὑμεῖς *Herod.* VIII, 140, 1. τὰμά for ἐγώ *Eurip. Androm.* 235. τὸ ἐμὸν for ἐμέ *Plat. Theaet.* p. 90^a.

Both senses are united *Eurip. Troad.* 27. νοσεῖ τὰ τῶν θεῶν, οὐδὲ τιμᾶσθαι θέλει, where τὰ τῶν θεῶν, joined with νοσεῖ signifies 'the reverence towards the gods', but is put with οὐ τιμᾶσθαι θέλει instead of οἱ θεοί.

The Article as a Pronoun.

The Homeric idiom, in which the article is used as 286.
a pronoun *demonstrative* ὁδε, οὗτος §. 262. is preserved with what is called the Attic idiom, chiefly in Herodotus and other Ionic and Doric writers: *Herod.* IV, 9. καὶ τὸν, κομισάμενον, ἐθέλειν ἀπαλλάσσεσθαι^o. This use of the article is found also in Attic writers, though more rarely. *Soph. El.* 45. ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δορυζέων, for οὗτος γάρ. and in the plur. *Thuc.* I, 86. τοὺς ξυμμάχους οὐ μελλήσομεν τιμωρεῖν. οἱ δ' οἰκέτι μέλλουσι κακῶς πάσχειν. Cf. III, 18. This takes place more frequently in the *oblique cases*, and in the neuter. *Plat. Epist.* VII, p. 105. τὸ δ' εἶχε δὴ (αὐδέ) πως. and *passim*^p.

^a Duker. ad *Thuc.* IV, 54. VIII, 77. Markl. ad *Lys.* p. 445. ed. R. Fisch. I, p. 335 sqq. Heind. ad *Plat. Theaet.* p. 324. Schaef. ad *Dion. Hal.* I, p. 31 sq. *Plat. Rep.* VIII, p. 223.

^o Valck. ad *Herod.* p. 687, 52. Heind. ad *Plat. Theaet.* p. 349.

^p Reiz. ib. p. 7 sq. 67.

^p *Bibl. Crit.* III, 2. p. 11.

Euthyd. p. 44. ἀλλὰ μὴν τό γε εὐ οἶδα, ὅτι, &c. *Polit.* p. 106. τό γε δὴ κατανοητέον, ἰδόντι ζυμπάσας τὰς εἰρημένους ἐπιστήμας, ὅτι πολιτική τις αὐτῶν οὐδεμία ἐφάνη. *Soph. Œd. Col.* 742. πᾶς σε Καδμείων λεῶς καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ. *Thuc.* I, 81. τοῖς δὲ ἄλλη γῇ ἐστὶ πολλή, ἥς ἄρχουσι. *Soph. Œd. T.* 1082. τῆς γὰρ πέφυκα μητρός. *Comp.* 1466. *Xen. R. A.* II, 8. of the Athenians: ἔπειτα φωνήν τὴν πᾶσαν ἀκούοντες ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς⁹. Especially in the accus. after καί. *Xen. Cyrop.* I, 3, 9. καὶ τὸν κελεῦσαι δοῦναι. *Plat. Symp.* p. 168. καὶ τὸν εἰπεῖν, ὅτι ἐπὶ δεῖπνον εἰς Ἀγάθωνος (ῖοι). In the nominative the pronoun ὅς is used, καὶ ὅς, καὶ ἡ, καὶ οἱ (*Thuc.* IV, 33.¹)

To this also belongs the expression πρὸ τοῦ for τοῦ-του, or προτοῦ, 'heretofore', 'formerly'; moreover the designation of a person or thing, which is not named, because the name may be different according to circumstances. τὸν καὶ τὸν, τὸ καὶ τὸ, 'this and that, the one or the other'. *Plat. Leg.* VI, p. 316. ὁμόσαντες, ἡ μὴν ἀδυνατεῖν τὸν καὶ τὸν βελτίω ποιεῖν. *Demosth. pro Cor.* p. 308, 4. εἰ τὸ καὶ τὸ ἐποίησεν, οὐκ ἂν ἀπέθανεν².

287. The Attics moreover use the article for the pronoun in the following cases:

1. Before the relatives ὅς, ὅσοι, οἷα. Thus it occurs in Homer, *Il.* ρ', 171. ἦτ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων, τῶν ὅσοι Λυκίην ἐριβόλακα ναιετάουσι. *Od.* β', 118. ἐπίστασθαι Κέρδεα, οἳ οὐπω τιν' ἀκούομεν οὐδὲ παλαιῶν, τᾶων, αἱ πάρος ἦσαν εὐπλοκαμίδες Ἀχαιοί. *Plat. Critias* p. 52. ἡ γῇ ἔφερε τὸν ἡμερον καρπὸν, τὸν

⁹ Wolf. ad Reiz. l. c. p. 9. 10. 68. 70. Herm. ad Vig. p. 700, 9.

² Reiz. p. 26. 96. Fisch. I, p. 339 sq.

³ Reiz. p. 11.

τε ξηρόν, —καὶ τὸν ὅσος ξύλινος. *Phil.* p. 261. καὶ μὴν καὶ τὸ δοξαζόμενον ἐστὶ τι; *HPΩ.* Πῶς δ' οὐ; *ΣΩ.* καὶ τό γε, ὃ τὸ ἡδόμενον ἡδεται. *ib.* p. 263. Τί δ', ἂν αὐτὴν λύπῃ ἢ τινα ἡδονὴν περὶ τὸ, ἐφ' ᾧ λυπεῖται, ἢ τούναντίον ἀμαρτάνουσαν ἐφορώμεν (τὴν δόξαν), ὀρθὴν ἢ χρηστὴν ἢ τι (*leg.* ἢ τί) τῶν καλῶν ὀνομάτων αὐτῇ προσθήσομεν; *Leg.* ix, p. 44. εἴτα ἐν τοῖς τῶν δώδεκα ὁρίοις μερῶν τῶν ὅσα ἀργὰ καὶ ἀνώνυμα θάπτειν (χρῆ) ἀλλεῖς αὐτούς. (*leg.* αὐτως. v. *Π.* ἡ, 100.) —ἐὰν δ' ἄρα ὑποζύγιον ἢ ζῶον ἄλλο τι φονεύσῃ τινὰ, πλὴν τῶν ὅσα ἐν ἀγῶνι τῶν δημοσίων τιθεμένων ἀθλευόντά τι τοιοῦτον δράσῃ, &c. *ib.* x. p. 100 8q. πρῶτον μὲν θεοὺς ἀμφοτέρω φασὶ γινώσκειν καὶ ὁρᾶν καὶ ἀκούειν πάντα, λαθεῖν δὲ αὐτοὺς οὐδὲν δυνατόν εἶναι τῶν ὁπόσων εἰσὶν [αἱ] αἰσθήσεις καὶ ἐπιστῆμαι; *Epist.* 8. p. 155. τῶν δὲ ὅσα γένοιτ' ἂν ἢ πᾶσι συμφέροντα ἐχθροῖς τε καὶ φίλοις, ἢ ὅτι σμικρότατα κακὰ ἀμφοῖν, ταῦτα οὔτε ῥάδιον ὁρᾶν, οὔτε ἰδόντα ἐπιτελεῖν. *Demosth. in Androt.* p. 613, 9. σώζειν ὑμῖν τοὺς τοιούτους, ὧς ἄνδρες Ἀθηναῖοι, προσήκει καὶ μισεῖν τοὺς, οἷόςπερ οὗτος.¹ Yet here the article seems to retain its usual signification, and the proposition with the relative, as one word, appears to receive by means of it an adjective or substantive sense, so that in this kind of attraction, no stop is to be put after the article, as τὰ ὅπη ἔτυχεν §. 272.

This most frequently takes place in a division, where 288.
ὁ μὲν, ὁ δέ, οἱ μὲν — οἱ δέ are opposed to each other, 'the one' — 'the other', *hi* — *illi*, e. g. οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὧκα *Π.* β', 52. and with *τις*, if ὁ μὲν — ὁ δέ do not refer to determinate nouns which have gone before. *Eurip. Hel.* 1617. οὐκ οὐκ ὁ μὲν *τις* λωϊσθὼν αἰρεῖται δόρυ, ὁ δέ, &c. Comp. the passage from Plato quoted in *f. Arist. Plut.* 162. *Xen. Cyrop.* vi, 1, 1.

¹ Reiz. p. 15. 73. 78. et ibi W. Heind. ad Plat. Theaet. p. 488.

Lucian. D. Mort. 16, 5. εἰ γὰρ ὁ μὲν τις (*alius nescio quis*) ἐν οὐρανῷ, ὁ δὲ παρ' ἡμῖν, σὺ τὸ εἶδωλον, τὸ δὲ σῶμα ἐν Οἴτῃ κόνις ἤδη γεγέννηται, ὁ μὲν τις refers to the immortal divine part of Hercules, which is to be in Heaven, but which Diogenes laugh at as absurd. The indeterminateness often consists in this, that in the singular the plural is signified, as *Eur. Hel.* 1617. *Xen. Cyr.* vi, 1, 1.

a. If the word thus divided be a noun *sing.* ὁ μὲν — ὁ δέ, are translated, 'the one and the other'. *Plat. Phædr.* p. 339 sq. τοῦ ρεύματος ἐκείνου πηγῇ, πολλὴ φερομένη πρὸς τὸν ἐραστήν, — ἡ μὲν εἰς αὐτὸν ἔδν, ἡ δέ, ἀπομεστούμενου, ἔξω ἀπορρεῖ. *Id. Leg.* viii, p. 417. Τέχνην δὴ τιν' αὐτοῦ τούτου τοῦ νόμου τῆς θέσεως ἐν τῇ νῦν παρόντι τὴν μὲν ῥαδίαν ἔχω, τὴν δ' αὐτὴν τινὰ τρόπον παντάπασι ὡς οἶόν τε χαλεπωτάτην. For which p. 419. τέχνην κεκτήμενη τῇ μὲν ῥάσστην ἀπασῶν, τῇ δὲ χαλεπωτάτην. *Demosth. in Phæn.* p. 1040, 25. ὁ δὲ ἀπεκρίνατο, ὅτι ὁ μὲν πεπραμένος εἷη τοῦ σίτου, ὁ δὲ ἔνδον ἀποκείμενος.

b. When the division or opposition does not take place in the case of a substantive, but an adjective, verb, or an entire proposition, the neuter is put τὸ μὲν, — τὸ δέ, τὰ μὲν, — τὰ δέ, in the sense of 'partly' — 'partly'. *Herod.* i, 173. νόμοισι δὲ τὰ μὲν Κρητικοῖσι, τὰ δὲ Καρικοῖσι χρέωνται. Sometimes τι, &c. is found in this case, when the distribution is only general, without being accurately defined. *Xen. Anab.* iv, 1, 15. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπανόμενοι*. *Cf. Thucyd.* i, 118. 108. Instead of which Herodotus often uses τοῦτο μὲν

* Hoog. ad Vig. p. 13. Reiz. p. 12-

— τοῦτο δέ². *Isocr. Paneg.* p. 44. *D. sq.* τοῦτο μὲν γάρ, εἰ δεῖ τούτους ἐφ' ἐκάστῳ τιμᾶσθαι τῶν ἔργων, τοὺς ἐμπειροτάτους ὄντας καὶ μεγίστην δύναμιν ἔχοντας, ἀναμφισβητήτως ἡμῖν προσήκει τὴν ἡγεμονίαν ἀπολαβεῖν, — — τοῦτο δέ, εἴ τινες ἀξιούσι τὴν ἡγεμονίαν ἔχειν ἢ τοὺς πρώτους τυχόντας ταύτης τῆς τιμῆς, ἢ τοὺς πλείστων ἀγαθῶν αἰτίους Ἕλλησιν ὄντας, ἡγοῦμαι καὶ τούτους γ' εἶναι μεθ' ἡμῶν. *Demosth. in Lept.* p. 474, 25. τοῦτο μὲν τοίνυν θασίους τοὺς μετ' Ἐκφάντον πῶς οὐκ ἀδικήσετε, εἰάν ἀφέλῃσθε τὴν ἀτέλειαν, — — τοῦτο δέ Ἀρχέβιον καὶ Ἡρακλείδην.

c. When a preposition governs the article, the particles μέν and δέ often come immediately after the preposition. *Plat. Theaet.* p. 103. ἀδικεῖν δ' ἐστὶν ἐν τῷ τοιούτῳ, ὅταν ἐν μὲν τῷ (ἀγωνίζεσθαι) παῖζῃ τε καὶ σφάλλῃ, καθόσον ἂν δύνῃται, ἐν δέ τῷ διαλέγεσθαι σπουδάζῃ τε καὶ ἐπαγορβοῖ τὸν προσδιαλεγόμενον. *Phaedr.* p. 356. ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δέ τοῖς οὐ. *Isocr. Areopag.* p. 141. *A.*³

d. One of these is frequently omitted. *Il.* χ', 157. τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὀπισθε διώκων. *Eurip. Iphig. T.* 1361. κοντοῖς δέ πρῶρας εἶχον· οἱ δ' ἐπωτίδων ἀγκύρας ἐξανήκτον. *Plat. Phileb.* p. 260 sq. ψευδεῖς, αἱ δ' ἀληθεῖς οὐκ εἰσὶν ἡδοναί; *Comp. Rep.* v. p. 8. particularly 16².

οἱ μὲν is used also in antithesis *Il.* ω', 721. αἰοιδούς — — οἱ τε στονόεσσαν αἰοιδὴν Οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δέ στενάχοντο γυναῖκες. *Od.* α', 115. ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ

² Herm. ad Vig. p. 701, 15.

³ Reiz. l. c. p. 13. 69. Fisch. 1, p. 331. Herm. ad Viger. p. 699. 6.

⁴ Musgr. ad Eurip. Iph. T. 1361. Porson. ad Eur. Or. 891. Heusde Spec. Plat. p. 75 sq. Heind. ad Plat. Theaet. p. 421.

φρεσίν, εἴ ποθεν ἄλθών, μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη — — τιμὴν δ' αὐτὸς ἔχοι.

e. Instead of one, or both, the name itself also is put. *Herod.* v, 94. ἐπολέμεον — — Μιτυληναῖοί τε καὶ Ἀθηναῖοι, οἱ μὲν ἀπαιτέοντες τὴν χώραν, Ἀθηναῖοι δέ, &c. *Plat. Charm.* p. 122. οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς· εἴπερ τὸ μὲν (ἢ σωφροσ.) ἀγαθὸν τυγχάνει ὄν, αἰδώς δὲ μηδὲν μᾶλλον ἀγαθὸν ἢ καὶ κακόν. and with τὸ μὲν. *Thuc.* I, 84. πολεμικοί τε καὶ εὐβουλοὶ διὰ τὸ εὐκοσμον γιγνόμεθα, τὸ μὲν, ὅτι αἰδώς σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ εὐψυχία, εὐβουλοὶ δέ, ἀμαθέστεροι — παιδευόμενοι*.

The name also is put with them. *Il.* π', 317. Νεστορίδαι, ὁ μὲν οὐτας Ἀτύμνιον ὀξείῃ δουρί, Ἀντίλοχος. *Thuc.* vii, 86. ξυνέβαινε δέ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ, τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδειώτατον. *Il.* 29. ἀλλ' ὁ μὲν ἐν Δαυλίᾳ τῆς Φακίδος νῦν καλουμένης γῆς ὁ Τηρεὺς ᾤκει, — — Τήρης δέ, &c. *Plato Gorg.* p. 117. ἡ μὲν τούτου οὐ θεραπεύει καὶ τὴν φύσιν ἔσκεπται καὶ τὴν αἰτίαν ὣν πράττει, καὶ λόγον ἔχει τούτων ἐκάστον δοῦναι, ἡ ἰατρικὴ, ἡ δ' ἑτέρα τῆς ἡδονῆς (οὐ τὴν φύσιν ἔσκεπται). Compare *Sophist.* p. 204^b. See §. 262. *Obs.* 1.

f. ὁ μὲν — ὁ δέ, are not always opposed to each other, but instead of one of them another word is often put, e. g. *Thuc.* vii, 73. *extr.* καὶ οἱ μὲν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διηγέειλαν τοῖς στρατηγοῖς τῶν Ἀθηναίων. *Plat. Leg.* II, p. 69. εἰκός που τὸν μὲν τινα ἐπιδεικνύναι, καθάπερ Ὀμηρος, ραψῳδίαν, ἄλλον δὲ καθαρχίαν, τὸν δέ τινα τραγῳδίαν, τὸν δ' αὖ κωμῳδίαν. *Id. Republ.* II,

* Heind. ad *Plat. Charm.* p. 77.

^b Heind. ad *Plat. Gorg.* p. 185.

p. 231. ἄλλο τι γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος, ἄλλος δὲ τις ὑφάντης; *Polit.* p. 51. καὶ τῶν σκεπασμάτων ὑποπετάσματα μὲν ἄλλα, περικαλύμματα δὲ ἕτερα. Thus οἱ μὲν — ἔνιοι οἱ ἔστι δ' οἱ, οἱ μὲν — ἄλλοι δέ, οἱ μὲν — ἕτεροι δέ, &c. frequently refer to each other^c. Demosthenes and more especially modern writers use also the pron. *relat.* οὗς μὲν — οὗς δέ, &c. *Demosth. pro Cor.* p. 248. πόλεις Ἑλληνίδας αἷς μὲν ἀναιρῶν, εἰς αἷς δὲ τοὺς φνυγάδας κατὰγων. *Comp.* p. 282. 289. *Xen. Cyrop.* II, 4, 23. οὗτοι ἂν σοὶ οὗς μὲν ἂν συλλαμβάνοντες αὐτῶν κωλύοιεν τῶν ἐξαγγελιῶν the Wolfenbittel MS. has τοὺς μὲν, which appears to be altered from the οὗς δέ following. In Doric this idiom appears to be more ancient. *Archyt. ap. Gale,* p. 674. ἐπεὶ ὦν τῶν ἀγαθῶν ἃ μὲν αὐτὰ ἐντὶ διὰ ταυτὰ αἰρετά, οὐ μὰν δι' ἄτερον, ἃ δὲ δι' ἄτερον. p. 676. τῶν ἀγαθῶν ἃ μὲν ἐντὶ ἀνθρώπῳ, ἃ δὲ τῶν μερέων^c. We find also, not indeed ὡς μὲν — ὡς δέ, but ὡς by itself for ὁ or οὗτος in *Π. φ'*, 198. ἀλλὰ καὶ ὡς δεῖδουκε Διὸς μέγαλοιο κεραυνόν. and in *Theognis* 207. ἀλλ' ὁ μὲν αὐτὸς ἔτισσε κακὸν χρέος, ὡς δὲ φίλοισιν ἄτην ἐξοπίσω παισὶν ἐπεκρέμασεν.

Obs. 1. It is hardly worth remarking, that in this phrase the article does not always follow in the same case, although Wasse *ad Thuc.* II, 42. notices it as an elegance. The passage in *Thuc.* VII, 13. is more remarkable τὰ δὲ πληρώματα διὰ τόδε ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθείρεται, τῶν ναυτῶν τῶν μὲν διὰ φρυνγανισμόν καὶ ἀρπαγὴν μακρὰν καὶ ὑδρεῖαν ὑπὸ τῶν ἱππέων ἀπολλυμένων, οἱ δὲ θεραπεύοντες, ἐπεὶ δὲ ἐς ἀντίπαλα καθεστήκαμεν, αὐτομολοῦσι, for τῶν δὲ θεραπευόντων — αὐτομολούντων.

Obs. 2. If in ὁ μὲν — ὁ δέ the entire proposition is ex-

^c Fisch. I, p. 330 sq.

^c Hemsterh. *ad Thom. M.* p. 1 sq. Græv. *ad Lucian. Solœc.* p. 447. Reiz. I. c. p. 32 sqq. Fisch. I, p. 332. Herm. *ad Vig.* p. 706, 28.

pressed, it is put either in the genitive, or quite as often in the same case, as *ὁ μὲν — ὁ δέ*. e. g. *Il. π'*, 317. which passage is quoted before in *c. Hesiod. ἔργ.* 160. *καὶ τοὺς μὲν πόλεμος τε κακὸς καὶ φύλοπις αἰνῇ τοὺς μὲν ἐφ' ἑπταπύλῳ Θήβῃ Καδμηΐδι γαίῃ ὤλεσε μαρναμένους μῆλων ἐνεκ' Οἰδιπόδαο, τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης ἐν Τροίῳ ἀγαγὼν Ἑλένης ἐνεκ' ἠυκόμοιο. Soph. Antig. 21. οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέων τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;* More examples will be produced afterwards in the genitive¹. Both constructions are united *Herod. vi*, 111. *τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατοπέδῳ τὸ μὲν αὐτοῦ μέσον ἐγένετο ἐπὶ τάξιαις ὀλίγαις, τὸ δὲ κέρας ἐκάτερον ἔρρωτο πλήθει.* Thus the second *οἱ δέ*, is again divided, *Thuc. vii*, 13. *καὶ οἱ ξένοι, οἱ μὲν ἀναγκαστοὶ ἐσβάντες εὐθὺς κατὰ τὰς πόλεις ἀποχωροῦσιν, οἱ δὲ ὑπὸ μεγάλου μισθοῦ τὸ πρῶτον ἐπαρθέντες, — ἐπεὶδὴ παρὰ γνώμην ναυτικόν τε δὴ καὶ τᾶλλα ἀπὸ τῶν πολεμίων ἀνθεστῶτα ὀρώσιν, οἱ μὲν ἐπὶ λιθολογίας προφάσει ἀπέρχονται, οἱ δέ, ὡς ἕκαστοι δύνανται, εἰσὶ δ' οἱ καὶ — ἀφήρηται.* Properly speaking the nominative here is not put for the genitive, but the definitions annexed with *οἱ μὲν — οἱ δέ* constitute an apposition frequently used in Homer, in which the whole proposition is followed by the part in the same case. See Apposition.

Obs. 3. Similar to this is the use of the formula *ὁ μὲν δὴ* or *ὁ μὲν νῦν* in Herodotus, followed by *δέ*, which repeats the substance of what was mentioned before, in order to make a transition to something new, e. g. *Herod. viii*, 74. *οἱ μὲν δὴ ἐν τῷ Ἰσθμῷ τοιοῦτῳ πόνῳ συνέστασαν — οἱ δὲ ἐν Σαλαμῖνι — ἀρρώδεον. Xen. Cyrop. ii*, 2, 10. *οἱ μὲν δὴ ἄλλοι, ὡς εἰκός, ἐγέλων ἐπὶ τῇ δορυφορίᾳ τῆς ἐπιστολῆς ὁ δὲ Κῦρος εἶπεν. Also μὲν alone Thuc. i*, 36. *τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον οἱ δὲ Κορίνθιοι μετ' αὐτοὺς τοιάδε.* Or else it is in the sense of the Latin *cum — tum*. *Herod. vii*, 204. *τούτοις μὲν νῦν καὶ ἄλλοι στρατηγοὶ κατὰ πόλιν ἐκάστων ὁ δὲ θωῦμαζόμενος μάλιστα — Λακεδαιμόνιος ἦν, Λεωνίδης,* and in the beginning of a relation, after an introduction, *Xen. Cyrop. i*, 2. *in.*

¹ Valck. ad Eur. Ph. p. 436. Brunck. ad Soph. Antig. 21. Duker. ad Thucyd. iv, 71. Hoog. ad Vig. p. 5.

In a relation, ὁ δέ without a noun refers to what has been mentioned before, although not always preceded by ὁ μὲν.

3. The article seems also to be used as a pronoun, in 289. the phrase ἐν τοῖς, which mostly stands with superlatives, (in modern writers also with σφόδρα, μάλα, πάνν), the superlative being in the masculine, feminine, or neuter, and which, with superlatives, answers to the Latin *omnium, longe, multo*. The superlative does not stand in the case of τοῖς, but in the case of the noun to which it properly belongs. Amongst the old writers it is used only by Herodotus, Thucydides, and Plato; by the latter most frequently. *Herod.* VII, 137. τοῦτό μοι ἐν τοῖσι θεϊότατον φαίνεται γίγνεσθαι. *Thuc.* I, 6. ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν σίδηρον κατέθεντο. III, 17. ἐν τοῖς πλείστοι δὴ νῆες ἀμ' αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο. *ib.* 81. οὕτως ἀμὴ στάσις προύχώρησε· καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτη ἐγένετο. VII, 24. μέγιστον δὲ καὶ ἐν τοῖς πρῶτον ἐκάκωσε τὸ στράτευμα τῶν Ἀθηναίων ἢ τοῦ Πλημμυρίου λήψις. *ib.* 71. ἐν τοῖς χαλεπώτατα διήγον. VII, 90. ἀνὴρ ἐν τοῖς μάλιστα καὶ ἐκ πλείστου ἐναντίος τῷ δήμῳ. *Plat. Criton.* p. 101. (ἀφίγμαι) ἀγγελίαν φέρων χαλεπὴν, — ἦν ἐγώ, ὥς μοι δοκῶ, ἐν τοῖς βαρύντατα ἂν ἐνέγκαμι *ib.* p. 120. ταύταις δὴ φαμέν καὶ σέ, ὦ Σώκράτες, ταῖς αἰτίαις ἐνέξεσθαι, εἴπερ ποιήσεις, ἃ ἐπινοεῖς· καὶ οὐχ ἥκιστα Ἀθηναίων σε, ἀλλ' ἐν τοῖς μάλιστα. εἰ οὖν ἐγὼ εἶπομι, διὰ τί δὴ, ἴσως ἂν μου δικαίως καθάπτοιτο, λέγοντες ὅτι ἐν τοῖς μάλιστα Ἀθηναίων ἐγὼ αὐτοῖς ὁμολογηκὼς πυχάνω ταύτην τὴν ὁμολογίαν. *Theaet.* p. 142. κοὶ τούτων μοι δοκεῖ ἐν τοῖς μάλιστα πρὸς ἄλληλα σκοπεῖσθαι τὴν οὐσίαν (ἢ ψυχὴν). *Sympos.* p. 166. Ἀριστόδημος ἦν τις, Κυδαθηναεύς, σμικρὸς, ἀνυπόδητος αἰεὶ. παραγεγόνει δ' ἐν τῇ συνοσίᾳ, Σωκράτους ἐραστὴς ὢν ἐν τοῖς μάλιστα τῶν τότε. *Epist.* 10. p. 166. Ἀκούω Δίωνος ἐν τοῖς μάλιστα ἐταῖρον εἶναι σέ, and with the comparative for the superl. *Euthyd.* p. 71. πολλὰ

μὲν οὖν καὶ ἄλλα οἱ λόγοι ὑμῶν καλὰ ἔχουσιν, ὧς Εὐθύδημέ τε καὶ Διονυσόδωρε, ἐν δὲ τοῖς καὶ τοῦτο μεγαλοπρεπέστερον, ὅτι τῶν πολλῶν ἀνθρώπων καὶ τῶν σεμνῶν δὴ καὶ δοκούντων τί εἶναι οὐδὲν ὑμῖν μέλει, where Heindorf (p. 407.) adduces *Ælian. V. H.* xiv, 38. From these combinations it is clear, 1. that the formula ἐν τοῖς stands by itself, and is not to be joined with the superlative following, since the combination ἐν τοῖς πρῶτοι, ἐν τοῖς πλείσται is at variance with this explanation; 2. that τοῖς is neuter, because the superlative in the feminine also is put with it. Hardly any explanation of this phrase can be given to suit all passages, since the idiom of the language apparently has given to it by degrees a greater extension than it originally had. Thus, originally, in ἐν τοῖς it appears either to be necessary to supply the adjunct. or part. in the same case, and in the neuter, as *Plat. Cratyl.* p. 320. ὁ δὴ δοκεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι, or that ἐν τοῖς should be the same as ἐν τούτοις, when it seems to be used after several things previously mentioned, the most important of which is to be thus distinguished; in which sense Herodotus commonly uses ἐν δὲ δὴ, e. g. *III*, 39. συχνὰς μὲν δὴ τῶν νήσων αἰρήκεε, πολλὰ δὲ καὶ τῆς ἡπείρου ἄστυα· ἐν δὲ δὴ καὶ Λεσβίους — εἶλε. This explanation suits particularly the passage in Plato *Euthyd.* p. 71. and *Herod.* vii, 137. In time it became merely a phrase, which served to strengthen the superlative. A different origin, though it has a similar signification, may be assigned to ὅμοια τοῖς μεγίστοις *Herod.* iii, 8. σέβονται δὲ Ἀράβιοι πίστις ἀνθρώπων ὅμοια τοῖσι μάλιστα (sc. σεβομένοις) vii, 141. Τίμων ὁ Ἀνδροβούλου, τῶν Δελφῶν ἀνὴρ δόκιμος ὅμοια τῷ μάλιστα (sc. δοκίμῳ), instead of which also ὁμοίως is used *Herod.* iii, 68. *Demosth. Epist.* p. 1473, 12. εὐρήσετε με εὖνουν τῷ πληθεὶ τῷ ὑμετέρῳ τοῖς μάλισθ' ὁμοίως. *Thucyd.* i, 25. χρημάτων δυνάμει ὄντες κατ'

ἐκείνον τὸν χρόνον ὁμοία τοῖς Ἑλλήνων πλουσιωτάτοισι. This answers to the Latin *ut qui maxime*⁵.

4. The *oblique cases* of the article are often used 290. absolutely, as *demonstrative pronouns*.

a. The dative τῷ, 'for this reason', *idcirco*. *Il. β'*, 250. τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν, ἦσαι ὀνειδίζων. *Plat. Theaet. p.* 129. τῷ τοι, ὦ φίλε Θεόδωρε, μᾶλλον σκεπτέον ἐξ ἀρχῆς, ὥσπερ αὐτοὶ ὑποτείνονται^h.

'Then, in that case', when this expression may be resolved into a conditional proposition. *Il. δ'*, 290. τῷ (i. e. εἰ τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο) κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος. *Cf. Il. ο'*, 51. π', 723. ψ', 527.

b. τῇ, 'here, or there', for which τῇδε is put elsewhere. *Xen. R. A. II*, 12. ὅπου λινὸν ἐστὶ πλεῖστον, λεία χώρα καὶ αἰξυλὸς· οὐδὲ χαλκὸς καὶ σίδηρος ἐκ τῆς αὐτῆς πόλεως, οὐδὲ τᾶλλα δύο ἢ τρία μιᾷ πόλει, ἀλλὰ τὸ μὲν τῇ, τὸ δὲ τῇ. *Cf. Xen. Anab. IV*, 8, 10. and in motion *Hesiod. ἔργ.* 206. τῇ δ' εἰς, ἢ σ' ἂν ἐγὼ περ ἄγω.

τῇ μὲν — τῇ δέ, 'on the one hand', — 'on the other', *Eurip. Or.* 350. ὦ δῶμα, τῇ μὲν σ' ἡδέως προσδέρομαι, Τροίαθεν ἐλθὼν, τῇ δ' ἰδὼν καταστένω.

⁵ Homsterh. ad Luc. T. I, p. 170 sqq. couples ἐν τοῖς with the superlative, and supplies to them the dative of that word, which stands in the superl. and nomin. e. g. ἐν τοῖς μάλιστα ταύταις ταῖς αἰτίαις ἐνεχόμενα.

^h Reiz. de incl. ace. p. 17 sqq. Herm. ad Viger. p. 765, 250. ἐν τοῖς τοιούτοις μάλιστα, e. g. εὐδόκιμος. Comp. Wolf. ad Reiz. p. 21. who shows that τοῖς is neuter. Fisch. ad Well. II, p. 122. compares it with ἐς τὰ μάλιστα, so that τοῖς is the neuter, and the whole a circumlocution of the simple superlative; which however does not apply to the passages, where another superlative, πρῶτοι, βαρύντατα, &c. follows.

^a Valck. ad Phœn. p. 53. ad Callim. Fr. p. 82.

c. τό, 'on this account', only in Homer. *Il. ρ'*, 404.
τό μιν οὐποτε ἔλπετο θυμῷ τεθνάμεν.

The Article for the Pronoun Relative.

291. The article is very often put in Ionic and Doric writers for the *pron. relat.* ὅς, ἥ, ὅ, *Il. α'*, 125. ἀλλὰ τὰ μὲν (ἃ μὲν) πολίων ἐξεπράθομεν, τὰ (ταῦτα) δέδασται, &c. *Herod. v*, 37. Ἀρισταγόρης καὶ ἐν τῇ ἄλλῃ Ἰωνίῃ τῷτο τοῦτο ἐποίησε, τοὺς μὲν ἐξελαύνων τῶν τυράννων, τοὺς (οὓς) δ' ἔλαβε τυράννους — — τούτους δὲ ἐξεδίδον. Of Attic writers, the Tragedians only use it in this sense, not the Comic and Prose authors; and these only in the neuter and the *oblique cases*. *Æschyl. Agam.* 535. ἀλλ' εὖ νιν ἀσπάσασθε — Τροίαν κατασκάψαντα τοῦ δικηφόρου Διὸς μακέλλῃ, τῇ κατείργασται πέδον. *Soph. Œd. T.* 1379. δαιμόνων ἀγάλμαθ' ἱερά, τῶν ὁ παντλήμων ἐγὼ — ἀπεστέρησ' ἔμαντόν. *Cf.* 1427, &c. *Eurip. Iph. A.* 1351. ΚΑΥ. τί δὲ φεύγεις, τέκνον; ἸΦΙ. τὸν Ἀχιλλέα, τὸν ἰδεῖν αἰσχύνομαι¹.

Of the Noun.

292. In the noun we have to consider, first, the use of what are called the Numbers, and next the use of the cases. Of the Numbers, the singular has nothing which distinguishes its use from that of other languages. Instead of the dual the plural is often used. In the use of the plural the Greek language mostly agrees

¹ This idiom is denied to the Tragedians by Koen. ad Gregor. p. 111, 79. Piers. Veris. p. 74. Valcken. ad Eurip. Hippol. 525. but asserted by Brunck. ad Æsch. S. c. Th. 37. Soph. Œd. C. 1259. Comp. Reiz. de Incl. Acc. p. 26. 95. et Wolf. Fisch. I, p. 345.

with other languages, even the modern. Thus in Greek the plural is often used instead of the singular. *Æsch. Prom.* 67. σὺ δ' αὖ κατοκνεῖς, τῶν Διὸς τ' ἐχθρῶν ὑπερ στένεις; where only Prometheus is meant. *Eurip. Hec.* 403. χάλα τοκεῦσιν εἰκότως θυμουμένοις instead of 'the mother'. *Soph. Œd. T.* 1184. ὅστις πέφασμαι φίς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ' οὐ χρῆν μ', ὁμῶν (i. e. ξὺν μητρὶ), οὓς τ' ἐμ' οὐκ ἔδει (i. e. τὸν πατέρα), κτανών^k. The general expression in the plural gives greater emphasis to the speech. To this also belongs the expression τὰ φιλτάτα, which in the Tragedians often signifies only a person, mother, wife, &c. and ἡμεῖς for ἐγώ very frequent in prose. In other cases the plural is often put for the singular, without having any particular specification in view, especially in the Poets, e. g. δώματα, κάρηνα Ὀλύμπου, perhaps because the idea of an object was formed from its different parts^l. Substantives also are frequently put in the plural, when as a predicate, or an apposition, they signify a person or thing, although the person or thing be in the singular. *Eur. Hipp.* 11. Ἰππόλυτος, ἀγνοῦ Πιπθέως παιδεύματα^m.

Vice versa, the names of nations are sometimes in the singular instead of the pluralⁿ.

^k Brunck. ad Eurip. Bacch. 543. Soph. Œd. T. 366. Fisch. 111, a. p. 302.

^l Fisch. 111, a. p. 301.

^m Pors. ad Eurip. Or. 1051.

ⁿ Gregor. p. 52. et K. Fisch 111, a. p. 300.

Of the Use of the Nominative.

SUBJECT AND PREDICATE.

293. Every proposition, even the simplest, must contain two fundamental ideas, the Subject of a thing or person, of which any thing is asserted in the proposition, and the Predicate, that which is asserted of that person or thing.

In propositions which are independent of any other, the Subject is always in the nominative, except in the construction of the accus. with the *infinitive*. Sometimes the subject, as in Latin, is not expressed, either because it is implied in the form of the verb (as in *φιλω*, *φιλεῖς*, *φιλεῖ*, 'I love, thou lovest, he loves', except when an emphasis is thrown upon it) or because it is easily seen from the context. Thus it is omitted in the termination of the third person plural, if there be no determinate subject, *λέγουσι*, *φασί*, *dicunt*, 'they say'. Frequently also from the nature of the verb a subject is inadmissible, as in verbs impersonal, e. g. *χρή*, *δεῖ*, *ἔξεστι*, and in verbs which are used impersonally, as *φαίνεται*, *ἔοικε*, *εἰκός ἐστι*; in verbals also in the neuter, *ιτέον ἐστί*, *eundum est*, *πολεμητέα ἐστί*, *bellandum est*.

In the same manner the proper subject is omitted, when a proposition follows which begins with the pron. *relat.* *ὅς*, *ἥ*, *ὃ* or a relative conjunction *ἐνθα*, *ὅπου*, *ὅτε*, and these words refer to the subject which is kept in mind.

* Fisch. 111, a. p. 347. Duker. ad Thuc. v11, 69. Comp. Heind. ad Plat. Cratyl. p. 17.

In this case the whole proposition with the relative constitutes the subject, e. g. γνολῆ δ' ἂν ὅστις κἂν βραχὺ τῆς παιδείας ἐγεύσατο. Instead of ὅς, ἥ, ὅ are frequently put εἴ τις, εἴ τι, as in Latin *si quis* is a more softened expression for *qui*. The nominative of the subject also is referred to the relative following in the same case, as πλοῦτον δ' οὐ μὲν δώσι θεοί, παραγίγνεται ἀνδρὶ ἔμπεδος, *Solon. El. Brunck's Poet. Gnom. p. 74. v. 9.* See Pron. Relat.

Obs. Of ἔστιν οἷ, ἔστιν οὗς, &c. which united make an adjective ἐνιοί, ἐνίους, see the article on Pron. Relat.

The following are some particular cases :

When the verb indicates the employment of a definite person, whose appellation in this case is often derived from the verb itself, the subject is not expressed particularly : *Herod. II, 47.* θυσίη δὲ ἦδε τῶν ὤων τῇ Σελήνῃ ποιέεται ἐπεὰν θύσῃ (sc. ὁ θυτήρ), τὴν οὐρὴν ἄκρην καὶ τὸν σπλῆνα καὶ τὸν ἐπίπλοον συνθεῖς ὁμοῦ κατ' ὧν ἐκάλυψε — τῇ πιμαλῇ. *Ib. 70.* ἐπεὰν νῶτον ὑὸς δελεάσῃ (sc. ὁ ἄγρεύς, from the preceding ἄγραι) περὶ ἄγκιστρον, μετίει ἐς μέσον τὸν ποταμόν. *Cf. v, 16. Xen. Anab. III, 4, 36.* ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε (sc. ὁ κήρυξ) τοῖς Ἕλλησι παρασκευάσασθαι. *Ib. VI, 5, 25.* παρηγγέλλετο δέ, τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὦμον ἔχειν, ἕως σημαῖνοι τῇ σάλπιγγι (sc. ὁ σαλπικτής). *Demosth. in Lept. p. 465, 14.* ὁμῶς δε καὶ τὸν νόμον ὑμῖν αὐτὸν ἀναγνώσεται (sc. ὁ γραμματεὺς). In the same manner, when in general τὸ πρᾶγμα may be considered as the subject. *Thuc. I, 109.* ὥς δὲ αὐτῷ οὐ προὐχώρει.

2. The indefinite subject τις, 'any one, one', is sometimes also omitted in the singular of the verb. *Il. v', 287.* (v, 276. εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι ἐς λόχον — —) οὐδέ κεν ἔνθα τεόν γε μένος καὶ

χείρας ὄνοιτο. *Soph. Œd. T.* 314 sq. ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναιτο, κάλλιστος πόρων. A similar passage occurs *Xen. Mem. S.* 1, 2, 55. (Σωκράτης) παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, ὅπως, εἴαν τε ὑπὸ πατρός εἴαν τε ὑπὸ ἀδελφοῦ εἴαν τε ὑπ' ἄλλου τινὸς βούληται τιμᾶσθαι, μὴ τῷ οἰκεῖος εἶναι πιστεῖων ἀμελῇ, ἀλλὰ πειράται, ὑφ' ὧν ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι. *Plat. Men.* p. 383. ὅτι δ' οὐκ ἔστιν ὀρθῶς ἡγεῖσθαι, εἴαν μὴ φρόνιμος ᾖ, τοῦτο ὅμοιοι ἐσμέν οὐκ ὀρθῶς ὡμολογηκόσι.

Obs. In many passages of this kind the second person is taken instead of the third, e. g. *Soph. Tr.* 2. ἐκμάθοις for ἐκμάθοι. *Eurip. Or.* 308. νοστής — δοξάζης for νοστή — δοξάζη. *Eurip. Ion.* 1408. it now stands ὑπερβαίην for ὑπερβαίη².

295. 3. In dependent propositions the subject is often wanting, because it is construed with the verb of the preceding proposition *Il.* β', 409. ἦδεε γὰρ κατὰ θυμὸν ἀδελφεόν, ὡς ἐπονείτο, for ὡς ἐπον. ἀδελφός. *Cf.* ν', 310 sq. *Od.* τ', 219, &c. *Pind. Pyth.* iv, 6 sqq. ἔνθα ποτὲ χρυσέων Διὸς ὀρνίχων πάρεδρος — ἱερέα χρῆσεν οἰκιστῆρα Βάττον καρποφόρου Λιβύας, ἱερὰν νᾶσον ὡς ἤδη λιπὼν κτίσσειεν ἐνάρματον πόλιν. *Æschyl. Agam.* 500. τάχ' εἰσόμεσθα λαμπάδων φασσφόρων φρυκτωριῶν τε καὶ πυρὸς παραλλαγὰς, εἴτ' οὖν ἀληθεῖς (εἰσίν), εἴτε, &c. *Soph. Œd. T.* 224. ὅστις ποθ' ὑμῶν Λαῖον τὸν Λαβδάκον κάτοιδεν, ἀνδρὸς ἐκ τίνος διώλετο, τοῦτον κελεύω πάντα σημαίνειν ἐμοί. *Cf. Œd. C.* 571. *Aj.* 118. Here the article is separated from its noun. *Soph. Trach.* 98. Ἄλιον αἰτῶ τοῦτο, καρύξαι τὸν Ἀλκίμηνα, πόθι μοι πόθι παῖς ναίει ποτέ. *Herod.* vii, 139. τὴν γὰρ ὠφελήνην τὴν τῶν τειχέων—οὐ δύναμαι πυθέσθαι, ἥτις ἂν ᾖν. *Cf.* viii, 112, &c. *Thuc.* i, 72. καὶ ἅμα τὴν σφετέραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμιν. *Plat. Lys.* p. 217. καίτοι

² Brunck. ad *Soph. Tr.* 2. Porson ad *Eurip. Or.* 308. Herm. ad Vig. p. 725, 111. Heind. ad *Plat. Gorg.* p. 34.

εἶμαι ἐγώ, ἄνδρα ποιήσει βλάπτοντα ἑαυτὸν οὐκ ἂν σε ἐθέλειν ὁμολογήσαι, ὡς ἀγαθὸς ποτ' ἐστὶ ποιητής, βλαβερὸς ὦν ἑαυτῷ. *Xen. Hist. Gr.* II, 2, 16. Θηραμένης ἐν ἐκκλησίᾳ εἶπεν, ὅτι, εἰ βούλονται αὐτὸν πέμψαι παρὰ Λύσανδρον, εἰδὼς ἦξει Λακεδαιμονίους, πότερον ἐξανδραποδίσασθαι τὴν πόλιν βουλόμενοι ἀντέχουσι περὶ τῶν τειχῶν, ἢ πίστεως ἕνεκα. *Cf. Cyrop.* IV, 1, 3. *Anab.* I, 2, 21. *Isocr de Pace*, p. 178. Β. ῥᾶδιόν ἐστι καταμαθεῖν καὶ τὴν χώραν ἡμῶν, ὅτι δύναται τρέφειν ἄνδρας ἀμείνους τῶν ἄλλων, καὶ τὴν καλουμένην μὲν ἀρχήν, οὖσαν δὲ συμφοράν, ὅτι πέφυκε χεῖρους ἅπαντας ποιεῖν τοὺς χρωμένους αὐτῇ. The subject also is constructed with the preceding verb in other cases, besides the accusative. *Thuc.* I, 68. τῶν λεγόντων μᾶλλον ὑπονοεῖτε, ὡς ἕνεκα τῶν αὐτοῖς ἰδίᾳ διαφόρων λέγουσι. c. 61. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφεστᾶσι. *Ib.* 97. ἅμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷα τρόπῳ κατέστη. *Comp. Soph. Trach.* 1122. *Xen. Mem. S.* I, 4, 13. *Isocr. ad Phil.* p. 111. *E. Thuc.* I, 119^a.

Many verbs, which are used impersonally in other languages, followed by a proposition dependent upon them, particularly where the accusative is constructed with the infinitive, in Greek usually take the chief word of the following proposition as a subject. The expressions *δὴλόν ἐστι*, *δίκαιόν ἐστι*, 'it is clear, reasonable', &c. are most usually thus constructed. *Thuc.* I, 93. καὶ δῆλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστίν, ὅτι κατὰ σπουδὴν ἐγένετο. *Xen. M. S.* II, 6, 7. καὶ ἄνδρα δὴ λέγεις, ὃς ἂν τοὺς φίλους τοὺς πρόσθεν εὖ ποιῶν φαίνεται, δῆλον εἶναι καὶ τοὺς ὕστερον ἐνεργετήσοντα. *Dem. pro Cor.* p. 231, 16. οἱ Θηβαῖοι

^a Wesseling. ad Herod. p. 78, 87. Koen. ad Greg. p. 53. Brunck. ad Arist. *Eccl.* 1125. Nub. 145. Heusde Spec. in Plat. p. 51 sq.

φανεροὶ πᾶσιν ἦσαν ἀναγκασθῆσόμενοι καταφεύγειν ἐφ' ὑμᾶς, for φανερόν ἦν, τοὺς Θ. ἀναγκασθήσεσθαι. In this construction the participle is put. Similar to this is *Dem. in Macart. in.* καὶ οὗτοι ἐπιδειχθήσονται, οἱοὶ εἰσιν ἄνθρωποι, as Cicero *Or. 20.* §. 68. *Fin. IV.* 6, 14. *Comp. Isocr. p. 180. B. Aristot. Eth. x.* 8. *p. 183. E.* οἱ θεοὶ γελοῖοι φανοῦνται συναλλάττοντες. *Herod. II.* 119. ὡς ἐπαίστος ἐγένετο τοῦτο ἐργασμένος. Thus also *δικαίος εἰμι*, for *δικαίον ἐστίν, ἐμέ.* *Herod. I.* 32. *extr.* ὅς δ' ἂν αὐτέων πλείστα ἔχων διατελέη, καὶ ἔπειτα τελευτήσῃ εὐχαρίστως τὸν βίον, οὗτος παρ' ἐμοὶ τὸ ὄνομα τοῦτο, ὦ βασιλεῦ, *δικαίος ἐστι φέρεσθαι*, for *δικαίον ἐστι, τοῦτον φέρεσθαι.* *Soph. Antig. 399. sq.* ἐγὼ δ' ἐλεύθερος *δικαίος εἰμι* τῶνδ' ἀπηλλάχθαι κακῶν. It is used impersonally *Herod. I.* 39. ἐμέ τοι *δικαίον ἐστι φράζειν.* *Eurip. Suppl. 1055.* τί δ; οὐ δίκαιον πατέρα τὸν σὸν εἰδέναι; — *Xen. Cyr. v.* 4, 19. Ἀξιοὶ μέντοι γε ἐσμέν τοῦ γεγεννημένου πράγματος τούτου ἀπολαῦσαι τι ἀγαθόν, for *ἄξιόν ἐστιν, ἡμᾶς ἀπολαῦσαι.* A similar expression is, *τινες ἡμῖν τῶν νέων ἐπίδοξοι γενέσθαι ἐπιεικεῖς Plat. Theaet. p. 51.* 'from which young men can we expect, that they', &c. Πολλοῦ, ὀλίγου, τοσούτου δέω ποιεῖν τι, 'I am very far from, very near to, so far from doing it'. *Isocr. Busir. p. 222. B.* τοσούτου (not τοσούτῃ) δέεις οὕτω κεχρῆσθαι τοῖς λόγοις, ὥστε, *tantum abest, ut hanc rationem in dicendo secutus sis, ut. Plataic. p. 297. D.* τοσούτου δέομεν τῶν ἴσων ἀξιοῦσθαι τοῖς ἄλλοις Ἑλλήσιν, ὥστε — *ib. p. 300. A.* Θηβαῖαι τοσούτου δέουσι μιμῆσθαι τὴν πρᾶότητα τὴν ὑμετέραν, ὥστε, &c. *Demosth. p. 94, 28.* ὀλίγου δὲ δέω λέγειν. *Plat. Hipp.*

* Fisch. ad Well. III, a. p. 313. Hindenb. ad Xen. M. S. III, 5, 24.

* Markl. ad Eurip. Suppl. 186. Brunck. ad Arist. Plut. 1030. Wessel. ad Herod. p. 720, 55.

* Wessel. et Valck. ad Herod. p. 285, 88.

Maj. p. 9. πολλῶ γε δέω (τοῖς Σπαρτιατῶν υἱεῖς ἀμείνους ποιῆσαι). Otherwise πολλοῦ, λίγου δεῖ or δεῖν, e. g. *Thuc. II, 77.* τοὺς Πλαταιέας τᾶλλα διαφυγόντας ἐλαχίστου ἔδεησε διαφθεῖραι". Thus *Thuc. VII, 70.* βραχὺ γὰρ ἀπέλιπον ξυναμφοτέρα (νῆες) διακόσαι γενέσθαι, 'they wanted very little of being'.

The following constructions are more rare. *Soph. Ant. 547.* ἀρκέσω θνήσκουσ' ἐγώ. *Aj. 76.* ἔνδον ἀρκέτω μένων, for ἀρκέσει ἐμὲ θνήσκειν, ἀρκέτω αὐτὸν ἔνδον μένειν, as *Aj. 88.* ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν. *Thuc. I, 132.* Ἀργίλιος — — λύει τὰς ἐπιστολάς, ἐν αἷς, ὑπονοήσας τὶ τοιοῦτον προσεπεστάλλαι, καὶ αὐτὸν εὗρεν ἐγγεγραμμένον κτείνειν, where the construction is Ἀργίλιος ἐνεγέγραπτό κτείνειν, is for ἐνεγέγρ. Ἀργίλιον κτείνειν, 'it was in the letter, that Artabazus should put to death A'. Hence in *Isocr. Trapezit. p. 363. C.* should be read εὐρέθη γὰρ ἐν τῷ γραμματεῖ γεγραμμένος ἀφειμένος ἀπάντων τῶν συμβολαίων ὑπ' ἐμοῦ, not γεγραμμένον. *Demosth. in Neær p. 1347, 17.* ἐμελλεν ἐγγραφῆσθαι Ἀπολλόδωρος τριάκοντα τάλαντα ὀφείλων τῷ δημοσίῳ — *Herod. I, 155. extr.* οὐδὲν δεινοὶ τοι ἔσονται μὴ ἀπυστέωσι, for οὐ δεινὸν ἔσται, μὴ ἐκείνοι ἀποστ. — *Xenoph. Hist. Gr. VI, 4, 6.* τῶν Θηβαίων οἱ προσεστώτες ἐλογίζοντο — εἰ μὴ ἔξοι ὁ δῆμος ὁ Θηβαίων τάπιτήδεια, ὅτι κινδυνεύσοι καὶ ἡ πόλις αὐτοῖς ἐναντία γενέσθαι, as *Thucyd. VIII, 91.* φάσκων (ὁ Θηραμένης) κινδυνεύσειν τὸ τεῖχος τοῦτο καὶ τὴν πόλιν διαφθεῖραι, for ὅτι κινδυνεύσοι, κίνδυνος ἔσοιτο, μὴ ἡ πόλις ἐναντία γένοιτο, μὴ τὸ τεῖχος τοῦτο — διαφθείρειε. *Eurip. Or. 761.* οὐ προσήκομεν κολάζειν τοῖσδε, Φωκῶν δὲ γῇ, for οὐ προσήκει τοῖσδε, κολάζειν ἡμᾶς, 'it does not become them to punish us'. *Iphig. T. 453.* ὄνειράσι συμβαίην οἴκοις πόλει τε πατρὸς τερπνῶν ὕμνων ἀπολαύειν, for

* Dorv. ad Charit. p. 558. Bibl. Crit. III, 2. p. 15.

συμβαίη, ἐμὲ ἀπολαύειν, where, however, Musgrave reads συμβαίη 'ν οἴκοις.

On the other hand, the verb, which should be referred to a subject, is changed into the passive, and is put *impersonally*, with the dative of the subject, e. g. *Thuc.* vii, 77. ἱκανὰ τοῖς πολεμίοις εὐτύχηται, for ἱκανῶς οἱ πολέμοιοι εὐτυχήκασιν. Otherwise the third pers. pass. is put without a subject in the same manner as in Latin, *itur.* *Thuc.* i, 93. ὑπῆρκε τοῦ Πειραιῶς. To this may be referred *Herod.* vi, 112. ἐπαὶ δέ σφι διετέτακτο. *Thuc.* i, 46. ἐπειδὴ αὐτοῖς παρεσκεύαστο, unless it be better to supply in the first τὸ στρατόπεδον, and in the second τὸ ναυτικόν, in which case both would belong to §. 294. 1.

297. Instead of the nominative we have sometimes 1. another case with a preposition. *Xen. Cyrop.* viii, 3, 9. Ἔστασαν δὲ πρῶτον μὲν τῶν δορυφόρων εἰς τετρακισχιλίους, ἔμπροσθεν δὲ τῶν πυλῶν, εἰς τέτταρας, δισχίλιοι δὲ ἐκατέρωθεν τῶν πυλῶν, and thus generally in numbers which are given roundly. Thus also κατὰ with an accusat. *Thuc.* i, 3. δοκεῖ μοι — κατὰ ἔθνη ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλείστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, *singulos populos.* *ibid.* καθ' ἐκάστους ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἕλληνας.

2. What is called the accus. *absolute*, which is rendered by *quod attinet ad*, e. g. *Od.* α, 275. μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἅψ ἴτω ἐς μέγαρον, 'as far as regards the mother, let her return', for μήτηρ δέ. See §. 426. 2.

3. The genitive, in the same sense. *Plat. Phædon.* p. 179. τῶν πολλῶν καλῶν, οἷον ἀνθρώπων, ἣ ἵππων — — ἄρα κατὰ τὰ αὐτὰ ἔχει; See §. 320. 3.

298. The Predicate expresses the action or the quality, the condition, which is ascribed to the subject. The

copula, as it is called, serves to connect this with the subject, by which means the simple ideas (in the subject and predicate) are converted into a proposition. This is always a verb. For this *copula* either a proper verb is assigned;—and this is chiefly the case with εἰμί, ‘I am’, and other verbs which of themselves convey no perfect idea, but require the addition of another definition in a substantive, adjective, or adverb; — or the *copula* and predicate are united in one verb, which takes place in those verbs which perfectly express a condition of themselves, e. g. Κῦρος τέθνηκε, ‘Cyrus is dead’. Frequently the condition, or action, expressed by the verb, requires besides, to be determined by means of a relation in which it stands to a person or thing; hence arises the determination of the *oblique cases*, which are governed by the verb.

The verb, whether it be the *copula* alone, or a *copula* with the predicate, is determined by the subject, with respect to person and number. Of the persons, the first and second, in sing. dual, and plural, can only be put when the subject is a *personal* pronoun, either expressed or merely understood for these persons, e. g. ἐγὼ μὲν ἀσθενῶ, σὺ δὲ ἔρῳσαι, ‘I am ill, but you are well’. εἰς ὅσας ὁ τλήμων εἰσπέπτωκα συμφοράς, ‘into what misfortunes have I, wretched man, fallen’. In all other cases the third person is put.

When several subjects, of different grammatical persons, are put together, the verb in the predicate agrees with the chief person; which is the first, with relation to the second or third; and the second, with relation to the third, as in Latin. *Hesiod. Th. 646.* ἡ δὲ γὰρ μάλα θηρὸν ἐναντίοι ἀλλήλοισι νίκης καὶ κράτους πέρι μαρνάμεθ' ἡμᾶτα πάντα, Τιτηνῆς τε θεοὶ καὶ ὅσοι

Κρόνον ἐκγενόμεσθα. *Euripid. ap. Æschin. c. Tim.* p. 254. καὶ γὰρ μὲν οὕτω χῶστίς ἐστ' ἀνὴρ σοφὸς λογιζομαι τάληθές εἰς ἀνδρὸς φύσιν. *Plat. Tim.* p. 304. ἀγαπᾶν χρὴ μεμνημένον, ὡς ὁ λέγων ὑμεῖς τε οἱ κριταὶ φύσιν ἀνθρώπων ἔχομεν. *Xen. Hist. Gr.* II, 3, 15. ἐπεὶ καὶ ἐγὼ καὶ σὺ πολλὰ δὴ τοῦ ἀρέσκειν ἔνεκα τῇ πόλει καὶ εἵπομεν καὶ ἐπράξαμεν. *Eurip. Or.* 86. σὺ δ' ἡ μακαρία, μακάριός θ' ὁ σὸς πόσις ἦκετον ἐφ' ἡμᾶς ἀθλίως πεπραγότας².

There are, however, exceptions to this rule. *Soph. El.* 622. ὦ θρέμμ' ἀναιδές, ἡ σ' ἐγὼ, καὶ τὰ μ' ἔπη καὶ τάργα τὰ μὰ πόλλ' ἄγαν λέγειν ποιεῖ, where different persons are not meant, but the words τὰ μ' ἔπη καὶ τάργα τὰ μὰ are an illustration of ἐγὼ, 'I', that is, my words and actions 'make you speak so much', and the predicate is referred to the explanation. *Plat. Symp.* p. 200. ἄλλη γε πῃ ἐν νῷ ἔχω λέγειν, ἡ ἡ σύ τε καὶ Πausanias εἰπέτην, for εἶπετον. *Xen. Mem. S.* IV, 4. 7. περὶ τοῦ δικαίου πάνν οἶμαι νῦν ἔχειν εἰπεῖν, πρὸς ᾧ οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύναιτ' ἀντειπεῖν, for δύναισθε.

299. With regard to the number the natural construction is, that the verb is put in the singular, dual, or plural, according to the number of the subject. In Greek, however, an exception takes place, which again has the force of a rule, viz. that the nominative of the neuter plur. has the verb in the singular, e. g. τῶν ὅσων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν.

This idiom, however, is more observed by the Attics, than by the older writers in the Ionic and Doric dialects. The latter often join the neuter plur. with a plural verb, e. g. *Il.* χ', 266. οὔτε τι νῶϊν ὄρκια ἑσονται. λ', 310. ἀμήχανα ἔργα γέγοντα, where the Scholiasts

² Porson. ad Eur. Or. I: c.

observe, that this is constructed ἀρχαῖκῶς. Comp. *Il.* β', 87. 89. 135. 459. 462. 464. 489. The Attics also sometimes join the verb in the plural with the neuter plur. especially in two cases, 1. when the neuter plur. signifies living persons, e. g. *Thuc.* I, 58. τὰ τέλη (*magistratus*) τῶν Λακεδαιμονίων ὑπέσχοντο αὐτοῖς. VII, 57. τοσαύδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευνον. *Xen. Anab.* I, 2. extr. τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν πον ἐντυγχάνωσιν, ἀπολαμβάνειν. *Eurip. Hec.* 1149. τέκν' ἐν χεροῖν ἑπαλλον, ὡς πρόσω πατρὸς γένοιτο (*Pors.* γένοιτο). 2. when the *abstract* is put for the *concrete*, and animate creatures, not things, are to be understood. *Eur. Cycl.* 206. πῶς μοι κατ' ἄντρα νεόγωνα βλαστήματα; ἢ πρὸς γε μαστοῖς εἰσί'. But there are also, besides these cases, numerous exceptions to the rule in Attic¹.

Frequently the plural of the verb is put with the dual of the subject: *Il.* ε', 275. τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκείας ἵππους. Comp. π', 337. σ', 605. *Eurip. Phæn.* 69. τῷ δὲ ξυμβάντ' ἔταξαν. 300.

In the same manner the verb in the dual is put with the plural of the subject, when no more than two persons or things are meant. *Il.* ε', 10. δύω δὲ οἱ νῆες ἦσθην. *Plat. Rep.* v. p. 62. δυνάμεις ἀμφοτέραι ἐστόν. Thus in *Il.* δ', 452. ὡς δ' ὅτε χειμάρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ two streams are to be understood².

Hence the plural is often interchanged with the dual of the verb. *Soph. Œd. C.* 1435. σφῶν (*Ismene and Antigone*) δ' εὐδοίῃ Ζεύς, τάδ' εἰ τελεῖτέ μοι θανόντ' ἐπεὶ

¹ Pors. ad Eurip. Or. 596. Heind. ad Plat. Cratyl. p. 137.

² Fisch. III, a. p. 342 sq.

³ Fisch. III, a. p. 305.

οὐ μοι ζῶντί γ' αὖθις ἔξετον. μέθεσθε δ' ἤδη χαίρετόν τε.
Aristoph. Av. 641. (Epops to Pisthetærus and Euelpides.
 see v. 644 sq.) εἰσέλθετ' εἰς νεοττίαν γε τὴν ἐμήν — —
 καὶ τοῦνομ' ἡμῖν φράσατον. *id. Plut.* 75. (Plutus to Carion
 and Chremylus) μέθεσθε νῦν μου πρῶτον — — ἀκούετον δῆ.
Plato Phædr. p. 342. τῷ ἀκολάστῳ αὐτοῖν ὑποζυγίῳ λα-
 βόντε τὰς ψυχὰς ἀφρούρους, συναγαγόντε εἰς ταῦτόν, τὴν
 ὑπὸ τῶν πολλῶν μακαριστὴν αἵρεσιν εἰλέσθην τε καὶ διε-
 πράξαντο, καὶ διαπραξαμένῳ τὸ λοιπὸν ἤδη χρώνται μὲν αὐτῇ,
 σπάνια δέ.

Obs. This reciprocal use of the dual and plural appears to
 have been the cause, that sometimes, though seldom, the dual
 of the verb is put with the plural of the subject, even when more
 than two persons are signified. *Il.* θ', 185. Ξάνθε τε καὶ σύ,
 Πόδαργε, καὶ Αἰθῶν Λάμπε τε διε, νῦν μοι τὴν κομιδὴν
 ἀποτίνεται — — (v. 191.) ἀλλ' ἐφομαρτεῖτον καὶ σπένδετον.
Comp. Il. ε', 487. ε', 182. *Hom. H. in Apoll.* 11. 277. (v. 273.
 ὦ ξεῖνοι, τίνες ἐστέ;) τίφθ' οὕτως ἦσθον τετιηότες. 307.
 ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἶπω, πείθεσθε τάχιστα ἰστία μὲν
 πρῶτον κάθετον λύσαντε βοείας. *Comp. v.* 322. *Pind. Ol.* 11,
 156. μαθόντες δὲ λάβροι παγγλωσσίᾳ, κόρακες ὥς, ἄκραντα
 γαρύετον Διὶ πρὸς ὄρνια θεῖον, where, however, Heyne after
 Dawes, has received from the Scholiast the less natural reading
 γαρύμεν, λάβροι εἰσὶ γαρύνειν. *Plato Theæt.* p. 70. καὶ περὶ
 τούτου πάντες ἐξῆς οἱ σοφοί, πλὴν Παρμενίδου, ζυμφέρεσθον,
 Πρωταγόρας τε καὶ Ἡράκλειτος καὶ Ἐμπεδοκλῆς, where Sto-
 bæus *Ecl. Phys.* p. 42. has ζυμφέρονται. *Arat. Diosem.* 291.
 καὶ ὁψὲ βοῶντες κολοιοί^b.

301. With words of number in the singular the verb is very
 often put in the plural, because in such words the idea
 of several subjects is always included. *Il.* β', 278. ὥς

^b Dawes. *Misc. Cr.* p. 49. Heyne ad *Pind.* l. c. (ad *Iliad.* α', 567.)
 hold that the passages out of the older writers are corrupt, or think that
 they must be explained differently. On the contrary side see *Ern.* ad
Il. α', 566. *Koen.* ad *Gregor.* p. 98. *Fisch.* 111, b. p. 59, who,
 however, produces some instances which do not belong to this head.

φάσαν ἡ πληθὺς. ὁ, 305. ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. *Herod.* IX, 23. ὥς σφι τὸ πλῆθος ἐπεβοήθησαν. *Æsch. Agam.* 588. Τροίην ἐλόντες δῆποτ' Ἀργείων στόλος Θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα δόμοις ἐπασσάλευσαν. *Thuc.* I, 20. Ἀθηναίων τὸ πλῆθος Ἱππαρχον οἶονται ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν. *ib.* 89. Ἀθηναίων δὲ τὸ κοινόν — διεκομίζοντο εὐθύς, ὅθεν ὑπεξέθεντο, παῖδας καὶ γυναῖκας. II, 4. τὸ δὲ πλεῖστον καὶ ὅσον μάλιστα ἦν ξυνεστραμμένον, ἐσπίπτουσιν ἐς οἶκημα. IV, 43. τὸ δεξιὸν κέρας τῶν Ἀθηναίων καὶ Καρυστίων — ἐδέξαντό τε τοὺς Κορινθίους καὶ ἐώσαντο μόλις. *Xen. Mem. S.* IV, 3, 10. πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φνομένοις εἰς τροφήν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων — ζῶσι^c.

This is especially the case with ἕκαστος, and in the formula ἄλλοθεν ἄλλος.

a. *Od.* σ', ult. βὰν δ' ἵμεναι κείοντες εἰς πρὸς δώμαθ' ἕκαστος. *Herod.* III, 158. ἕμενον ἐν τῇ ἐωῦτου τάξιν ἕκαστος. VII, 144. ἔμελλον λάξεσθαι ὀρχηδὸν ἕκαστος δέκα δραχμάς. *Xen. F. L.* 6, 1. ἐν μὲν γὰρ ταῖς ἄλλαις πόλεσι τῶν ἑαυτοῦ ἕκαστος καὶ παίδων καὶ οἰκετῶν καὶ χρημάτων ἄρχουσιν. *Plat. Leg.* VI, p. 322. λαβόντες ὑπὸ μάλης ἕκαστος — πορεύονται^d.

Obs. Otherwise ἕκαστος in the singular is added to a noun or pronoun plur. as an apposition, or a fuller definition. *Il.* η', 175. οἱ δὲ κλῆρον ἐσημῆναντο ἕκαστος. *Comp.* 185, &c. In this case, the verb sometimes follows in the singular, referred to ἕκαστος or some word equivalent to it, although the proper subject is in the plural. *Il.* π', 264. οἱ δὲ (σφῆκες) ἄλκιμον ἦτορ ἔχοντες πρόσσω πᾶς πέτεται, καὶ ἀμύνει οἷσι τέκεσσι. *Cf. Her.* VIII, 86. *Her.* VII, 104. μαχοίμην ἂν πάντων ἥδιστα

* Moeris, p. 2. *Dorv. ad Charit.* p. 380. 565. *Lips. Bibl. Crit.* III, 2. p. 35.

^d Brunck. *ad Arist. Plut.* 785. *Heind. ad Plat. Gorg.* p. 197. *Fisch.* III, b. p. 59 sq.

ἐνὶ τούτων τῶν ἀνδρῶν, οἱ Ἑλλήνων ἕκαστός φησι τριῶν ἄξιος εἶναι. Hence the transition from the plural to the singular *Plat. Gorg. p. 123.* οἱ ἄλλοι πάντες δημιουργοί, βλέποντες πρὸς τὸ ἑαυτῶν ἔργον ἕκαστος, οὐκ εἰκὴ ἐκλεγόμενος προσφέρει ἂν προσφέρει πρὸς τὸ ἔργον τὸ αὐτοῦ, ἀλλ' ὅπως ἂν εἰδὸς τι αὐτῷ σχῇ τοῦτο, ὃ ἐργάζεται. *Arist. Plut. 785.* one reading is, νύττονσι γὰρ καὶ φλῶσι τάντικνήμια, Ἐνδεικνύμενος ἕκαστος (*Pors. ad Eur. Or. 1263.*) Analogous to this is the construction in *Ælian. V. H. 10, 16.* οἱ δὲ οὐδεὶς αὐτῷ προσεῖχεν. *Comp. Xen. Hist. Gr. II, 2, 3.*

b. *Il. i, 311.* ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος. *Æs. Ag. 606.* ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν ἔλασκον εὐφημοῦντες. *Eurip. Ph. 1263.* παρεξιώντες δ' ἄλλος ἄλλοθεν φίλων, λόγοισι θαρσύνοντες, ἐξηύδων τάδε. *Plat. Charm. in.* καὶ με ὡς εἶδον εἰσιόντα ἐξ ἀπροσδοκήτου εὐθύς πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν. Thus also ἡρώτων δὲ ἄλλος ἄλλο *id. ib. p. 107^c.*

Obs. In a similar manner, according to the sense, is constructed the following: πολυτελῶς Ἀδώνια ἄγουσ' ἑταῖρα μεθ' ἑτέρων πορνῶν χύδην *Diphil. ap. Athen. VII, p. 292. D.* as in *Latius XXI, 60.* ipse dux cum aliquot principibus capiuntur. Thus also *Lucian D. D. 12, 1.* καὶ νῦν ἐκείνη (ἡ Πέα) — παραλαβοῦσα καὶ τοὺς Κορύβαντας — ἄνω καὶ κάτω τὴν Ἰδὴν περιπολοῦσιν ἡ μὲν ὀλολύζουσα ἐπὶ τῷ Ἄττι, οἱ Κορύβαντες δέ, &c.

302. Besides these regular deviations from the proper construction, the following occur, though more rarely:

1. With the dual of the subject the verb is put in the singular. *Aristoph. Vesp. 58.* ἡμῖν γὰρ οὐκ ἔστ' οὔτε κάρν' ἐκ φορμίδος δούλῳ παραρρίπτουντε τοῖς θεωμένοις. *Plato Gorg. p. 116.* ἴσως οὖν βέλτιστόν ἐστιν, — διελομένους καὶ ὁμολογήσαντας ἀλλήλοις, εἰ ἔστι τούτῳ διττῷ τῷ βίῳ, σκέψασθαι, τί διαφέρειτον ἀλλήλοιν. *Eustathius on Il. ψ', 380,* says, this is Δωρικώτερον.

* Valck. ad Eur. Ph. p. 423. Wolf. Præf. ad Il. p. LVIII.

2. With the plural of the subject *masc.* and *femin.* the verb is put in the singular, as with the neuters. *Pind. Ol. XI, 4.* μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται, as it should probably be *Ol. VIII, 10.* ἀνεται δὲ πρὸς χάριν εὐσεβέων ἀνδρῶν λιταί, and *Fragm. Pind. p. 68. v. 23. ed. H.* ἀχεῖται τ' ὀμφαὶ μελέων σὺν αὐλοῖς, ἀχεῖται Σεμέλαν ἐλικάμπυκα χοροί'. *Hom. H. in Cer. 279.* ξανθαὶ δὲ κόμαι κατενήνοθεν ὤμους. *Eur. Bacch. 1339.* δέδοκται τλήμονες φνυγαί. *Apoll. Rh. II, 65.* οὐδέ τι ἦδεν νήπιοι ὕστατα κείνα κακῇ δῆσαντες ἐν αἴσῃ. *Thuc. II, 3.* ἀμάξας ἐς τὰς ὁδοὺς καθίστασαν, ἵν' ἀντὶ τείχους ᾗ, the author had ἄρματα in his head. The Grammarians call this *schema Pindaricum* and *Boeotium*.

To this class also is referred the construction of the imperf. third pers. sing. ἦν with a noun *masc.* and *fem.* plural. *Hesiod. Theog. 321.* τῆς δ' ἦν τρεῖς κεφαλαί. *Epigr. in Anal. Brunck. T. III, p. 180. CLV.* ἦν ἄρα κίκεῖνοι ταλακάρδιοι. Especially in the Doric dialect, in the fragments of Epicharmus in Athenæus, e. g. *vii, p. 288. B. 306. A. &c.* In Attic for the most part in the Choral Songs only, or in passages where the Doric dialect occurs. *Soph. Trach. 520.* ἦν δ' ἀμφίπλεκτοι κλίμακες. *Aristoph. Lys. 1260.* ἦν γὰρ τῶνδρες οὐκ ἐλάσσωσ τὰς ψάμμας, τοὶ Πέρσαι. Yet *Eurip. Ion. 1146.* ἐνῆν δ' ὕφανται γράμμασιν τοιαῖδ' ὕφαι^s. This ἦν however is probably an old Greek form for ἦσαν, which afterwards remained a Doric idiom.

Obs. The passage in *Hesiod. Th. 790.* (ἐξ ἱεροῦ ποταμοῖο

^s Heyne has altered these passages: but see *Herm. de Metr. P. p. 246 sqq.* *Hom. li. in Cer. 493.* must be read *πρόφρων*, for *σεῖο* follows. See *Ruhnck. ad H. in Cer. p. 74 sq.* *Dorv. ad Char. p. 364.* *Lips. Fisch. III, a. p. 345.*

^s Valck. ad *Her. p. 376, 21.* Wolf. ad *Hesiod. Th. 321.*

ῥέει διὰ νύκτα μέλαιναν, Ὀκεανοῖο κέρας· δεκάτῃ δ' ἐπὶ μοῖρα δέδασται.) Ἐννέα μὲν (sc. μοῖραι) περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης δίνης ἀργυρέης εἰλιγμένους εἰς ἅλα βάλλει· ἡ δὲ μὴ ἐκ πέτρης προρέει is merely constructed according to the sense, because the ἐννέα μοῖραι are what is properly called Oceanus.

303. When several subjects are united by a conjunctive particle, the verb, which belongs to all, should properly be in the plural; but it is frequently governed in its number by one substantive, and mostly by that which is nearest to it, if it be a singular, or neuter plural. *Il.* ε', 703. ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν Ἐκτωρ τε Πριάμοιο παῖς καὶ χάλκεος Ἄρης; *Il.* η', 386. ἠνώγει Πριάμός τε καὶ ἄλλοι Τρῶες ἀγανοὶ εἰπεῖν. π', 844. σοὶ γὰρ ἔδωκε νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων. *Her.* v, 21. εἶπετο γὰρ δὴ σφι καὶ ὀχήματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή. *Eur. Suppl.* 146. Τυδεὺς μάχην ξυνῆψε Πολυναϊκῆς θ' ἅμα *Thuc.* i, 29. ἐστρατήγει δὲ τῶν νεῶν Ἀριστεὺς ὁ Πελλίκου καὶ Καλλικράτης ὁ Καλλίου καὶ Τιμάνωρ ὁ Τιμάνθους. *Comp.* vii, 43. *Plato Theag.* p. 11. τίνα ἐπωνυμίαν ἔχει Ἰππίας καὶ Περιανδρος; and before this τίνα ἐπωνυμίαν ἔχει Βάκισ τε καὶ Σαβύλλα καὶ ὁ ἡμεδαπὸς Ἀμφίλυτος; *ib.* p. 20. ὅτε ἀνίστατο ἐκ τοῦ συμποσίου ὁ Τίμαρχος καὶ Φιλήμων ὁ Φιλημωνίδου, ἀποκτενοῦντες Νικίαν^b.

The singular also is put, when the more remote subject is in the singular, or is a neuter plural. *Il.* ρ', 387. γούνατά τε κνήμαί τε πόδες θ' ὑπένερθεν ἐκάστου χεῖρες τ' ὀφθαλμοὶ τε παλάσseto μαρναμένοιν. *ib.* ψ', 380. πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω θέρμετο. *Plat. Euthyd.* p. 69. ἔστι γὰρ ἔμοιγε καὶ βῶμοι καὶ ἱερὰ οἰκεῖα καὶ πατρῶα καὶ τᾶλλα, ὅσα περ τοῖς ἄλλοις Ἀθηναίοις τῶν τοιούτων. This, however, seems only to be the case in ἔστι,

^b Dorvill. ad Charit. p. 364. 497. Lips. Heind. ad Plat. Theaet. p. 411. Fisch. III, b. p. 61.

γίγνεται, when these verbs stand before their subject. Comp. *Plat. Rep.* II, p. 218. V, p. 31. See §. 302: 1. also 421^{bb}.

Homer joins two verbs of different numbers *Od.* μ', 43. τῷ δ' οὔτι γυνή καὶ νήπια τέκνα, οἴκαδε νοστήσαντι, παρίσταται, οὐδὲ γάννεται.

When two or more substantives are united by ἢ, 'or', which reciprocally exclude each other, the verb which is common to them should properly be in the singular; but sometimes it is in the plural. *Longin.* 14. πῶς ἂν Πλάτων ἢ Δημοσθένης ὑψωσαν, ἢ ἐν ἱστορίᾳ Θουκυδίδηςⁱ, as in *Cicero Or.* II, 4, 16. *ne Sulpicius — aut Cotta plus quam ego apud te valere videantur.* *Heusing. ad Cic. de Off.* I, 41.

Sometimes the verb is governed in its number not 304. by the subject, but by the substantive, which stands with the verb as the predicate. *Herod.* VI, 112. ἦσαν δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτέων, ἢ ὀκτώ, for ἦν, referred to μεταίχμιον. II, 16. τὸ δ' ὦν πάλαι αἱ Θῆβαι Αἰγυπτὸς ἐκαλέετο. Comp. VIII, 46. *Thuc.* III, 112. ἐστὸν δὲ δύο λόφω ἢ Ἰδομένη ὑψηλώ. Cf. I, 110. *Aristoph. Thesm.* 21. οἷόν τι πού 'στιν αἱ σοφαὶ ξυνουσίαι! *Isocr. Paneg.* p. 54. B. (c. 18.) ἐστὶ γὰρ ἀρχικώτατα τῶν ἐθνῶν καὶ μεγίστας δυναστείας ἔχοντα Σκύθαι καὶ Θράκες καὶ Πέρσαιⁱⁱ. Similarly *Xen. Mem.* S. I, 4, 13. τί φύλον ἄλλο, ἢ οἱ ἄνθρωποι, θεοὺς θεραπεύουσιν; for θεραπεύει. This; however, may belong also to §. 301.

Very often the verb εἰμί is wanting, especially with 305.

^{bb} Heind. ad *Plat. Euthyd.* p. 403.

ⁱ Schaefer *Meletem.* in *Dion. H. spec.* I. P. I. p. 24.

ⁱⁱ *Dorv. ad Charit.* p. 565. Heind. ad *Plat. Parm.* p. 243 sq.

έτοιμος. *Eurip. Med.* 612. ως έτοιμος (sc. εἰμι) ἀφθόνως
δύναι χερσί. *id. Troad.* 74. έτοιμ', ἃ βούλει, τὰ π' ἐμοῦ (sc.
έστί.) *Plat. Phædr.* p. 332. (ἡ ψυχῇ) δουλεύειν έτοιμῃ^k.

Thus also with verbals. *Xen. Mem. S.* 1, 7, 2. εἴ τις,
μὴ ὦν ἀγαθὸς αὐλητής, δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον
εἴη; ἀρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς;
καὶ πρῶτον μὲν — — καὶ τούτῳ ταῦτα ποιητέον' ἔπειτα —
καὶ τούτῳ πολλοὺς ἐπαικτάς παρασκευαστέον. ἀλλὰ μὴν
ἔργον γε οὐδαμοῦ ληπτέον.

And with φροῦδος. *Eurip. Hec.* 163. φροῦδος πρέσβια,
φροῦδοι παῖδες, &c.

It is also generally omitted after οὐδεῖς, where the
relative ὅς, ὅστις follows with a negation. *Herod.* v, 97.
καὶ οὐδὲν (έστί) ὃ τι οὐκ ὑπέσχετο. *Soph. Œd. T.* 372. σὺ
δ' ἄθλιός γε, ταῦτ' ὀνειδίζων, ἃ σοι οὐδεῖς ὅς οὐχὶ τῶνδ'
ὀνειδιεῖ τάχα. 'there is no one of these who will not
immediately reproach you with the same', *nemo non tibi*
exprorabit. *Plat. Menon.* p. 329. εἰ γοῦν τινα ἐθέλεις
οὕτως ἐρέσθαι τῶν ἐνθάδε, οὐδεὶς ὅστις οὐ γελάσεται. This
phrase, however, is usually considered as one word, in
the sense of the Latin, *nemo non*, 'every one'. *Plat.*
Hipp. Maj. p. 43. καταγαλῶ ἂν ἡμῶν οὐδεῖς ὅστις οὐ. In
this case οὐδεῖς is put in the same case as the pron. rela-
tive following. *Plato Menon.* p. 329. ἅτε καὶ αὐτὸς παρέ-
χων αὐτὸν ἐρωτᾶν τῶν Ἑλλήνων τῷ βουλομένῳ ὃ τι ἂν τις
βούληται, καὶ οὐδενὶ ὅτι οὐκ ἀποκρινόμενος. *id. Phædon.*
p. 265. Ἀπολλόδωρος — οὐδένα ὄντινα οὐ κατέκλειψε τῶν
παρόντων. *id. Alcib.* 1, p. 8. ἐλπίδας ἔχεις ἐν τῇ πόλει ἐνδεί-
ξασθαι, ὅτι αὐτῇ παντὸς ἄξιός εἰ, ἐνδειξάμενος δὲ ὅτι, οὐδὲν ὅ

^k Dorv. ad Charit. p. 228. Valck. ad Eur. Ph. p. 355. Pors. ad
Eurip. Phæn. 983. Heind. ad Plat. Phædr. p. 267. Schaef. Melet. in
Dion. H. 1, 1, p. 43 sq. 114.

τι οὐ παραντίκα δυνήσεσθαι. *Xenoph. Cyrop.* I, 4, 5. οὐδένα ἔφασαν ὄντιν' οὐκ ἀποστρέφεσθαι¹.

The verbs which in themselves do not constitute complete predicate, but require another word, are with the exception of verbs signifying, 'being, or becoming' (εἰμί, ὑπάρχω, γίνομαι) or those in which this idea is conveyed, as μένω, πέφυκα, κατέστην, &c.—chiefly the passives, which signify 'to be called' (καλοῦμαι, ὀνομάζομαι, &c.) 'to be named or chosen for any thing' (αἰροῦμαι, χειροτονοῦμαι, &c.) 'to appear, to be considered as any thing, to be known', (φαίνομαι, ἔοικα, νομίζομαι). They have also the additional word in the nominative. This idiom is used also in Latin, as well as in Greek.

To this belongs also ἀκούειν, signifying, 'to be called', *Demosth. pro Cor. p.* 241. ἀντὶ γὰρ φίλων καὶ ξένων, ἃ τότε ὀνομάζοντο, ἥνικα ἔδωροδόκουν, νῦν κόλακες καὶ θεοὺς ἔχθροὶ καὶ τᾶλλα, ἃ προσήκει, πάντ' ἀκούσιν. *Theocr.* 29, 21. αἱ γὰρ ὧδε ποῆς, ἀγαθὸς μὲν ἀκούσθαι ἐξ ἀστῶν.

With ὀνομά ἐστι and the dative of the person or thing, and ὄνομα ἔχει, which refers to a subject, the name is put in the nominative, as with ὀνομάζεσθαι, with which both phrases accord in signification; and not, as in Latin, in the genitive or dative, *est ei nomen Tullii* or *Tullio*. *Herod.* II, 17. τοῖσι οὐνόματα κέεται τάδε· τῷ μὲν Σαῦτικόν αὐτέων, τῷ δὲ Μενόησιον. VII, 26. οὐνομα δὲ τῷ οὐρεὶ τούτῳ καὶ τῇ ἀτραπῇ ταῦτ' ἀκεῖται Ἀνόπαια. *Plato Theag.* p. 11. Εἰπαις οὖν ἂν μοι, τίνα ἐπωνυμίαν ἔχει Βάκισ τε καὶ Σιβύλλα καὶ ὁ ἡμεδαπὸς Ἀμφίλυτος; ΘΕ. τίνα γὰρ ἄλλην, ὦ Σώκρατες, πλὴν γε χρησιμφοῖ; — τίνα ἐπωνυμίαν ἔχει Ἰππίας καὶ Περιανδρος; ΘΕ. οἶμαι μὲν, τύραννον. *de Leg.* XII. p. 207.

¹ Herm. ad Vig. p. 709, 29. Schneid. ad Xen. Cyrop. I. c.

δικαστηρίων δὲ τὸ μὲν πρῶτον αἵρετοὶ δικασταὶ γίγνονται ἂν, οὐδ' ἂν ὁ φεύγων τε καὶ ὁ διώκων ἔλονται κοινῇ, διαιτητὰι δικαστῶν τοῦνομα μᾶλλον πρέπον ἔχοντες. *Symp. p. 236.* οἱ δὲ κατὰ ἓν τι εἶδος ἰόντες καὶ ἐσπουδακότες τὸ τοῦ ὅλου ὄνομα ἔχουσιν, ἐρωτά τε καὶ ἐρᾶν καὶ ἐρασταί. Hence in *Cratyl. p. 232.* οὐ φησί σοι Ἑρμογένει ὄνομα εἶναι we should probably read Ἑρμογένη, as *Theaet. p. 64.* ἡ δὲ προαγωγεία ὄνομα, not προαγωγεία^m.

307. The words which in the predicate are added to such verbs, are mostly adjectives, though sometimes also substantives and adverbs.

a. The adjectives are sometimes put in the gender and number of the subject, sometimes in the neuter sing. number, with subjects in the masc. and feminine or plural. See under the head of Adjective.

b. Examples of substantives in the predicate are already given, §. 263. Obs. In this case, however, a noun is often put, which indicates an employment or thing in general, instead of a word that properly belongs to the case in question, *abstractum pro concreto. Il. π', 498.* σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος ἔσσομαι. *Comp. Il. ρ', 38. 636. χ', 358. 433. Herod. vi, 112.* τέως δὲ ἦν τοῖσι Ἕλλησι καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκούσαι. *Eurip. Ph. 733.* καὶ μὴν τὸ νικᾶν ἐστὶ πᾶν εὐβουλία. and *passim.*

This substantive in the predicate is often different in gender and number from the subject. *Il. ή, 98.* ἡ μὲν δὲ λώβη τάδε γ' ἔσσεται αἰνόθεν αἰνώως. *Thuc. ii, 44.* ἰδία γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνώμενοί (παῖδες) τισιν ἔσονται. *Plat. Menon. p. 372.* οὗτοί γε (οἱ σοφισταί) φα-

■ Heind. ad Plat. Theat. p. 307. ad Cratyl. p. 6.

νερά ἐστὶ λῶβη τε καὶ διαφθορά τῶν συγγιγνομένων, i. e. λωβῶνται τε καὶ διαφθείρουσι τοὺς συγγιγν. In the same way are to be explained the passages in *Thuc.* iv, 26. αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προειπόντες, for αἴτιοι ἦσαν. *viii*, 9. αἴτιον δ' ἐγένετο τῆς ἀποστολῆς τῶν νεῶν οἱ μὲν πολλοὶ τῶν Χίων οὐκ εἰδότες τὰ πρᾶσσόμενα, οἱ δὲ ὀλίγοι ξυνειδότες, where the participle with the subject in the nominative is not put instead of the *accus.* with the *inf.* according to the opinion of the Scholiast, although it might also be αἴτιον δὲ ἦν or ἐγένετο, ὅτι οἱ Λακεδαιμ. προεῖπον, ὅτι οἱ μὲν πολλοὶ ᾔδεσαν, and this is the only construction admitted in Latin. In the same manner Thucydides began the construction *iii*, 93. αἴτιον δὲ ἦν οἱ τε Θεσσαλοί, ἐν δυνάμει ὄντες τῶν ταύτῃ χωρίων καὶ ὧν ἐπὶ τῇ γῇ ἐκτίζετο, φοβούμενοι, μή σφισι μεγάλη ἰσχύϊ παρourkeῖσι, φθείροντες καὶ πολεμοῦντες, but from the distance of the principal verbs from their nominative, being separated by other participles, he was led to consider the last part as an independent proposition, and therefore altered the construction, ἐφθείρον καὶ ἐπολέμουν, and thus the words αἴτιον δὲ ἦν are similar to the phrase τεκμήριον δέ, σημεῖον δέ, except that γὰρ could not follow (οἱ τε γὰρ Θ.), because properly οἱ Θεσσαλοί should be the subject to αἴτιον ἦν.

c. Adverbs in the predicate. *Herod.* vi, 109. τοῖσι δὲ 308. Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνώμαι. *Thucyd.* iv, 61. οὐ γὰρ τοῖς ἔθνεσιν, ὅτι δίχα πέφυκε, τοῦ ἐτέρου ἔχθει προσίασιν. *Aristot. Polit.* iv, 3. *fin.* εἰὰν δίχα ἡ ἐκκλησία γένηται. *Xenoph. Cyrop.* iv, 1, 18. εἰ — μαθήσονται, χωρὶς γεγνημένοι, ἡμῖν ἐναντιοῦσθαι. *Herod.* viii, 60. ἐν Σαλαμῖνι ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν κατ' ἐπερθε γενέσθαι. *Eurip. Iphig. T.* 1014. ἅλις τὸ κείνης αἵμα (ἐστί), as *Or.* 1037. ἅλις τὸ μητρὸς αἵμ' ἐγὼ δὲ σ' οὐ κτενῶ (where

the opposition is, ἀλλ' αὐτόχειρ θνήσκε, and on this account an emphasis is thrown on ἐγώ)².

Obs. The passage in *Plato Euthypr.* p. 4. is not in this class, (Μέλιτος) μοι φαίνεται τῶν πολιτικῶν μόνος ἀρχεσθαι ὀρθῶς. ὀρθῶς γάρ ἐστὶ τῶν νέων πρῶτον ἐπιμεληθῆναι, ὅπως ἔσονται ὅτι ἀριστοί. For here ὀρθῶς ἐστὶ is not for ὀρθόν ἐστὶ, but it should be fully: ὀρθῶς γάρ τῶν πολιτικῶν ἀρχεσθαι ἐστὶ τῶν νέων ἐπιμεληθῆναι, 'The care of youth is the proper commencement of state affairs', as *ib.* p. 32. ἄρ' οὖν τό γε ὀρθῶς αἰτεῖν ἂν εἴη, ὣν δεόμεθα παρ' ἐκείνων, ταῦτα αὐτοῖς αἰτεῖν. Thus also *Leg.* III, p. 147. δεῖ καὶ ἀναγκαῖον τιμὰς τε καὶ ἀτιμίας διανέμειν. ΚΛ. Ὅρθως. ΑΘ. Ἔστι δὲ ὀρθῶς (διανέμειν τιμ. καὶ ἀτ.), τιμώτατα μὲν καὶ πρῶτα τὰ περὶ τὴν ψυχὴν ἀγαθὰ κείσθαι. *ib.* p. 172. τί μετὰ τοῦτ' εἰπεῖν ὀρθῶς ἐστὶν (εἰπεῖν); and in the passages which *Heusde Spec. in Plat.* p. 6. adduces, viz. *Cratyl.* p. 239. *Hipparch.* p. 260.

309. With verbs also which have a perfect signification of themselves, a second nominative case is put as a predicate, which is to be explained by ὥς, 'as', *Soph. El.* 130. γενέθλα γενναίων τοκέων, ἥκετ' ἐμῶν καμάτων παραμύθιον, 'as a comfort, a comforter'. *ib.* 1141. ἀλλ' ἐν ξένησι χερσὶ κηδευθεὶς τάλας, σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει³.

With substantives also, which have a generic signification, a more precise definition of them, or the name, is put in the nominative. *Thuc.* I, 96. καὶ Ἑλληνοταμίαι τότε πρῶτον Ἀθηναῖοις κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον. — ἦν δὲ ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα, where, in Latin, it would be *magistratus quaestorum Græciæ, tributum quadringentorum talentorum* *Id.* III, 104. τὴν πεντετηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν ἐποίησαν οἱ Ἀθηναῖοι τὰ Δήλια. *Xen. Vect.* III, 9. δέκα μναὶ εἰσφορά. IV, 23. πρόσδοδος ἐξήκοντα τάλαντα. *ib.* 24.

² Valck. ad Ph. v. 1241.

³ Koen. ad Gregor. p. 153.

ἑκατὸν τάλαντα ἢ πρόσοδος ἔσται. but III, 10. δυοῖν μυαῖν πρόσοδος. Comp. *Anab.* III, 4, 7.

Sometimes also a nominative is put without a verb 310. following, *nominativus absolutus*. These are ἀνακολουθίαι, where the writer considers the thing which he is about to speak of, abstractedly or as a subject, but takes occasion, by means of a parenthesis, to change the construction. *Soph. Œd. C.* 1239. ἐν ᾧ (γῆρα) τλήμων ὁδε, οὐκ ἐγὼ μόνος, παντόθεν βόρειος ὥς τις ἀκτὰ κυματοπλήξ χειμερία κλονεῖται, ὥς καὶ τόνδε κατάκρας δειναὶ κυματοαγεῖς ἄται κλονέουσιν αἰεὶ ξυνούσαι, for τλήμων ὁδε ἄταις κλονεῖται. *Plat. Theæt.* p. 116. σπουδαὶ δὲ ἐταιρειῶν ἐπ' ἀρχάς ἡ σύνοδοι καὶ δεῖπνα καὶ σὺν αὐλητρίσι κῶμοι, οὐδὲ ὄναρ πράττειν προσίσταται αὐτοῖς. *Xen. Hier.* IV, 6. ὥσπερ οἱ ἀθληταὶ οὐχ, ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτο αὐτοὺς εὐφραίνει, ἀλλ', ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς ἀνῶ, for τούτῳ εὐφραίνονται — ἀνιῶνται, as soon afterwards οὕτω καὶ ὁ τύραννος — εὐφραίνεται — τούτῳ λυπεῖται. Comp. VI, 16. Thus also *Cicero de Fin.* II, 33, 107. *hæc leviora, poëma, orationem cum aut scribis aut legis, — signum, tabula, locus amœnus, ludî, venatio, villa Luculli (nam si tuam dicerem, latebram haberes; ad corpus diceret pertinere) sed ea, quæ dixi, ad corpusne refert?*

The nominative is used also in exclamations. *Soph.* 311. *Trach.* 1046. ὦ πολλὰ δὴ καὶ θερμὰ καὶ λόγῳ κακὰ καὶ χερσὶ καὶ νῶτοις μοχθήσας ἐγώ! *Eurip. Iph. A.* 1305. ὦ δυστάλαινα ἐγώ!

† Kuster. ad *Arist. Plut.* 277. Hemsterh. ad *Lucian.* III, p. 377. Brunck. ad *Soph. Antig.* 260. ad *Arist. Ran.* 1437. Davis. ad *Max. T.* XXIV, 3. ad *Cicer. Tusc.* III, 8. Heind. ad *Plat. Theæt.* p. 389. ad *Cratyl.* p. 68.

Of the Vocative.

312. The vocative is used, as in English and Latin, in addressing an object. With respect to the Greek language the following remarks will be sufficient :

1. For the vocative the nominative is often used.

Il. γ', 277. Ζεῦ πάτερ — — *Ἡελίος θ', ὃς πάντ' ἐφορᾷς. Plat. Symp. p. 165. ὁ Φαληρεὺς οὗτος Ἀπολλόδωρος, οὐ περιμενεῖς; Xen. Cyr. vi, 3, 33. καὶ σὺ δέ, ὁ ἄρχων τῶν ἐπὶ ταῖς καμήλοις ἀνδρῶν, ὅπισθεν τῶν ἀρμαμαζῶν ἐκτάττου⁹.*

2. The vocative is often put in the singular when the verb is in the dual or plural. *Soph. Œd. C. 1102. ὦ τέκνον, ἦ πάρεστον; 1104. προσέλθετ' ὦ παῖ, πατρί*, where Œdipus points out Antigone alone, who has addressed him, but means Ismene also. *Od. β', 310. Ἀντίνο', οὕτως ἐστὶν ὑπερφιάλοισι μεθ' ὑμῖν δαίνεσθαι. Comp. Od. α', 130¹.*

3. When a person turns suddenly from a narration, &c. to an address, or passes in an address from one person to another, the vocative is commonly put first: *Hesiod. ἔργ. 210. Ὃς ἔφατ' ὠκυπέτης ἱρήξ, τανυσίπτερος ὄρνις. Ὡ Πέρση, σὺ δ' ἄκουε δίκης. Comp. 246. 272. Il. ζ', 429. Soph. El. 507. χωροῖμ' ἂν ἐς τόδ', Ἀντιγόνη· σὺ δ' ἐνθάδε φύλασσε πατέρα τόνδε. Plat. Theag. p. 17. Πάνυ καλῶς λέγεις. Ὡ Σώκρατες, πρὸς σέ δ' ἂν ἤδη εἶη ὁ μετὰ τούτον λόγος².*

⁹ Gregor. p. 47. et Koen. Valck. ad Eurip. Ph. v. 1332. Musgr. ad Eurip. Iph. T. 1234. Brunck. ad Soph. Aj. 89. Fisch. III, a. p. 319 sq.

¹ Brunck. ad Arist. Ran. 1479. Soph. Phil. 369.

² Porson. ad Eurip. Or. 614.

The remaining relations, which the verb in the predicate requires to be adjoined, either according to its nature, or in certain combinations, are expressed by what are called the *oblique cases* (i. e. those which must always be dependent upon other words) the genitive, dative, and accusative. The most extensive range among these cases belongs to 313.

The Genitive,

which may stand not only with the predicate, but with any word of the proposition, and expresses in a certain degree a relation in general. Each idea of relation, (whether it be expressed by a substantive, adjective, verb, adverb, or pronoun, and whether it requires the addition of the definite relation, for the sake of perspicuity, as 'desirous, &c.' or, being an intelligible and perfect idea of itself, becomes an idea of relation only in certain cases,) takes the noun by which this relation is determined in the genitive. In many cases, e. g. where the substantive is joined with others in the genitive, in the question, 'whose?' the Greek language agrees with the Latin and English. Those cases are the most common, where the genitive indicates that thing or person in which another is, or which belongs to another, as the subject of the action, the situation, &c. But frequently the genitive also expresses the object of an action or feeling expressed in another noun, and is used objectively, as in Latin; a relation which in English is sometimes expressed by prepositions. e. g. *πόθος υἱοῦ*, *desiderium filii*, 'not the regret of thy son, i. e. which the son has, but regret for the son'. *Soph. Œd. C.* 631. *τίς δὴτ' ἂν ἀνδρὸς εὐμέρειαν ἐκβάλοι τοιοῦδε*; 'good-will towards such a man'. *Eurip. Phæn.* 1757. *ξυγγόνον ὑβρίσματα*, 'insults of-

ferred to the brother', *iniuria fratris*. *Id. Androm.* 1060. γυναικὸς αἰχμαλωτιδὸς φόβος, 'fear of the slave'. ἔχθος Κορυθίων, ἔχθρα Δακεδαίμονίων, φιλία Δημοσθένους, εὐνοία Ἀθηναίων *Thuc.* vii, 57. *Comp. Xen. Anab.* iv, 7, 20. Passages also occur, where substantives which are derived from verbs, or correspond to verbs which take the object in the dative, are constructed with a genitive. *Eurip. Or.* 123. νερτέρων δωρήματα, 'offerings of the dead, i. e. offered to the dead'. *Plat. Leg.* vii, p. 342. ἐν (τοῖς?) τῶν θεῶν θύμασιν. *Soph. Antig.* 1185. εὐγματα Παλλάδος, 'prayers to Pallas', *Thuc.* ii, 79. ἡ τῶν Πλαταιέων ἐπιστρυτεία, 'the march against the Thebans'. *Id.* i, 108. ἐν ἀπαβάσει τῆς γῆς, 'in the departure from the country'.

Obs. 1. Sometimes one substantive governs two different genitives in different relations. *Her.* vi, 2. Ἰστιαῖος — Σαρδῶ νῆσον τὴν μεγίστην ὑποδεξάμενος κατεργάσασθαι, ἐπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην ταῦ πρὸς Δαρεῖον πολέμου, 'the leading of the Ionians in the war against Darius'. *Thuc.* iii, 12, εἴ τῃ δοκοῦμεν ἀδικεῖν προαποστάντες διὰ τὴν ἐκείνων μέλλειν τῶν εἰς ἡμᾶς δεινῶν, 'on account of their delay with respect to the form'. *Plato Republ.* i, p. 150. ἔνιοι δὲ καὶ τὰς τῶν οἰκείων προσηλακίσαις τοῦ γήρως ὀδύρονται, when the genitive τοῦ γήρως is used *objectively*, 'the insults which the relations offer to old age'. *Isocr. Panath.* p. 249. A. (Ἀγαμέμνων τοὺς βασιλεῖς ἐπέισε κινδυνεύειν καὶ πολεμεῖν) ὑπὲρ ταῦ μὴ τῇ Ἑλλάδι πάσχειν ὑπὸ τῶν βαρβάρων μήτε σιαυῦτα, μήθ' οἷα πρότερον αὐτῇ συνέπεσε περὶ τὴν Πέλοπος μὲν ἀπάσης Πελοποννήσου κατάληψιν, Δαναοῦ δὲ τῆς πόλεως τῆς Ἀργείων, Κάδμου δὲ Θηβῶν.

Obs. 2. The following are abbreviated phrases, which cannot be explained by the above modes: ἄρμα ἵππων Νισαίων *Herod.* vii, 40. 'a chariot drawn by Nisæan horses', λευκῆς χιόνος πτερυξ *Soph. Antig.* 114. 'a snow-white wing, a wing of snow'.

The following cases are especially to be noticed:

I. To words of all kinds other words are added in the genitive, which shew the respect in which the sense of those words must be taken; in which case the genitive properly signifies, 'with regard to'.

1. With verbs: in the phrases *ὥς, ὅπως, πῶς, οὕτως* ἔχει, 'to be qualified or endowed in any manner whatever', *se habere*. *Herod.* VI, 116. Ἀθηναῖοι δὲ, ὥς ποδῶν εἶχον, τάχιστα ἐβοήθειον ἐς τὸ ἄστυ, *ut sese habebant quoad pedes, i. e. quantum pedibus valebant*, 'as fast as they could run'. Thus also *Plat. Gorg.* p. 131, and elliptically *Æsch. Suppl.* 849. σοῦσθ' ἐπὶ βᾶν ὅπως ποδῶν. *Herod.* IX, 66. ὅκως ἂν αὐτὸν ὀρέωσι σπουδῆς ἔχοντα. V, 20. καλῶς ἔχειν μέθης, 'to be pretty drunk'. I, 39. μετρίως ἔχειν βίον. *Eurip. Hipp.* 462. εὖ ἔχειν φρενῶν. *Soph. Œd. T.* 345. ὥς ὀργῆς ἔχω. *Thuc.* I, 22. ὥς ἐκάτερος τις εὐνοίας ἢ μνήμης ἔχοι, 'as each wished well to a party, or remembered the past'. II, 90. ὥς εἶχε τάχους ἕκαστος. Thus also *Plat. Gorg.* p. 13. πῶς τὰ ἄστρα πρὸς ἄλληλα τάχους ἔχει, and before, πρὸς αὐτὰ καὶ πρὸς ἄλληλα πῶς ἔχει πλήθους, 'as they stood in relation to each other with regard to number'. *Rep.* II, p. 221. τοσαῦτα λεγόμενα ἀρετῆς πέρι καὶ κακίας, ὥς ἄνθρωποι καὶ θεοὶ περὶ αὐτὰ ἔχουσι τιμῆς, τί οἴομεθα ἀκρουούσας νέων ψυχὰς ποιεῖν, i. e. ὡς ἄ. καὶ θ. αὐτὰ τιμῶσι. III, p. 267. ὅπως πράξεως ἔχει, i. e. ὅπως πράττει. *Gorg.* p. 53. οὐ γὰρ οἶδα, παιδείας ὅπως ἔχει καὶ δικαιοσύνης, *ignoro, quam sit doctus, quam bonus vir, Cic. Tusc. Qu.* V, 12. *Leg.* IV, p. 163. ναυπηγησίμης ὕλης ὁ τόπος πῶς ἔχει; 'how is the place with respect to timber for ship-building?' Thus *Plat. Lys.* p. 241. in Heindorf, §. 33. it is properly τοὺς οὕτως ἀγνοίας ἔχοντας, and *Leg.* IX, p. 17. it should be πῶς ἔχει συμφωνίας, not τῆς συμφ. *Xen. Cyrop.* VII, 5, 56. οὕτω τρόπου ἔχειν, *eo ingenio esse*†.

† Hemsterh. ad *Lucian.* T. I, p. 228. Valck. ad *Herod.* p. 263, 33. ad *Eur. Hippol.* 462. Wessel. ad *Her.* p. 722, 36. Fisch. III, b. p. 72.

Plat. Rep. vii, p. 239. ὑγιεινῶς ἔχει αὐτὸς αὐτοῦ — περὶ is put with this genitive *Plat. Rep.* viii, p. 186.

In the same manner ἦκω also is used. *Herod.* i, 30. Τέλλω — τοῦ βίου εὖ ἦκοντι — τελευτῇ τοῦ βίου λαμπροτάτῃ ἐπεγένετο. *Eurip. Heracl.* 214. γένους μὲν ἦκεις ὧδε τοῖσδε, Δημοφῶν, properly, 'with respect to thy family, thou art thus circumstanced in relation to them', for ὧδε προσήκεις τοῖσδε γένει".

316. With other verbs also the genitive is put on the same ground, e. g. ἐπείγασθαι ἄρῃος *Il.* τ', 142. 'to be in haste with respect to the battle' (or on account of) ἐπ. ὁδοῖο, 'with respect to the setting out', *Od.* α', 309. unless here, as *Od.* ν', 30. ε', 399. ἐπείγασθαι signifies 'to long after any thing', as λιλαιόμενός περ ὁδοῖο *Od.* α', 315. — *Hesiod.* ἔργ. 577. ἥώς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου, 'forwards in respect of the journey and the work' — *Tyrt.* iii, 40. (*Brunck. Gnom.* p. 63). οὐδέ τις αὐτὸν βλάπτειν οὔτ' αἰδοῦς οὔτε δίκης ἐθέλει, 'to injure him neither with respect to reverence, which forbids it, nor to justice'. — In the same manner *Soph. Antig.* 22. οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων τὸν μὲν προτίσας (for the simple τίσας) τὸν δ' ἀτιμάσας ἔχει; 'honouring him, in giving him interment'; where the sense of 'depriving' might be given to the verb ἀτιμάζω as to the verb βλάπτω, in the former example; but this very construction of the verb 'to deprive', seems to be derived from that which is here explained. See §. 331. Hence *Plat. Hipparch.* p. 264. λέγεται δὲ ὑπὸ τῶν χαριεστέρων ἀνθρώπων καὶ ὁ θάνατος αὐτοῦ (τοῦ Ἰππάρχου) γενέσθαι οὐ, δι' αὐτοὶ πολλοὶ φήθησαν, διὰ τὴν τῆς ἀδελφῆς ἀτιμίαν τῆς

p. 72. 85. Toup. Em. in Suid. T. iii, p. 12. Brunck. ad Arist. *Lysistr.* 173.

* Valck. ad *Herod.* p. 577, 96. ad *Eurip. Ph.* 364.

κανηφορίας, 'because Hipparchus had refused to the sister of Harmodius the honour of bearing the basket', i. e. of being one of the *κανηφόροι*, where the substantive retains the construction of the verb. Of the double genitive see §. 314. *Thuc.* III, 92. τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις (ἡ Τραχίη) καθίστασθαι ἐπὶ τε γὰρ τῇ Εὐβοίᾳ ναυτικὸν παρασκευασθῆναι ἂν, ὥστ' ἐκ βραχέος τὴν διάβασιν γίγνεσθαι, τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν, 'the city appeared to be favourably circumstanced with respect to the war', &c. Thus the passage in *Eurip. Med.* 286. is to be rendered with Musgrave: *ζημβάλλεται δὲ πολλὰ τοῦδε δέιματος*, where, as in *χρησίμως ἔχειν* or *χρήσιμον εἶναι*, the construction *πρὸς τι* is more usual. — *ὑφιέναι ὀργῆς*, 'to remit one's anger', *Herod.* I, 156. III, 52. where the middle is more usual*; *ἀπέναι τῆς ἐφόδου*, 'to slacken in one's approach', *Thuc.* VII, 43. — *Xen. Hier.* 4, 1. καὶ πίστewς ὅστις ἐλάχιστον μετέχει, πῶς οὐχὶ μεγάλου ἀγαθοῦ μειονεκτεῖ; 'does he not fall short, in respect of a great good?' &c. *Isocr. ad Phil.* p. 86. D. τὸν δὴ τοιοῦτον καὶ τηλικαῦτα διαπεπραγμένον οὐκ οἶε—πολλὸν (σε) διεψεῦσθαι νομεῖν τῆς τε τῶν λόγων δυνάμεως καὶ τῆς αὐτοῦ διανοίας, 'to be mistaken with respect to the effect of his speech'. Comp. *Archid.* p. 131. A. 138. B. *de pace* 165. A. Thus also *σφάλ- λισθαι τινός*, 'to be deceived with respect to a thing', e. g. *σφάλλυσθαι ἐλπίδος* *Herod.* II, as *ψεύδεσθαι ἐλπ.* *id.* I, 141. *Eur. Med.* 1000. δόξης ἐσφάλην εὐαγγέλου. *id. Ph.* 770. εἰάν τι τῆς τύχης ἐγὼ σφαλῶ. In a derivative sense, *Eur. Or.* 1076. γάμων δὲ τῆς μὲν δυσπότμου τῆσδ' ἐσφάλην. It is the same with *ἀμαρτάνειν τινός* §. 368.

To this belongs the phrase *κατέαγα τῆς κεφαλῆς*,

* Valck. ad *Her.* p. 580, 87.

ξυνετρίβην τῆς κεφαλῆς, *fractus sum (quod attinet ad) caput*, instead of *caput fractum est*, according to the Græcism, by which the verb is not referred to its proper noun, but to that of which the noun is a part, in which case the proper noun of the verb usually is put in the accus., as in the Latin poets, e. g. *jam multo fractus membra labore*, for *cujus membra fracta sunt*. *Plat. Gorg.* p. 51. κἄν τινα δόξῃ μοι τῆς κεφαλῆς αὐτῶν κατεαγέ-
ναι (*vulg.* κατεαγῆναι) δεῖν, κατεαγῶς ἔσται αὐτίκα μάλα.
Aristoph. Vesp. 1428. κατεάγη τῆς κεφαλῆς μέγα σφόδρα.
Id. Pac. 71. ἕως ξυνετρίβῃ τῆς κεφαλῆς. *Lucian. Contempl.*
p. 37. ξυντριβέντες τῶν κρανίων. In *Isocr. in Callim.*
p. 381. *A.* it must probably signify, ἡτιῶντο Κρατῖνον
συντρίψαι τῆς κεφαλῆς αὐτήν (θεράπαιναν) for κατὰ τῆς
κεφ. αὐτῆς⁷.

317. 2. With adjectives, the more exact definition of the idea contained in the adjective is put in this manner in the genitive. ἐπίκλοπος μύθων, *Il.* χ', 281. *Xen. Cyr.* vi, 1, 37. συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων, 'forgiving with respect to human errors'. *Herod.* vii, 61. ἅπαις ἔρσεως γόνου, or, as *Xen. Cyrop.* iv, 6, 2. *Isocr. Panath.* p. 258. *D.* ἅπαις ἀρρένων παίδων, 'childless with respect to sons', *Thuc.* ii, 65. of Pericles χρημάτων διαφανῶς ἀδωρότατος γενόμενος. *Plat. Leg.* vi, p. 296. τιμῆς δὲ παρὰ τῶν νεωτέρων ἄτιμος πάσης ἔστω, 'let all respect be denied him'. *viii*, p. 424. ἄτιμος τῶν ἐν τῇ πόλει ἐπαίων, 'unhonoured with respect to the customary panegyrics', *expers laudum*. *Soph. El.* 36. ἄσκενος ἀσπίδων. *Æd. C.* 677. ἀνήνεμος πάντων χειμῶνων. 865. ἄφρωνος ἀράς. *Aj.* 321. ἀψόφητος κωκυμάτων. *Eurip. Ph.* 334.

⁷ Piers. ad Moer. p. 233. Thom. M. p. 499. Hémsterh. ad Luc. T. i, p. 419.

ἄπειλος φαρύν. *Med.* 671. οὐκ ἄσμεν εὐνῆς ἄζυγος γαμηλίου. *Iphig. A.* 988. ἄνοσος κακῶν. *Herod.* I, 107. παρθένος ἀνδρὸς ὠραῖη, or I, 196. γάμον ὦρ. *Comp. Xen. Cyr.* IV, 6, 9. 'mature with respect to marriage'. This also seems to be the origin of the following phrases: *Soph. Trach.* 247. χρόνος ἀνέριθμος ἡμερῶν, 'with respect to days', when properly it should *Æd. T.* 179. ὦν πόλις ἀνείριθμος ὄλλνται, for οἱ ἐν τῇ πόλει ἀνείριθμοι ὄλλνται. *El.* 231. οὐδέποτε ἐκ καμάτων ἀποπαύσασθαι ἀνείριθμος ὧδε θρήνων².

This appears also to be the proper sense of the genitive with the words, 'near, to draw near to'. *Soph. Antig.* 580. φεύγουσι γάρ τοι χ' οἱ θρασεῖς, ὅταν πέλας ᾗδῃ τὸν ἄδην εἰσπορεύσι τοῦ βίου. Thus also ἐγγύς, προσπελάζεσθαι, ἐμπελάζεσθαι. *Soph. Æd. T.* 1100. Πανὸς ὀρεσσιβάτα προσπελασθεῖσα. *id. Tr.* 17. πρὶν τῆσδε κολίτης ἐμπελασθῆναί ποτε. In other cases such verbs take the dative after them. In ἐξῆς with the genitive (*Arist. Ran.* 765.) besides this the construction ἔχεσθαι τινος remains, 'to touch upon, to border upon'.

The expression θρασὺς εἰ πολλοῦ *Arist. Nub.* 916. is singular; 'thou art very audacious' (properly by much).

Note. From hence appears to have arisen the observation, that adjectives compounded with a *privat.* govern the genitive; *Æsch.* III, a. p. 353. But a *privat.* cannot well designate either the genitive, or any other case.

3. In the same manner it appears is to be explained 318. the genitive, which often accompanies adverbs, to determine their signification by adding the respect in which they are to be taken. *Herod.* VII, 237. πρόσω ἀρετῆς ἀνήκειν, 'to carry it far with respect to virtue'. *Xen. Cyrop.* I, 6, 39. πρόσω ἐλάσαι τῆς πλεονεξίας. Hence the

² Schæf. Melet. in *Dion. H.* I, 1. p. 137.

abbreviated phrase: *Herod.* III, 154. *κάρτα ἐν τοῖσι Πέρσῃσι αἱ ἀγαθοεργίαι ἐς τὸ πρόσω μεγάθεος τιμῶνται*, i. e. *τιμῶνται*, ὥστε αὐτοὺς (τοὺς ἀγαθοεργοὺς) ἐς τὸ πρόσω μεγάθεος ἀνήκειν. *Plato Euthyphr.* p. 7. *πόρρω σοφίας ἐλαύνειν*, or *Euthyd.* p. 52. π. σ. ἵκειν. *Comp. Gorg.* p. 85. *Lys.* p. 213. *πόρρω πορεύεσθαι τοῦ ἔρωτος*, 'to make great progress in love'. *Gorg.* p. 82. *πόρρω τῆς ἡλικίας φιλοσοφεῖν*, 'far in years' (properly far advanced with respect to years). *Protag.* p. 119. *πρωϊαίτατα τῆς ἡλικίας*, 'very early with respect to age'. Hence *Aristoph. Nub.* 138. *τηλοῦ γὰρ οἰκῷ τῶν ἀγρῶν*, 'far from hence in the country', *Plat. Menon.* p. 356. *ἐννοεῖς αὐ, ὦ Μένων, οὐ ἐστὶν ἤδη βαδίζων. ὁδε τοῦ ἀναμνησέσθαι*, 'to what point of reminiscence he has arrived'. *Plato Rep.* VII, p. 198. *προῖεναι ἐς τὸ πρόσθεν τοῦ χρηματίζεσθαι*. Thus also may be explained *Eurip. Ph.* 372. *οὕτω τάρβους* — *ἀφικόμεν*, 'to such a pitch of fear am I arrived', if *οὕτω* can be united with verbs of motion, and it should not rather be *τάρβος*, i. e. *εἰς τάρβος*. See *Herm. ad Vig.* p. 809.

319. 4. In the same manner the neuters *τοῦτο*, *τοσοῦτο*, *τόδε* with a preposition, often take a genitive as a definition. *Thuc.* I, 49. *ξυνέπεσον ἐς τοῦτο ἀνάγκης*, 'they came to this, with respect to necessity', i. e. into such necessity. *Isocr. de Pac.* p. 165. *C. εἰς τοῦτο γὰρ τινες ἀνοίας ἐηλύθασιν*, ὥστε, &c. *ib.* p. 174. *D. εἰς τοσοῦτο μίσους κατέστησεν*, ὥστε, &c. where in Latin *eo* with the genitive is used, *eo necessitatis adducti sunt*, *eo dementiae progressi sunt*, &c. Thus also in the dative with *ἐν*. *Thuc.* II, 17. *οἱ μὲν ἐν τούτῳ παρασκευῆς ἦσαν*, 'in this degree of preparation'. *Xenoph. Anab.* I, 7, 5. *διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου*. Thus also *Thuc.* I, 118. *οἱ Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμεως*, where *ἐπὶ μέγα* is put adverbially, the same as *πόρρω*. *Æschin. Axioch.* 9. *ἄλλοι (ἐπὶ) πολὺ γήρως ἀκμάζουσιν*. In point of sense

it is the same as εἰς ταύτην τὴν ἀνάγκην, ἄνοιαν, εἰς τοσούτο μῖσος, ἐν ταύτῃ τῇ παρασκευῇ, ἐν τοιούτῳ κινδύνῳ, and hence this syntax often serves only as a circumlocution, e. g. εἰς τὸδ' ἡμέρας *Eurip. Phoen.* 428. *Alc.* 9. for εἰς ταύτην τὴν ἡμέραν.

Hence the genitive is sometimes put with substantives or verbs, or *absolutely*, where otherwise περὶ, with the genitive is used.

1. With substantives. *Soph. Antig.* 632. ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων τῆς μελλονύμφου, πατρὶ λυσσαίνων πάρει; 'the decree with respect to, on account of, thy bride'. *Aj.* 998. ὄξεϊα γάρ σου βᾶξις, ὡς θεοῦ τινός, διηλθ' Ἀχαιοὺς πάντας, ὡς οἶχει θανών. 'the fame of you, with respect to you, as the annunciation of a God'. *Thuc.* viii, 15. ἀγγελία τῆς Χίου, 'the relation concerning Chios'. *ib.* 39. ἀγγελίαν ἔπεμπον ἐπὶ τὰς ἐν τῇ Μιλήτῳ ναῦς τοῦ ξυμπαρακομισθῆναι, 'concerning the conveying, in order to be conveyed by them'.

2. With verbs. *Soph. Œd. C.* 355. μαντεῖα, ἃ τοῦδ' ἐχρήσθη σώματος, i. e. περὶ τοῦδε σώματος, περὶ ἐμοῦ. *ib.* 307. κλύων σου δευρ' ἀφίξεται ταχύ. *Comp. Antig.* 1182. *Aj.* 1122. τῆς μητρὸς ἤκω τῆς ἐμῆς φράσων, ἐν οἷς νῦν ὦσιν. *de matre mea.* See §. 295. Thus also *Od.* λ', 173. εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον, ἧ ἔτι παρ κείνοισιν ἐμὸν γέρας. *Thuc.* i, 52. τοῦ δὲ οἵκαδε πλοῦ μάλλον διεσκόπουν, ὅπη κομισθήσονται. *Plat. Rep.* ii, p. 221. οἱ δὲ τῆς τῶν θεῶν ὑπ' ἀνθρώπων παραγωγῆς τὸν Ὅμηρον μαρτύρονται.

3. As the *Genit. absol.* *Eurip. Andr.* 361. ἡμεῖς μὲν ὦν τοιοῖδε τῆς δὲ σῆς φρενός, ἐν σου δέδοικα, 'as to what regards your turn of mind'. *Plato Leg.* vii, p. 332. τῶν δὲ τροφῶν αὐτῶν καὶ τῆς ἀγέλης ξυμπάσης, τῶν δώδεκα γυναικῶν μίαν ἐφ' ἐκάστη τετάχθαι. *Comp. Rep.* v,

p. 45. *Xen. Œcon.* III, 11. τῆς δὲ γυναῖκος, εἰ μὲν διδασκομένη ὑπὸ τοῦ ἀνδρὸς τὰγαθὰ κακοποιεῖ (— οἱ), ἴσως δικαίως ἂν ἡ γυνὴ τὴν αἰτίαν ἔχοι. *Mem.* S. 1, 3, 8. τοιαῦτα μὲν περὶ τούτων ἔπαυεν ἅμα σπονδάζων, ἀφροδισίων δέ, παρήναι τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι. *Isocr.* π. ἀντιδ. p. 317. *D.* τοῦ δὲ καλῶς καὶ μετρίως κεχρησθαι τῇ φύσει, δικαίως ἂν πάντες τὸν τρόπον τὸν ἐμὸν ἐπαινέσειαν. *id. de Big.* p. 347. *E.* εἰδότες δὲ τὴν πόλιν τῶν μὲν περὶ τοὺς θεοὺς (in iis, quæ ad deos spectant) μάλιστ' ἂν ὀργισθεῖσαν, εἴ τις εἰς τὰ μυστήρια φαίνοιτο ἐξαμαρτάνων, τῶν δ' ἄλλων, εἴ τις τολμή τὸν δῆμον καταλύειν*. *Comp.* §. 297. 3. *Herodotus* adds περὶ VII, 102. ἀριθμοῦ δὲ πέρι, μὴ πύθῃ, ὅσοι τινὲς ὄντες ταῦτα ποιεῖν οἰοί τέ εἰσι.

321. In the same manner also it seems, we must explain the genitive, which serves to illustrate single words, or entire propositions. *Thuc.* VII, 42. τοῖς Συρακουσίοις κατέπληξιν ἐγένετο, εἰ πέρασ μηδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, 'if there was to be no end', viz. with respect to deliverance from danger, where, at the same time, is to be remarked the pleonasm πέρασ τοῦ ἀπαλλαγῆναι just as in *Plato Leg.* II, p. 67. ἡ τῆς ἡδονῆς καὶ λύπης ζήτησις τοῦ καινῇ ζητεῖν αἰετὶ μουσικῇ χρῆσθαι, σχεδὸν οὐ μεγάλην τινὰ δύναμιν ἔχει πρὸς τὸ διαφθεῖραι τὴν καθιερωθεῖσαν χορείαν, ἐπικαλοῦσα ἀρχαιότητα. *Leg.* XII, p. 209: πάντων μαθημάτων κυριώτατα, τοῦ τὸν μαθάνοντα βελτίω γίγνεσθαι, τὰ περὶ τοὺς νόμους κείμενα, 'the chief of all sciences, with regard to the improvement of the learner, is that of the laws'. See *Plat. Phædon.* p. 920. Thus also *Soph. Trach.* 55. πῶς ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά, μάλιστα δ' ὅνπερ εἰκός, Ὑλλον, εἰ πατρὸς νέμει (not νέμοι) τιν' ὥραν, τοῦ καλῶς πράσσειν δοκεῖν; 'if he

* Heind. ad *Charm.* p. 89.

cares about his father, viz. that he is thought to be in prosperity'.

If in many of the cases above cited, the genitive 322. was more rare, and only occurring in certain combinations (which however were the better adapted to shew that use of the genitive); on the other hand, in the following cases, the genitive regularly occurs, but is founded on the sense of the case before explained, 'with respect to'.

A. All words expressing ideas of relation, which are not complete without the addition of another word as the object of this relation, take this object, (which however must not be passive, &c.) in the genitive. To this belong,

1. Adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them; In the case of these their relation to an object which with the verbs would be in the accusative, is expressed by the genitive. *Herod.* II, 74. ἱροὶ ὄφρας, ἀνθρώπων οὐδαμῶς δηλόμενοι (from δηλεῖσθαι τινα) 'which do not harm men'. *Comp.* III, 109. *Æschyl. Agam.* 1167. Ἰὼ γάμοι Πάριδος ἀλέθριοι φίλων (from ὀλεθρος, ὦλω) 'which have proved destructive to friends'. *Soph. Œd. T.* 1437. ῥίψον με γῆς ἐκ τῆσδ' ὅσον τάχισθ', ὅπου θνητῶν φανοῦμαι μηδενὸς προσήγορος, 'when I shall converse with no mortal', although the Scholiast (*Brunck. T.* IV, p. 385). takes προσήγορος as passive for προσαγορευόμενος. *Soph. Antig.* 1184. Παλλάδος θεᾶς ὅπως ἰκοίμην εὐγμάτων προσήγορος, ut ad *Palladem preces facerem*. See §. 313. *Eurip. Hec.* 239. καρδίας δικτήρια (δάκνειν τὴν καρδίαν) 'that afflict the heart', κέρτομα. *ib.* 687. ἀρτιμαθὴς κακῶν, 'who has but lately been acquainted with misfortune'. *ib.* 1125. ὑποπτος ὃν δὴ Τρωϊκῆς ἀλώσεως (ὑποπτεύειν τι) 'as he guessed the capture of Troy'. *id. Androm.* 1197. τοξοεῖνα φόβος

πατρός. Thus *Phæn.* 216. πεδία περιόρντα Σικελίας, for ἀ περιόρει Σικελίαν. See *Musgr.* and *Porsön* on this passage, *Med.* 735. ἀνώματος θεῶν; because ὁμνῖναι θεούς was said for διὰ θεούς. Hence συνεργός τοῦ κοινοῦ ἀγαθοῦ *Xen. Cyrop.* III, 3, 10. κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοургότερος (from ἐργάζεσθαι τινα κακά.) ὑποτελής φόρον *Thuc.* I, 56. VII, 57. from τελεῖν φόρον. ἀλιτήριοι τῆς θεοῦ *Thuc.* I, 126. from ἀλιτεῖν τινα.

In this place are to be reckoned especially *adj.* in — *ικός.* *Plat. Euthyphr.* p. 6. διδασκαλικός τῆς αὐτοῦ σοφίας, ‘who can teach his wisdom to others’, *id. Rep.* III, p. 267. ἀνατρεπτικός πόλεως. *Plat. Rep.* VI, p. 145. 89. τό γε τοιούτον νοήσεως οὐκ ἂν παρακλητικὸν οὐδ’ ἐγερτικὸν εἴη. See *ib.* p. 147. *Xen. Mem. S.* III, 1, 6. καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρή καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις. *Id. Rep. Laced.* 2, 8. μηχανικός τῶν ἐπιτηδείων, where μηχανᾶσθαι τὴν τροφήν went before^b.

Add to these various adjectives compounded with a *privative*, e. g. *Herod.* I, 32. ἀπαθὴς κακῶν, from πάσχειν κακά. *Æd. T.* 885. Δίκας ἀφόβητος, i. e. μὴ φοβούμενος Δίκην. *Xen. Mem. S.* II, 1. 31. τοῦ πάντων ἡδίστου ἔκουσματος, ἐπαίνου σεαυτῆς, ἀνήκοος εἰ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι. *Comp. Hier.* I, 14. *Soph. Æd. T.* 969. ἄψαυστος ἔγχους^c.

Participles also are constructed in the same manner, e. g. *Od.* α’, 18. οὐδ’ ἔνθα πεφυγμένος ἦεν ἀέθλων, which in other cases is put with the *accus.* *Il.* ζ’, 488. μοῖραν δ’ οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν *Il.* χ’, 219. *Hom. H. Ven.* 36. *Od.* α’, 202. οἰωνῶν σάφα εἰδώς. *Il.* β’,

^b Fisch. III, a. p. 352 q.

^c Fisch. III, a. p. 353.

718. *τέζων εὖ εἰδώς*. 611. *ἐπιστάμενοι πολέμοιο*^d. Yet the verb *εἰδέναι* is found even with the genitive. *Il. ο'*, 411, See §. 324.

Obs. Various relations of adjectives also in a passive or 323.
neuter sense are expressed by the genitive, e. g. *Od. κ*, 177. *ἐπίστροφος ἀνθρώπων*, 'much conversant with men', (*ἐπιστρέφεται ἀνθρώπων*.) *Od. β'*, 431. *ἐπιστεφής οἶνον* (and *ἐπεστέψαντο ποτοῖο Il. ι*, 175.) *Soph. Œd. Col.* 83. *πολυστεφής δάφνης* 'shaded with laurel', *Anacr. ap. Athen.* i, p. 12. *Α. κατηρεφής παντοίων ἀγαθῶν*. *Plat. Leg.* viii, p. 397. *ἐπώνυμον εἶναι τινός*, 'to receive a name from any one'. *Soph. Œd. C.* 1519. *ἐγὼ διδάξω, τέκνον Αἰγέας, ἃ σοι γήρως ἄλυπα τῇδε κείσεται πόλει*. 'uninjured by age', *ib.* 1722. *κακῶν οὐδεὶς δυσάλωτος*. *El.* 343. *ἅπαντα γάρ σοι τὰμὰ νουθητήματα κείνης διδασκτά, κούδέν ἐν σαντῆς λέγεις*. 'all thy lessons which thou givest me, are suggested by her'. *Antig.* 847. *φίλων ἄκλανστος*.

2. Words which represent a situation or operation 324.
of the mind, a judgment of the understanding, which is directed to an object, but without affecting it. Such are the adjectives, 'experienced, ignorant, remembering, desirous'; and the verbs 'to remember, to forget, to concern one's-self about any thing, to neglect'; 'to consider, to reflect, to understand'; 'to be desirous of'.

a. Adjectives: 'experienced', *ἐμπειρος*, *ἐπιστήμων*, *τρίβων*, and the opposite, 'inexperienced', *ἄδαής*, *ἄιδρις*, *ἄπειρος*, as in Latin, *peritus* and *imperitus*. *Herod.* ii, 49. *τῆς θυσίας ταύτης οὐκ εἶναι ἄδαής, ἀλλ' ἐμπειρος*. *Æschyl. Suppl.* 463. *θέλω δ' ἄϊδρις μᾶλλον ἢ σοφὸς κακῶν εἶναι*. *Xen. Cyrop.* iii, 3, 55. *τοὺς ἀπαιδεύτους παντάπασιν ἄρετῆς θαυμάζομι ἄν, εἴ τι πλέον ἂν ὠφελήσειε λόγος καλῶς ῥηθείς εἰς ἀνδραγαθίαν, ἢ τοὺς ἀπαιδεύτους μουσικῆς ᾄσμα καλῶς ᾄσθὲν εἰς μουσικὴν*. *Aristoph. Vesp.*

^d Hemst. ad Thom. M. p. 183 sq.

1429. ἐτύγγαθεν — οὐ τρίβων ἂν ἰππικῆς. *Isocr. ad Dem.* p. 13. B. ὥσπερ τὴν μέλιτταν ὀρώμεν ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσιν, ἀφ' ἐκάστου δὲ τὰ χρήσιμα λαμβάνουσιν, οὕτω χρή καὶ τοὺς παιδείας ὀρεγομένους μηδενὸς μὲν ἀπείρως ἔχειν, πανταχόθεν δὲ τὰ χρήσιμα συλλέγειν. *Plat Tim.* p. 286. Κριτίαν δὲ πον πάντες οἱ τῆδ' ἴσμεν οὐδενὸς ἰδιώτην ὄντα ὧν λέγομεν^c.

In the old Poets participles follow the same construction, agreeing in sense with the adjective. *Il. β'*, 823. μάχης εὖ εἰδότε πάσης. *ib.* 720. τόξων εὖ εἰδότες. *ρ'*, 5. γυνὴ οὐ πρὶν εἰδυῖα τόκοιο, and *passim*. In the same manner εἰδώς frequently occurs with the accusative, as πεπνυμένα μῆδεα εἰδώς. *Il. π'*, 811. διδασκόμενος πολέμοιο. *Hesiod. ἔργ.* 648. οὔτε τι ναυτιλίας σεσοφισμένος, οὔτε τι νηῶν. This was imitated by the Sophists particularly, e. g. ξυνεῖς δράματος, γεγυμνασμένος θαλάττης in Philostratus^f.

Hence also ἡθάς, 'accustomed', is constructed with the genitive, *Soph. El.* 373. ὀψιμαθῆς τῶν πλεονεξιῶν *Xen. Cyrop.* i, 6, 35. *Comp.* iii, 3, 37. although this belongs more properly to §. 322. 1^g.

Obs. Sometimes περὶ with a genitive is found with adjectives of this kind. *Plat. Hipparch.* p. 257. οὐχὶ ὁμολογεῖς τὸν φιλοκερδῆ ἐπιστήμονα εἶναι περὶ τῆς ἀξίας τούτου, ὅθεν κερδαίνειν ἀξιοῖ. *Hipp. Min.* p. 209. περὶ τῶν τεχνῶν ἐπιστήμων. *Æschin. Socr.* ii, 9. καίτοι οὐκ ἂν ἀμαθέστερός γε ὁμολογήσαις ἂν εἶναι περὶ οὐδενὸς τῶν μεγίστων, ἀλλὰ σοφώτερος. *Isocr. ad Phil.* p. 86. A. εἰ καὶ περὶ τῶν ἄλλων ἀπείρως ἔχουσιν.

Sometimes also adjectives of this kind are joined with the

^a Fisch. iii, a. p. 356 sq.

^f Hemsterh. ad Thom. M. p. 183 sq.

^g Fisch. i. c.

case of their verbs, the accusative. *Æschyl. Agam.* 1098. πολλὰ ξυνίστορα αὐτόφωνα κακά. *Plat. Epinom.* p. 249. ὁ ταῦτ' ἐπιστήμων. *Xen. Cyrop.* III, 3, 9. ἐπιστήμονες ἦσαν τὰ προσήκοντα τῇ ἐαυτῶν ἕκαστος ὀπλίσει, where *Aristot. Polit.* I, 7. adds περὶ.—τὸ περὶ τὰ κτήματα ἔμπειρον εἶναι. *Plat. Tim.* p. 290. τοὺς μάλιστα περὶ ταῦτα τῶν ἱερέων ἔμπειρους. So also τρίβων with the accus. *Eur. Med.* 691. *Rhes.* 625. *Bach.* 717. *Arist. Nub.* 867.

b. Verbs. 'To recollect, to forget', μνᾶσθαι, μνη- 325.
σθῆναι, μνήσασθαι, λανθάνεσθαι, λήθεσθαι, and their com-
pounds, as μνήσασθε δὲ θούριδος ἀλκῆς. *Isocr. ad Demon.*
p. 12. C. ἐν ἅπασιν τοῖς ἔργοις οὐχ οὕτω τῆς ἀρχῆς μνημονεύο-
μεν, ὥς τῆς τελευτῆς αἴσθησιν λαμβάνομεν. Θέτις δ' οὐ
λήθετ' ἐφετμέων παιδὸς ἐοῦ *Il.* α', 495. and elsewhere regu-
larly. Thus also the active μνᾶν, ὑπομνᾶν, 'to remind.'
Od. α', 321. ὑπέμνησέν τέ ἐ πατρός. *Il.* α', 407. τῶν
νῦν μνήσασσα παρέζω. *Eur. Alc.* 1066. μή μ' ἀναμνήσης
κακῶν. *Od.* ζ', 168. 170. Thus too the active λήθειν, 'to
make to forget', and the derivative and compound verbs:
Od. η', 221. ἐκ δέ με πάντων ληθάει, ὅσσ' ἔπαθον. *Od.* δ,
221. φάρμακον, — — κακῶν ἐπὶ ληθον ἀπάντων. *Il.* ο', 60.
λελάθη δ' ὀδυνῶν. *Hymn. in Ven.* 40. Ἥρης ἐκλεαθοῦσα
κασιγνήτης ἀλόχου τε.

Μνᾶσθαι, 'to make mention of', is sometimes joined
with περὶ: *Herod.* I, 36. παιδὸς μὲν πέρι τοῦ ἐμοῦ μὴ
μνησθῆτε ἔτι. *Plat. Lach.* p. 165. λέγετέ μοι, ὃδ' ἐστὶ Σω-
κράτης, περὶ οὗ ἕκαστοτε ἐμémνησθε; *Menex.* p. 285.
τούτων περὶ μοι δοκεῖ χρῆναι ἐπιμνησθῆναι. *Xen. Cyrop.*
I, 6, 12. οὐδ' ὅτι οὖν περὶ τούτου ἐπεμνήσθη.

Obs. These verbs are also constructed with the accusative.
Il. ζ', 222. Τυδεΐα δ' οὐ μέμνημαι. *Herod.* VIII, 66. τῶν ἐπε-
μνήσθην πρότερον τὰ οὐνόματα. *Plat. Cratyl.* p. 256. εἰ
δ' ἐμεμνήμην τὴν Ἡσιόδου γενεαλογίαν. *Demosth. Phil.* II,
p. 73, 9. ταῦτα γὰρ ἅπαντα τὰ ἐπὶ τοῦ βήματος
ἐνταῦθα μνημονεύετ' εὐ οἶδ' ὅτι ρηθέντα, καίπερ ὄντες οὐ

δεινοὶ τοὺς ἀδικοῦντας μεμνησθαι. *Comp. Xen. Cyrop.* vi, 1, 24. The active is also found with a double accusative. *Herod.* vi, 140. Μιλτιάδης — προηγόρευε ἐξίναί ἐκ τῆς νῆσου (Λήμνου) τοῖσι Πελασγοῖσι, ἀναμνησκὼν σφεας τὸ χρηστήριον. *Thuc.* vi, 6. οἱ Ἑγεσταῖοι ξυμμαχίαν ἀναμνησκόντες τοὺς Ἀθηναίους, ἐδέοντο σφίσι ναὺς πέμψαντας (ποτ — τε) ἐπαμῦναι. *Plat. Rep.* vi, p. 116. (Λέξω) ἀναμνήσκω ὑμᾶς τὰ τε ἐν τοῖς ἔμπροσθεν ρηθέντα καὶ ἄλλοτε πολλάκις ἤδη εἰρημένα. *Xen. H. Gr.* 11, 3, 30. ἀναμνήσω ὑμᾶς τὰ τούτῳ πεπραγμένα. *Μνημονεύω, ἀμνημονεῖν* are more commonly used with an accusative. *Isocr. ad Nic.* p. 22. *A.* εἰὰν παρεληλυθότα μνημονεύης, ἄμεινον καὶ περὶ τῶν μελλόντων βουλευσῇ.

Thus also *τι.* *Lysias* p. 231. μὴ γὰρ οἴεσθε, ὦ ἄνδρες δικασταί, εἰ ὑμεῖς βούλεσθε τὰ τούτῳ πεποιημένα ἐπιλαθέσθαι, καὶ τοὺς θεοὺς ἐπιλήσσεσθαι. *Eurip. Hel.* 271. καὶ τὰς τύχας μὲν τὰς καλὰς, ἃς νῦν ἔχω, Ἕλληνες ἐπελάθοντο. *Homer* says in the active *Il.* β', 600. καὶ ἐκλέλαθον κιθαριστὺν⁶⁸.

326. 'To concern one's-self about any thing, to neglect, to be careless about any thing', ἐπιμελίσθαι, κήδεσθαι, φροντίζειν, ἀλεγίζειν, the imperf. μέλει, ἀμελεῖν, ὀλιγωρεῖν. *Il.* ζ', 55. τίη δὲ σὺ κήδεαι αὐτῶς ἀνδρῶν. *α'*, 160. τῶν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις. *Od.* ι', 275. οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν, οὐδὲ θεῶν μακάρων: but in *H.* π', 388. *Hesiod.* ἔργ. 249. θεῶν ὅπιν οὐκ ἀλέγοντες. *Xen. Cyrop.* 1, 2, 2. οἱ Περσῶν νόμοι δοκοῦσιν ἄρχεσθαι τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι οὐκ ἔνθεν, ὅθεν περ ταῖς πλείστασι πόλεσιν ἄρχονται. *Isocr. de Pac.* p. 177. *D. E.* εἴ τις ἡμᾶς ἐρωτήσειεν, εἰ δεξαίμεθ' ἂν τοσοῦτον χρόνον ἄρξαντες τοιαῦτα πάσχουσιν τὴν πόλιν ἐπιδεῖν, τίς ἂν ὁμολογήσειε πλὴν εἰ μή τις — μήθ' ἱερῶν, μήτε γονέων, μήτε παίδων, μήτ' ἄλλου μηδενὸς φροντίζοι, πλὴν τοῦ χρόνου μόρου τοῦ καθ' ἑαυτόν; *Id. Nicocl.* p. 30. *B.* οἱ μὲν (κατ' ἑαυτὸν

⁶⁸ Musgr. ad *Eurip. Alc.* 196.

εἰς τὰς ἀρχὰς εἰσιόντες) πολλῶν καταμελουσιν, εἰς ἀλλήλους ἀπαλλάσσοντες, οἱ δὲ (αἱ τοῖς αὐτοῖς ἐπιστατοῦντες) οὐδενὸς ὀλιγωροῦσιν, εἰδότες ὅτι δεῖ πάντα δι' αὐτῶν γίγνεσθαι. Thus also πρόνοιαν ποιεῖσθαι τινος. *Isocr. ad Phil.* p. 88. D. Ἄργος ἔστι σοι πατρίς· ἧς δίκαιον τοσαύτην σε ποιεῖσθαι πρόνοιαν, ὅσην περ τῶν γονεῶν τῶν σουτοῦ. And with *περί*. *Id. ib.* p. 96. A. *Xen. Mem. S.* 2, 14. σὺ οὖν, ὦ παῖ, ἂν σωφρονῇς, τοὺς θεοὺς παραστήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρός. Μέλει has, besides the genitive of the thing, the person in the dative, e. g. γυμνασίῳ τε νέοις αὐτῶν τε καὶ κώμων μέλει *Bacchyl. Fr. Anal.* 1, p. 150. ix. Hence *Il.* φ', 360. τί μοι ἔριδος καὶ ἀρωγῆς; sc. μέλει, 'what have I to do with contest and with succour', where however μέτεστι may be understood^b. μεταμέλει, *pænitet*. *Isocr.* π. ἀντιδ. p. 314. B. τῇ πόλει πολλάκις ἤδη μετεμέλησε τῶν κρίσεων τῶν μετ' ὀργῆς καὶ μὴ μετ' ἐλέγχον γενομένων¹. Thus also ἀνακῶς ἔχειν τινός. *Herod.* viii, 109. καί τις οἰκίῃν τε ἀναπλάσασθω καὶ σπόρου ἀνακῶς ἐχέτω, 'attend to the sowing'. Cf. *Thucyd.* viii, 102. *Eurip. Alc.* 770. ὁ μὲν (Ἡρακλῆς) γὰρ ἦδε, τῶν ἐν Ἀδμήτου κακῶν οὐδὲν προτιμῶν, *nilhil curans mala, quæ in domo Admeti erant*. *Soph. Œd. C.* 1211. ὅς τις τοῦ πλέονος μέρους χρήζει, τοῦ μετρίου παρὲς (*negligens*) ζῶειν (ὥστε ζ.), σκαιοσύναν φυλάσσων ἐν ἑμοὶ κατάδηλος ἔσται. For the same reason also φείδεσθαι, 'to spare', *Isocr. Archid.* p. 137. C. D (in which is contained the idea, 'to be concerned about any thing'), takes the genitive, also φυλάσσεσθαι in the sense of φείδεσθαι. *Thuc.* iv, 11. Βρασίδης — ὁρῶν — τοὺς τριηράρχους καὶ κυβερνήτας — φυλασσομένους τῶν νεῶν, μὴ ξυντρίψωσιν, ἐβόα, λέγων, ὡς οὐκ εἰκὸς εἶη ξύλων φει-

^b Fisch. III, a. p. 414 sq.¹ Fisch. III, a. p. 415.

δομένους τοὺς πολεμίους ἐν τῇ χώρᾳ περιϋδεῖν τεῖχος πεποιμένους: where, however, the Scholiast supplies τινὰς τῶν νεῶν.

Obs. 1. The adjectives and substantives corresponding to these verbs have the same construction. *Xen. Mem. S. 1, 4, 16.* αἱ φρονιμώταται ἡλικίαι θεῶν ἐπιμελέσταιται. *Thuc. VII, 55.* τῆς στρατείας ὁ μετὰ μελος, 'repentance on account of the expedition.'

Obs. 2. Another construction also obtains in these verbs. *Xen. Hier. 9, 10.* ὅταν γε πολλοῖς περὶ τῶν ὠφελίμων μέλη, ἀνάγκη εὐρίσκεισθαι τε μᾶλλον καὶ ἐπιτελεῖσθαι. *Comp. Isocr. de Pac. p. 181. C. Soph. El. 237.* πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν; *Xen. Mem. S. 1, 4, 17.* περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν. *Dem. Olynth. p. 9, 13.* ὁ παρὼν καιρὸς μόνον οὐχὶ λέγει φωνὴν ἀφίεις, ὅτι τῶν πραγμάτων ὑμῖν ἐκείνων ἀντιληπτέον ἐστίν, εἴ περ ὑπὲρ σωτηρίας αὐτῶν φροντίζετε. With μέλει the thing is put in the nom. or accus. as a subject. *Il. ε', 490.* σοὶ δὲ χρὴ τάδε πάντα μέλει νύκτας τε καὶ ἡμαρ. *Æschyl. Prom. 3.* Ἥφαιστε, σοὶ δὲ χρὴ μέλει ἐπιστολάς, ἃς σοι πατὴρ ἐφείτο. *Eurip. Hippol. 104.* ἄλλοισιν ἄλλος θεῶν τε ἀνθρώπων μέλει. and *passim*^k. Thus also *Herod. vi, 63.* Ἀρίστωνι τὸ εἰρημένον μετέμελε. *id. ix, 1.* Thus also ἀμελεῖν is found with the accus. *Eurip. Ion. 448.* νουθετητέος δέ μοι Φοῖβος, τί πάσχων — παῖδας ἐκτεκνούμενος λάθρα θνήσκοντας ἀμελεῖ. v. *Musgr.* Thus ἀθερίζειν, 'to slight', in Homer (*Il. α', 261. Od. θ', 212. ψ', 174.*) has the accusative: but elsewhere the genitive, e. g. *Apoll. Rh. i, 123. II. 477.* ὀπίζεσθαι τινα *Il. χ', 332.*

327. 'To consider, reflect, understand', ἐνθυμεῖσθαι, συνιέναι. *Xen. Mem. III, 6, 17.* ἐνθυμοῦ δὲ καὶ τῶν εἰδότων, ὅ τί τε λέγουσι καὶ ὅ τι ποιοῦσιν. *Thuc. i, 3.* ὅσοι ἀλλήλων ξυνίσταν. However these verbs take also the accusative. *Thuc. v, 32.* ἐνθυμούμενοι τὰς ἐν ταῖς μάχαις

^k Thom. M. p. 606. Fisch. III, a. p. 415.

ξυμφοράς. *Isocr. ad Nicocl. p. 15. D.* ἐπειδὴν ἐνθυμηθῶσι τοὺς φόβους καὶ κινδύνους, from which we may conjecture that in *Panath. p. 271. A.* it should probably be: εἰάν τ' ἐπον, δεῖσαν αὐτοὺς ἐκπέμψαι βοήθειαν, ἐνθυμηθῶσιν (for ἵνα βοηθῶσιν) ἢ τοὺς πόνους ἢ τοὺς κινδύνους, &c.

Obs. 1. In the same manner also the verbs αἰσθάνεσθαι, πυνθάνεσθαι, γινώσκειν are sometimes found with the genitive instead of the accusative, which otherwise is the more usual case with them, e. g. *Thuc. v, 83. ὡς ἦσθοντο τειχιζόντων. Plat. Apol. S. p. 51. καὶ ἅμα ἦσθόμεν αὐτῶν διὰ τὴν ποίησιν οἰομένων καὶ τᾶλλα σοφωτάτων εἶναι ἀνθρώπων, for αὐτοὺς τειχιζοντας, οἰομένους, 'that they were erecting a wall' 'that they thought'. Xen. Mem. S. 1, 4, 13. τίνος γὰρ ἄλλον ζῶον ψυχὴ πρῶτα μὲν θεῶν τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων ἦσθεται ὅτι εἰσί; Thuc. iv, 6. ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης. Plat. Apol. p. 62. ἄρα γινώσεται Σακράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου καὶ ἐναντία ἐμαντῶ λέγοντος;*

Obs. 2. Here also seems to lie the reason, why some verbs which indicate an operation of the external senses, when the object of them is not represented as affected by them, are constructed with the genitive case, as ἀκούειν, ἀκροᾶσθαι, ὁσφραίνεσθαι. *Herod. i, 47.* in an oracular response: καὶ κωφοῦ συνίημι καὶ οὐ φωνεῦντος ἀκούω. *Plat. Apol. p. 54. οἱ νέοι — οἱ τῶν πλουσιωτάτων — χαίρουσιν ἀκούοντες ἐξελεγχομένων τῶν ἀνθρώπων. Soph. Aj. 1161. κάμοι αἰσχιστον, κλύειν ἀνδρὸς ματαίου, φλαυρ' ἔπη μυθούμενον, 'to listen to', and elsewhere very frequently, e. g. in the oath of the Athenian judges, ἀκροάσομαι τοῦ τε κατηγοροῦ καὶ τοῦ ἀπολογουμένου ὁμοίως ἀμφοῖν *Demosth. p. 226. — Herod. i, 80. ὡς δὲ καὶ συνῆσαν ἐς τὴν μάχην, ἐθαῦτα ὡς ὁσφραντο τάχιστα τῶν καμήλων οἱ ἵπποι, καὶ εἶδον αὐτάς, ὀπίσω ἀέστρεφον, having just before said, τὴν ὁδὸν ὁσφραίνόμενος. We must not confound with this the construction ἀκούειν, πυνθάνεσθαι τί τινος, 'to hear any thing from any one'. see §. 374. Plat. Rep. viii. p. 212. ἡ οὐκῶ εἶδες ἐν τοιαύτῃ πολιτείᾳ, ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς, οὐδὲν ἦττον αὐτῶν μενόντων τε καὶ ἀναστρεφο-**

μένων ἐν μέσῳ; which, however, is more probably an ἀνακολούθια caused by the genit. consequ. καταψ.

328. 'To long for any thing', ἐπιθυμῆν, ὀρέγεσθαι, γλίχεσθαι, ἐφίεσθαι, e. g. *Isocr. de Pac.* μὴ μεγάλων δεῖ ἐπιθυμῆν παρὰ τὸ δίκαιον. *Xen. Mem. S.* I, 2, 15. πότερόν τις Κριτίαν καὶ Ἀλκιβιάδην φῆ τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖνος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαντε, εἰ ὁμιλησαίτην ἐκεῖν, γενέσθαι ἂν ἱκανωτάτῳ λέγειν τε καὶ πράττειν; *Isocr. ad Demon.* p. 12. μάλιστα ἂν παροξυνθείς ὀρεχθῆναι τῶν καλῶν ἔργων, εἰ καταμάθοις, ὡς καὶ τὰς ἡδονὰς ταῖς ἐκ τούτων μάλιστα γνησίας (*vulg.* γνησίως) ἔχομεν. *Theophr. Char.* 29. *in.* (*ed. Schn.*) δόξειεν ἂν εἶναι ἡ ὀλγυχάρχια φιλαρχία τις ἰσχυρῶς κράτους γλιχομένη. *Herodotus* joins *περὶ* with γλίχομαι, II, 102. δεινῶς γλιχομένοισι *περὶ* τῆς ἐλευθερίας. But see *Valckn.* on the passage. *Eurip. Phæn.* 541. τί τῆς κακίστης δαιμόνων ἐφίεσαι, φιλοτιμίας, παῖ; μὴ σύ γ' ἄδικος ἢ θεός. ἀντιποιεῖσθαι ἀρχῆς *Xen. Mem. S.* II, 1, 1. *Æsch. Axioch.* 5. ἡ ψυχὴ τὸν οὐρανὸν ποθεῖ καὶ ξύμφυλον αἰθέρα καὶ διψᾷ, τῆς ἐκεῖσε διαίτης καὶ χορείας ὀριγνώμενη. Thus also ἐράν, ἔρασθαι. *Il.* i, 63. ἀφρήτωρ, ἀθέμιστος, ἀνέστιός ἐστιν ἐκεῖνος, ὃς πολέμου ἔραται ἐπιδημίου, ὀκρύνεντος. Hence also, in the sense of 'to love', (with the collateral idea of 'to wish to possess, to aim at', as on the other hand φιλεῖν, ἀγαπᾶν, στέργειν govern only the accusative. See *Schæf. ad Long.* p. 358.), and other words, which signify 'to love', e. g. *κυσθῆναι τινος Theocr.* IV, 59. καίεσθαι τινος. Μίμνερμος καίετο *Ναννοῦς Hermesian. ap Athen.* XIII, p. 598. A¹. To this class also belong ἐπειγόμενος, λλαιώμενος ὁδοῖο §. 316. ἐσσυμένος πολέμου *Il.* ω', 404. ἐπιβάλλε-

¹ Hemsterh. Obs. Misc. VI, p. 302. Dorv. ad Charit. p. 452.

σθαι has the same construction in the sense of 'to set one's mind upon' (*animum appellere ad al.*), *Il. ζ'*, 68. *μήτις νῦν ἐνέρων ἐπιβαλλόμενος μετόπισθε μμνέτω.* Comp. *Diod. Sic.* iv, 59. *ὀρέγεσθαι*, 'to reach the hand to any thing, in order to take it', *Il. ζ'*, 466. 'in order to kill', *Tyrt.* 3, 12. *Isocr. ad Dem.* p. 12. *E.* εἰ δὲ *θητὸν ὅτα τῆς τῶν θεῶν στοχάσασθαι διανοίας, ἡγοῦμαι κακείνους ἐπὶ τοῖς οἰκειστάτοις μάλιστα δηλῶσαι, πῶς ἔχουσι πρὸς τοὺς φαύλους καὶ τοὺς σπουδαίους τῶν ἀνθρώπων.*

Hence *εὐθύ* also, or, according to another form, *ἰθύς*, 'straight to any thing', takes the genitive. *Arist. Nub.* 162. *εὐθὺ τούρροπυργίου.* *As.* 1421. *εὐθὺ Πελλήνης.* Whereas *εἰς* elsewhere with the accus. accompanies it. *Hom. H. in Merc.* 342. *εὐθὺ Πύλονδ' ἐλάων.* 355. *εἰς Πύλον ἰθύς ἐλῶντα (vulg. εὐθύς).*^m

Note. Very nearly related to the idea, 'to endeavour to possess', is the idea of actual possession; and hence it seems that these verbs also are constructed with the genitive. Yet here also the analogy of *μετέχειν τινός* may be the foundation. See §. 363.

3. Words which indicate, 'fullness, to be full, defect, emptiness': because the word which expresses of what any thing is full, or empty, indicates the respect in which the signification of the governing word is taken. 329.

a. Adjectives, *πλέος*, 'full', e. g. *Hesiod. ἔργ.* 102. *πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα. μεστός, 'full'.* *Isocr. de Pac.* p. 163. C. (*ἢ τὴν εἰρήνην ποιησάμεθα, — — ὀφόμεθα τὴν πόλιν — —*) *μεστὴν γενομένην ἐμ- πάρων καὶ ξένων καὶ μετοίκων, αὖ νῦν ἔρημος καθέστηκεν.* Comp. *Xen. Cyrop.* iv, 1, 9. *Menand.* πολλῶν μεστόν

^m Ruhnk. ad Tim. p. 127.

ἔστι τὸ ζῆν φροντίδων. *Eurip. El.* 386. οὐ μὴ φρονήσεθ, οἱ κενῶν δοξασμάτων πλήρεις πλανᾶσθε. Yet πλήρης is found also with the dative. *Eurip. Bacch.* 18. sq. ἐπελθὼν Ἀσίαν πᾶσαν, ἥ παρ' ἁλμυρὰν ἄλα κεῖται, μεγίσιν Ἑλλησι βαρβάροις θ' ὁμοῦ πλήρεις ἔχουσα καλλιπυργώτους πόλεις — — ἐς τήνδε πρῶτον ἦλθον Ἑλλήνων πόλιν. Thus also πλούσιος, ἀφνειός are constructed with the genitive. *Il. ε', 544.* ἀφνειὸς βιότοιο. *Eurip. Or.* 388. ὁ δαίμων ἐς ἐμέ πλούσιος κακῶν. *Id. Ion.* 593. πολυκτῆμων βίου, 'rich with respect to the means of livelihood'; as *dives agrī* in Virgil. *Plato Rep.* vi, p. 140. ἐν μόνῃ γὰρ αὐτῇ ἄρξουσιν οἱ τῷ ὄντι πλούσιοι, οὐ χρυσίου, ἀλλ' οὐ δεῖ τὸν εὐδαίμονα πλουτεῖν, ζῶης ἀγαθῆς τε καὶ ἔμφρονος. The dative also and the accusative are used for the genitive, in the same sense with these adjectives. ἀνὴρ φρένας ἀφνειός *Hesiod. ἔργ.* 453. Ἔστι τις Ἑλλοπία — ἀφνειή μῆλοισι καὶ εἰλιπόδεσσι βόεσσιν *id. Fragm. ap. Schol. Soph. Tr.* 1147.

'Want', as κενός, 'empty', *Soph. El.* 390. αἱ δὲ σάρκες αἱ κεναὶ φρενῶν ἀγάλματ' ἀγορᾶς εἰσίν. *Id. Aj.* 511. σοῦ μόνος. φίλων ἔρημος *Eur. Med.* 513. ἄλλαι—γυμνόν μ' ἔθηκαν διπτύχου στολίσματος *Id. Hec.* 1146. *Plato Cratyl.* p. 271. τὸ συγγίνεσθαι, ἐπειδὰν ἡ ψυχὴ καθαρὰ ἢ πάντων τῶν περὶ τὸ σῶμα κακῶν καὶ ἐπιθυμιῶν, οὐ φιλόσοφόν σοι δοκεῖ εἶναι καὶ εὖ ἐντεθυμημένον; *Id. Tim.* p. 339. ῥυθμός διὰ τὴν ἄμετρον ἐν ἡμῖν καὶ χαρίτων ἐπιδεᾶ γιγνομένην ἐν τοῖς πλείστοις ἔξιν ἐπίκουρος ἐπὶ ταῦτα ὑπὸ τῶν αὐτῶν (τῶν Μουσῶν) ἐδόθη. *Eurip. Hipp.* 1468. τί φῆς; ἀφήσεις αἱματός μ' ἐλεύθερον^a. The passage in *Plato Leg.* iii, p. 130. is different: ὁ ἐλεύθερος καὶ μὴ (*leg. καὶ ὁ μὴ*) which belongs to §. 315. 'a man of good',

^a Fisch. iii, a. p. 357. sqq. Valck. ad *Eur. Hipp.* 1450.

(*liberalis*) ‘with respect to the praise which he bestows’.

This relation is expressed also by prepositions, as καθαρός από *Demosth.* p. 1371. and by the accusative as ἐνδεής τὸν βίον *Menand. ap. Stob.* 122.

b. Verbs. πλήθω, πληρώω, πίμπλημι. *Xen. Cyrop.* II, 330. 2, 27. οὐ τοῦτο μόνον ὠφελήσουσιν οἱ κακοὶ ἀφαιρεθέντες, ὅτι κακοὶ ἀπέσσονται, ἀλλὰ καὶ τῶν καταμενόντων ὅσοι ἀνεπίμπλυντο ἤδη κακίας, ἀνακαθαροῦνται πάλιν αὐτήν. *Isocr. Ateor.* p. 150. Α. τῆς βουλῆς (τῆς ἐν Ἀρείῳ πάγῳ) ἐπιστατούσης, οὐ δικῶν, οὐδὲ ἐγκλημάτων, οὐδὲ εἰσφορῶν, οὐδὲ πενίας, οὐδὲ πολέμου ἢ πόλις ἔγεμεν. Cf. *ad Phil.* p. 104. C. *Bacchyl. Fr. (Brunck. Anal. T. I. p. 151. IX.)* συμποσίων ἐρατῶν βρίθοντ’ ἀγυιαί. Hence also ἄδην ἐλάαν κακότητος *Od.* ε’, 290. κορέσασθαι τινός, ‘to satiate one’s-self with any thing’ (to fill one’s-self with any thing) *Il.* τ’, 167. ‘to have enough’ *Hesiod. ἔργ.* 33. πάσασθαι τινός, ‘to enjoy any thing’ *Il.* τ’, 160. τέρπεσθαι τινός, ‘to have enough of any thing’ *Od.* τ’, 213. ‘as otherwise πλησθῆναι, ἄσασθαι γόου. Perhaps also ἐστιᾶν τινα λόγων καὶ σκέψεων *Plat. Rep.* IX, p. 239.

Obs. πλήθειν is also found with a dative. See *Schaefer. ad Long.* p. 386.

‘Want’. δεῖσθαι, ἀπορεῖν τινός. *Her.* III, 127. ἐνθα σοφίης δέει, βίης ἔργον οὐδέν. *Xen. Cyrop.* II, 2, 26. οἶκος ἐνδεόμενος οἰκετῶν, ἥττον σφάλλεται, ἢ ὑπὸ ἀδίκων ταραττόμενος. *Eur. Suppl.* 242. οἱ δ’ οὐκ ἔχοντες καὶ σπανίζοντες βίου, — εἰς τοὺς ἔχοντας κέντρ’ ἀφιάσιν κακά. *Herc. f.* 360. (Ἡρακλῆς) Διὸς ἄλσος ἡρήμωσε λέοντος. Thus also χηροῦσθαι τινός *Herod.* VI, 83. κενοῦν τι τινός *Æschyl.*

Suppl. 667. *Herod.* viii, 62. ἡμεῖς μὲν — κομμεύμεθα εἰς Σίρῳ τὴν ἐν Ἰταλίῃ ὑμεῖς δὲ συμμάχων τοιῶνδε μουνωθέντες, μεμνήσεσθε τῶν ἐμῶν λόγων. *Plat. Menon.* p. 329. συμπένομαι τοῖς πολίταις τούτου τοῦ πράγματος, — οὐκ εἰδὼς περὶ ἀρετῆς τοπαράπαν. as πένεσθαι τῶν σοφῶν *Æschyl. Eum.* 434. *Id. Rep.* II, p. 234. ἂν κομίσας ὁ γεωργὸς εἰς τὴν ἀγορὰν τι ὧν ποιεῖ, ἢ τις ἄλλος τῶν δημιουργῶν μὴ εἰς τὸν αὐτὸν χρόνον ἔκη τοῖς δεομένοις τὰ παρ' αὐτοῦ ἀλλάξασθαι, ἀργήσῃ τῆς αὐτοῦ δημιουργίας, καθήμενος ἐν ἀγορᾷ; Οὐδαμῶς.

331. Hence the following verbs also take the genitive of the thing.

a. 'To bereave', φτερεῖν, ἀποστερεῖν τινὰ τινός. *Isocr. ad Phil.* p. 87. *C.D.* ἐπειδὴν ὁ λόγος ἀποστερηθῇ τῆς τε δόξης τοῦ λέγοντος καὶ τῆς φωνῆς, — — καὶ μηδὲν ἢ τὸ συναγωνιζόμενον καὶ συμπεῖθον, ἀλλὰ τῶν μὲν προειρημένων ἀπάντων ἔρημος γένηται καὶ γυμνός, ἀναγινώσκη δέ τις αὐτὸν ἀπιθάνως — — εἰκότως, οἶμαι, φαῦλος δοκεῖ τοῖς ἀκούουσιν. Thus also νοσφίζω. *Soph. Phil.* 1426. Πάρῳ — τόξοισι τοῖς ἐμοῖσι νοσφιεῖς βίον. *Id. Antig.* 22. οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέων τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;

Note. ἀποστερεῖν takes also a double accusative.

b. 'To deliver', *Herod.* v, 62. τυράννων ἐλευθερώθησαν οἱ Ἀθηναῖοι. *Eur. Hipp.* 1467. σὲ τοῦδ' ἐλευθερῶ φόνου, 'I clear you'. *Od.* ε', 397. ἀσπάσιον δ' ἄρα τόνγε θεοὶ κακότητος ἔλυσαν. *Hesiod. Th.* 528. (Ἡρακλῆς Προμηθέα) ἐλύσατο δυσφροσυνάων. *Eur. Phææn.* 1028. νόσου τήνδ' ἀπαλλάξω χθόνα. and *passim*; and with transposition *id. Hec.* 1187. ὃς φῆς Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν — παῖδ' ἐμὸν κτανεῖν, for ἀπαλλάσσω Ἀχαιοὺς πόνον διπλοῦ. — καθαίρειν τινός *Plat. Rep.* ix, p. 242.

Thus also 'to escape'. *Xen. Anab.* i, 3, 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι. *Soph. Antig.* 488. αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύξετον μόρου κακίστου. See *Brunsch.* on the place.

Note. These verbs are also constructed with ἐκ or ἀπό. *Eurip. Hercul.* f. 1012. ἐλευθεροῦντες ἐκ δρασμῶν πόδα. *Thuc.* ii, 71. Πανσανίας ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων. *Comp.* viii, 46. *Isocr. ad Phil.* p. 108. C. *Æsch. Prom.* 509. εὐελπίς εἰμι τῶνδ' ἐκ δεσμῶν ἔτι λυθέντα μηδὲν μείον ἰσχύσειν Διός. *Plat. Rep.* ix, p. 239. οἶσθ' ὅτε πάντα ἐν τῷ τοιούτῳ τολμᾷ ποιεῖν, ὡς ἀπὸ πάσης λελυμένον τε καὶ ἀπηλλαγμένον αἰσχύνης τε καὶ φρονήσεως. *Comp. id. Rep.* vi, p. 93. ix, p. 245.

c. 'To keep off, to hinder; to desist from any thing', κωλύειν, ἐρηγύειν, ἔχειν τινὰ τινός, εἴργεσθαι, e. g. *Antiph.* p. 783. ὁ νόμος οὕτως ἔχει, ἐπειδάν τις ἀπογραφῇ φόνου δίκην, εἴργεσθαι τῶν νομίμων^p. *Plat. Cratyl.* p. 296. τὸ γὰρ ἐμπαδίζου καὶ ἰσχον τῆς ῥοῆς. *Xen. Anab.* iii, 5, 11. ὁ ἀσπὸς δύο ἀνδρας ἔχει τοῦ μὴ καταδύναι. In the middle ἔχεσθαι τινος for ἀπέχεσθαι, and ἔχειν *Thuc.* i, 112. Ἑλληνικοῦ πολέμου ἔσχον οἱ Ἀθηναῖοι.

Obs. Hence generally the genitive appears to be put in order to express a distance, which otherwise is marked by the preposition ἀπό. This takes place principally in the verbs

'To be distant'. διέχεω. *Xen. Anab.* i, 10, 4. ὠταῦθα διέσχον ἀλλήλων βασιλεῖς τε καὶ οἱ Ἕλληνες εἰς τριάκοντα στάδια. *Id. Vestig.* 4, 46. ἀπέχει τῶν ἀργυρείων ἡ ἐγγύτατα πόλις Μέγαρο πολὺ πλείων τῶν πεντακοσίων σταδίων, where §. 43. it was, ἀπέχει δὲ ταῦτα ἀπ' ἀλλήλων. τοσῶτον ἀπέχω *Isocr. Archid.* p. 130. C.

'To separate', e. g. χωρίζειν, ἐπιστήμη χωριζομένη δικαιοσύνης in Plato. διουρίζειν. *Herod.* ii, 16. Νεῖλος—ὁ τὴν Ἀσίην διουρίζων τῆς Λιβύης. See *Schæf. Melet.* in *Dion. H. I.*

^p Miscel. Philol. vol. I, p. 161. Note.

p. 95. note. Again, *Plat. Phædon*, p. 153. χωρίζειν ἀπὸ τοῦ σώματος τὴν ψυχὴν. *Isocr. Archid.* p. 133. D. χωρίζειν τοὺς οἰκειοτάτους ἀφ' ἡμῶν αὐτῶν.

'To repel', as ἀμύνειν, ἀλάλκειν. *Il. μ'*, 402. ἀλλὰ Ζεὺς κῆρας ἄμυνε παιδὸς ἐοῦ, which elsewhere stands with ἀπό, as in π', 80. νεῶν ἀπολοιγὸν ἀμῦναι. Sometimes ἀμύνειν is put alone with the genitive: *Il. ν'*, 109. ἀμυνέμεν οὐκ ἐθέλουσι νηῶν ὠκυπόρων, 'they are not willing to defend the ships', properly, 'to avert destruction from them', and with περί, 'to fight for defence', *Il. ρ'*, 182. ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος, as μάχεσθαι περὶ τινος⁹. — *Il. φ'*, 539. Τρώων ἵνα λοιγὸν ἀλάλκοι, which in v. 138. was Τρώεσσι — λοιγὸν ἀλάλκοι. *Il. κ'*, 288. ὃ κέν τοι κρατὸς ἀλαλκήσει κακὸν ἦμαρ.

Hence καλύπτρη νηφετοῦ in *Callim. fr.* 142. πρόβλημα κακῶν *Aristoph. Vesp.* 613. ἐπικούρημα τῆς χιόνος *Xen. An.* iv, 5, 13. 'help, protection against the snow', as ἐπικούρος ψύχους, σκότου *id. Mem. S.* iv, 3, 7. 'serviceable against the cold, darkness'.

'To make way for'. *Herod.* ii, 80. οἱ νεώτεροι αὐτέων (Λακεδαιμονίων) τοῖσι πρεσβυτέροισι συντυγχάνοντες εἰκousι τῆς ὁδοῦ καὶ ἐκτράπονται. *Arist. Ran.* 790. κάκεινος ὑπεχώρησεν αὐτῷ τοῦ θρόνου. *ib.* 174. ὑπάγεθ' ὑμεῖς τῆς ὁδοῦ. *Xen. Symp.* 4, 31. ὑπανίστανται δέ μοι ἤδη καὶ θάκων καὶ ὀδῶν ἐξίστανται οἱ πλούσιοι. On the other hand *id. Hier.* 7, 2. καὶ ὑμεῖς, ὡς ἔοικε, τοσαῦτα πράγματα ἐχούσης, ὅποσα λέγεις, τῆς τυραννίδος, ὅμως προπετῶς φέρεσθε εἰς αὐτήν, ὅπως — ὑπανιστῶνται πάντες ἀπὸ τῶν θάκων, ὀδῶν τε παραχωρῶσι. *Tyrt.* iii, 41. (*Br. Gnom.* p. 63.) πάντες δ' ἐν θώκοισιν ὁμῶς νέοι οἱ τε κατ' αὐτὸν εἰκουσ' ἐκ χώρης, οἱ τε παλαιότεροι'. Hence also συγχαρεῖν, 'to resign', or 'give up to', takes the genitive of the thing instead of the accus. *Herod.* vii, 161. μάτην γὰρ ἂν ὥδε πάραλον Ἑλλήνων στρατὸν πλείστον εἴημεν ἐκτεμνένοι, εἰ Συρα-

⁹ Heyne Obs. ad *Il.* π', 522.

² Valck. ad *Callim. Eleg. fr.* p. 291.

³ Valck. ad *Herod.* p. 140, 84.

κυσίοισι ἐόντες Ἀθηναῖοι συγχωρήσωμεν τῆς ἡγεμονίης, properly, 'to retire from the command'. Hence also πλανᾶν τινα ὁδοῦ 'to lead one from the road'.

Among the adverbs, χωρὶς, and πόρρῳ in particular take the genitive. *Plato Phædon.* p. 219. τί σοι δοκεῖ περὶ αὐτῶν; πόρρῳ που, νῆ Δία, ἐμὲ εἶναι τοῦ οἶεσθαι περὶ τούτων τὴν αἰτίαν εἰδέναι, 'I am far from thinking'. Thus also ἐκποδᾶν, which otherwise takes the dative.

Hence, as it seems, μέσος and μεσοῦν, as well as the adverb μεταξὺ take the genitive, e. g. *Eur. Rh.* 531. μέσα δ' αἰετὸς οὐρανοῦ ποτᾶται. *Herod.* i, 181. μεσοῦντι δέ κεν τῆς ἀναβάσιος ἔστι καταγωγή. At least *Sophocles, Œd. C.* 1595. joins ἀπὸ with them: ἀφ' οὗ μέσος στάς, τοῦ τε Θορικίου πέτρων κοίλης τ' ἀχέρδου καὶ πό' λαίνου τάφου καθέζετο. There is also evidently the idea of an equal distance from two or more places conveyed in it. Yet the genitive, in cases where two or more places cannot be supposed, e. g. in *Herodotus*, l. c. must be resolved by the expression 'with respect to'.

d. Hence the words 'to cease, to make to cease', παύειν, παύεσθαι, λήγειν, *Il. β'*, 595. Μοῦσαι — Θάμυριν παῦσαν αἰοιδῆς ζ', 107. Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο. *Xen. Mem. S.* i, 2, 64. Σωκράτης, ἀντὶ τοῦ διαφθεῖρειν τοὺς νέους, — φανερόν ἦν τῶν συνόντων τοὺς ποτηρὰς ἐπιθυμίας ἔχοντας τούτων παύων. Thus also *Thuc.* ii, 65. ὁ Περικλῆς ἐπειρᾶτο τοὺς Ἀθηναίους τῆς ἐπ' αὐτὸν ὀργῆς παραλύειν. *Xen. Cyr.* viii, 5, 24. *Herod.* vi, 9. καταλύειν τινὰ τῆς ἀρχῆς, as παύειν τινὰ τῆς ἀρχῆς. *Her.* vi, 3. *Il. ρ'*, 539. κῆρ' ἄχεος μεθέηκα, i. e. ἔπαυσα¹. In the same manner ὑφίστασθαι τις. *Xen. Cyrop.* vii, 5, 62. οἱ ταῦροι ἐκτεμνόμενοι τοῦ μὲν μέγα φρονεῖν καὶ ἀπειθεῖν ὑφίστανται, τοῦ δ' ἰσχύειν καὶ ἐργάζεσθαι οὐ στερίσκονται. Hence also, perhaps, μεθίστασθαι, ἀφίστασθαι τινός, which occur §. 367.

¹ Abresch. ad N. T. p. 547. Lect. Aristææn. p. 276.

² Fisch. iii, a. p. 372 sq.

Note. These words are also constructed with ἐκ or ἀπό. *Soph. El.* 987. παῦσον ἐκ κακῶν ἐμέ. *Eur. Hec.* 911. μολπᾶν δ' ἄπο καὶ χαροποιῶν θησιᾶν καταπαύσας πόσις ἐν θαλάμοις ἔκειτο.

332. The construction, which, according to the foregoing observations, was admitted by verbs in their proper signification, is sometimes retained in their derivative senses, although the same reference is not admitted. Thus δέω, δέομαι in their proper signification 'to want', and hence 'to stand in need of, to require', take the genitive; and this construction remains also 1. in the impersonal δεῖ, e. g. *Eur. Herc. f.* 1173. εἴ τι δεῖ ἡ χειρὸς ὑμᾶς τῆς ἐμῆς ἢ συμμαχῶν, 'if you stand in need of my hand'. *Æsch. Prom.* 874. ταῦτα δεῖ μακροῦ λόγου εἰπεῖν^x. 2. In the phrase ὀλίγου δεῖ, πολλοῦ δεῖ, or (§. 296.) ὀλίγου δέω, 'it wants but little, a great deal of'. *Thucyd.* II, 77. τὸ πῦρ ἐλαχίστου ῥδέησε διαφθεῖραι τοὺς Πλαταιέας. The compound ἀποδέω, on the contrary, takes the neuter of these adjectives in the accusative, with another noun in the genitive. *Æschin. Ax.* 6. ἐγὼ δὲ εὐξαίμην ἂν τὰ κοινὰ ταῦτα εἶδέναι· τοσοῦτον ἀποδέω τῶν περιττῶν. comp. 22^y. δεῖ is often wanting with the genitive, e. g. *Plato Leg.* IV, p. 170. τὸ δὲ συμ-πνεῦσαι, καὶ καθάπερ ἵππων ζεύγος καθ' ἓνα εἰς ταυτὸν ξυμφυσῆσαι, χρόνου πολλοῦ (sc. δεῖ) καὶ παγχάλεπον^z, especially with ὀλίγου, which then is used entirely as an adverb, 'nearly'. *Plat. Phædr.* p. 347. τίνος ἐνεκ' ἂν τις, ὡς εἰπεῖν, ζῳή, ἀλλ' ἢ τῶν τοιούτων ἡδονῶν ἐνεκα; οὐ γάρ που ἐκείνων γε, ὧν προλυπηθῆναι δεῖ ἢ μηδὲ ἡσθῆναι· ὁ δὲ

^x Porson ad Eurip. Or. 659.

^y Dorv. ad Charit. p. 558. Fisch. III, a. p. 413 sq.

^z Valck. ad Eur. Ph. v. 726.

ὀλίγου πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναὶ ἔχουσιν*. More fully in *Isocr. ad Phil.* p. 92. C. οὕτω τὰ περὶ τὸν πόλεμον ἀτυχούσιν (Ἀργεῖοι), ὥσθ' ὀλίγου δεῖν καθ' ἕκαστον ἐνιαυτὸν τεμνομένην καὶ πορθουμένην τὴν χώραν περιορῶσιν. Comp. *Xen. Mem. S.* III, 10, 13. 3. In the sense of 'to intreat, to desire', e. g. *Herod.* I, 36. προσδεόμεθά σευ. *Xen. Cyrop.* I, 5, 4. Κναζάρης ἔπεμπε καὶ πρὸς Κῦρον, δεόμενος αὐτοῦ πειράσθαι ἄρχοντα ἐλθεῖν τῶν ἀνδρῶν. And with the double genit. *Herod.* v, 40. τῆς μὲν γυναικὸς, τῆς ἔχεις, οὐ προσδεόμεθά σευ τῆς ἐξέσιος. - In the same manner *id.* VII, 53. τῶνδ' ἐγὼ ὑμέων χρήζων συνέλεξα. The other verbs, which signify 'to intreat', are joined with the accusative.

c. Substantives; partly, such as are derived from the adjectives above-mentioned, as *Plato Rep.* I, p. 151. παρτάπασι τῶν γε τοιούτων (τῶν ἀφροδισίων) ἐν τῇ γῇρα πολλὴ εἰρήνη γίνεται καὶ ἐλευθερία, 'freedom from such passions'; partly also others, e. g. which signify a vessel, &c. and take the genitive of that with which they are filled, e. g. δέπας οἴνου *Od.* i', 196. (*Schæf. ad Long.* p. 386.) νάπος πετάλων *Eurip. Ph.* 814. 'glass (full) of wine, a wood full of leaves, a leafy wood'.

d. Adverbs. ἅλις, *satis*. *Eurip. Hec.* 282. τῶν τεθυνηκότων ἅλις. *Or.* 234. ἅλις ἔχω τοῦ δυστυχεῖν. *Æsch. Ax.* 13. ἐγώ γε ἅλις ἔσχον τοῦ βήματος.

4. The same original signification of the genitive (§. 315.) appears to be the basis of the construction of the comparative with the genitive, for instance, μείζων πατρός properly signified 'greater with respect to his father'. From this construction all words which in-

* Ad *Thuc.* VIII, 35.

volved a comparison, took the object of this comparison in the genitive.

The genitive is also put with the comparative of adjectives and adverbs (see below of the Adj.), and hence with all words which imply the idea of a comparative, e. g. διπλάσιος. *Isocr. Panath.* p. 268. B. (τί οὖν ἐστὶ τὸ συμβεβηκὸς ἀγαθὸν ἐκ τοῦ πολέμου τοῦ περὶ τὰς ἀποικίας;) τοῖς αἰτίοις τούτων γεγεννημένοις, εὐδοκίμειν καὶ διπλασίαν πεποιηκέναι τὴν Ἑλλάδα τῆς ἐξ ἀρχῆς συστάσης. *Herod.* vii, 48. τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου. *Plat. Tim.* p. 313. μίαν ἀφείλε τοῦ πρώτου ἀπὸ παντὸς μοῖραν· μετὰ δὲ ταύτην ἀφήρει διπλασίαν ταύτης· τὴν δ' αὖ τρίτην ἡμιολίαν μὲν τῆς δευτέρας, τριπλασίαν δὲ τῆς πρώτης· τετάρτην δὲ τῆς δευτέρας διπλὴν· πέμπτην δὲ τριπλὴν τῆς τρίτης· τὴν δ' ἕκτην τῆς πρώτης ὀκταπλασίαν· ἐβδόμην δὲ ἐπτακαίεικοσαπλασίαν τῆς πρώτης. *Xen. Cyrop.* viii, 2, 21. τῇδὲ γε (not τῇ δέ γε) μέντοι διαφέρειν μοι δοκῶ τῶν πλείστων, ὅτι οἱ μὲν, ἐπειδὴ τῶν ἀρκούντων περιττὰ ('more than they want') κτήσονται, τὰ μὲν αὐτῶν κατορύττουσι, τὰ δὲ κατασῆπουσι — — ἐγὼ δὲ ὑπηρετῶ μὲν τοῖς θεοῖς καὶ ὀρέγομαι αἰεὶ πλείονων· ἐπειδὴ δὲ κτήσωμαι, ἃ ἂν ἴδω περιττὰ ὄντα τῶν ἐμοὶ ἀρκούντων, τούτοις τὰς ἐνδείας τῶν φίλων ἐξακοῦμαι. So also δεύτερος, ὕστερος. *Herod.* vi, 46. δευτέρῳ δὲ ἔτει τουτέων, for μετὰ ταῦτα; as ὕστερον τουτέων *id.* vii, 214. *Plat. Tim.* p. 286. οὐσία καὶ γένει οὐδενὸς ὕστερος ὢν, as *Herod.* i, 23. Ἀρίονα — καθαρθόντων τῶν τότε ἑόντων οὐδενὸς δεύτερον. *Comp. Plat. Phædon.* p. 198 sq.

Note. The rest of the adjectives, which are derived from verbs, occur after those verbs.

335. Thus the genitive is put also with verbs which are derived from comparatives, as ἡττάσθαι τινός, i. e. ἡττω

εἶναι τινος, *inferiorem esse alicui*. *Isocr. Nicocl. p. 34.*

B. τῶν μὲν ἄλλων πράξεων ἑώρων ἐγκρατεῖς καὶ τοὺς πολλοὺς γιγνομένους, τῶν δὲ ἐπιθυμιῶν τῶν περὶ τοὺς παῖδας καὶ τὰς γυναῖκας καὶ τοὺς βελτίστους ἡττωμένους, 'that even the best were overcome by means of these affections'^b.

Following the same analogy, *Eurip. Iph. A. 1367. ἐνικώ-μην κεκραγμοῦ*^c. *Xen. Anab. 1, 7, 12. Ἀβροκόμας ὑστέρησε τῆς μάχης*, 'came after the battle'. *Isocr. Nicocl. p. 30. D. οἱ μὲν (ἐν ταῖς ὀλιγαρχίαις καὶ ταῖς δημοκρατίαις) ὑστεροῦσι τῶν πραγμάτων* (τὸν μὲν γὰρ πλεῖστον χρόνον ἐπὶ τοῖς ἰδίοις διατρίβουσιν — —) οἱ δὲ ἐν ταῖς μοναρχίαις ὄντες, οὔτε συνεδρίων οὔτε χρόνων αὐτοῖς ἀποδεδειγμένων, ἀλλὰ καὶ τὰς ἡμέρας καὶ τὰς νύκτας ἐπὶ ταῖς πράξεσιν ὄντες, οὐκ ἀπολείπονται τῶν καιρῶν, ἀλλ' ἕκαστον ἐν τῇ δέοντι πράττουσιν. 'do not miss the right opportunity'. Since the idea of 'to lose', is related to this, *Eurip. Iph. A. 1213. says, παιδὸς ὑστερήσομαι*, 'I shall lose my daughter'^d. *Xen. Mem. S. 1, 3, 3. θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων*.

Other words of this kind are compounded with *πρό*, and occur below.

In the same manner the genitive is put with verbs in 336. which the idea of a comparative is included. Such are:

1. Those which signify, 'to surpass', or the contrary, 'to be surpassed, to be inferior to another', (as ἡσᾶσθαι) *περιγενέσθαι. Isocr. ad Phil. p. 103. B. τάχιστ' ἂν περιγένοιο τῆς τοῦ βασιλέως δυνάμεως. Xen. Cyrop. VIII, 2, 20. ἐγὼ γὰρ, ὦ Κροῖσε, ὃ μὲν οἱ θεοὶ δόντες εἰς τὰς ψυχὰς τοῖς ἀνθρώποις ἐποίησαν ὁμοίως πένητας*

^b Valck. ad Eur. Hipp. 724.

^c Valck. ad Eurip. Hipp. 458.

^d Fisch. III, a. p. 369.

πάντας, τούτου μὲν οὐδὲ αὐτὸς δύναμαι περιγενέσθαι. περιεῖ-
 ναι *Od.* σ', 247. ἐπεὶ περίεσσι γυναικῶν εἰδὸς τε μέ-
 γεθός τε ἰδὲ φρένας ἔνδον εἴσας. *Comp. Il.* α', 258. *Xen.*
Mem. S. III, 7, 7. *Id. Cyr.* VIII, 2, 7. πολὺ διενεγκῶν
 ἀνθρώπων τῷ πλείστας προσόδους λαμβάνειν, πολὺ ἔτι
 πλέον διήνεγκε τῷ πλείστα ἀνθρώπων δωρεῖσθαι. *Comp.*
Isocr. ad. Phil. γ. 105. *A. de pac.* γ. 176. *A.* ὑπερβάλλ-
 λειν, 'to be stronger, to excel'. *Æschyl. Prom.* 930. ὃς
 δὴ κεραυνῷ κρείσσον' εὐρήσει φλόγα, βροντῆς θ' ὑπερ-
 βάλλοντα καρτερόν κτύπον. *Plat. Gorg.* γ. 63. σκεψώ-
 μεθα, ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι,
 καὶ ἀλγοῦσι μᾶλλον οἱ ἀδικούντες ἢ οἱ ἀδικούμενοι*. ἀπολεί-
 πεσθαί τις, 'to be inferior to any one'. *Isocr. ad Phil.*
γ. 107. *D.* So also ἐπιδεδέσθαι τις, 'to be inferior to
 any one'. See *Not. ad H. Homer.* γ. 30. Also with a
 genitive of the thing, *Il.* ψ', 670. μάχη ἐπιδένουμαι, 'in
 the fight', as βίης ἐπιδενής *Od.* φ', 253. To this head
 should, perhaps, be referred also ἀνέχεσθαι τινος *Plat.*
Rep. VIII, γ. 226. *Æsch. Axioch.* 15. 'to bear any thing';
 the opposite to 'sinking under', *succumbere*.

337. 2. Those which signify 'to rule' (the contrary to
 ἡσᾶσθαι), or the opposite. ἀνάσσειν. *Il.* α', 38. ὅς — —
 Τενέδοιο ἰφὶ ἀνάσσεις. *Herod.* I, 206. Ὡ βασιλεῦ Μή-
 δων, παῦσαι σπεύδων τὰ σπεύδεις — — παυσάμενος δέ,
 βασίλευε τῶν σεωυτοῦ, καὶ ἡμέας ἀνέχου ὀρέων ἄρχοντας
 τῶν περ ἄρχομεν. *Il.* ξ', 84. αἰθ' ὦφελλες ἀεικελίον στρα-
 τοῦ ἄλλου σημαίνειν. *Xen. Cyrop.* I, 1, 2. ἄνθρωποι ἐπ'
 οὐδένας μᾶλλον συνίστανται, ἢ ἐπὶ τούτους, οὓς αὖ αἰσθωνται
 ἄρχειν αὐτῶν ἐπιχειροῦντας. §. 3. ἐγὶ γνωσκόμεν, ὡς ἀν-
 θρώπῳ πεφυκότι πάντων τῶν ἄλλων ζώων εἷη ῥᾶον, ἢ
 ἀνθρώπων, ἄρχειν. *Soph. Aj.* 1050. κραίνειν στρατοῦ.

* Heind. ad *Plat. Gorg.* γ. 97.

ib. 1100. ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δέ σοι λεῶν ἔξουσ' ἀνάσσειν, ὧν ὁδ' ἡγεῖτ' οἴκοθεν; Σπάρτης ἀνάσσω· ἡλθες, οὐχ ἡμῶν κρατῶν. *Archyt. ap Gale. p. 677.* στρατεύματος μὲν ἀγεῖται στραταγός, πλωτήρων δὲ ὁ κυβερνάτης, τῷ δὲ κόσμῳ θεός, τᾷς ψυχᾷς δὲ νόος, τᾷς δὲ περὶ τὸν βίον εὐδαιμοσύνας φρόνας.

The following verbs, for the same reason, and because they are derived from substantives, take the genitive after them: *κυριεύειν Xen. Mem. S. III, 5, 11. i. e. κύριον εἶναι. κοιρανεῖν (κοίρανον εἶναι) Æschyl. Pers. 214. ἐπιτροπεύειν, 'to administer a government', Herod. VII, 7. (in the sense 'to be a guardian', usually with the accusative')* *τυραννεύειν Herod. I, 15. 23. 59. στρατηγεῖν, Herod. I, 211. Soph. Aj. 1100. δεσπόζειν Isocr. ad Phil. p. 91. D. Eur. Alc. 486^ε.*

According to the same analogy *ἐπιστατεῖν τινός* is constructed, which otherwise takes the dative. *Isocr. ad Phil. p. 101. E. Κλέαρχον τὸν ἐπιστατήσαντα τῶν τότε πραγμάτων. Cf. id. p. 92. B. Xen. Mem. S. II, 8. 3. Eurip. Andr. 1100. ὅσοι θεοῦ χρημάτων ἐφέστασαν.*

Note. It is clear from the construction of *κρατέω*, that these verbs contain the idea of a comparative. *Thuc. VII, 49. ταῖς γοῦν ναυσὶν ἢ πρότερον θαρσέσει κρατηθεῖς, i. e. μᾶλλον θαρσῶν ταῖς ναυσὶν ἢ πρότερον.*

Obs. Some of these verbs are also constructed with a dative 338. or accusative, provided the relation, which is implied in them, may be considered at the same time as a reference either to a personal object, the consideration of which defines the action, or to an object, which is subject to the operation of the action, and dependent on it.

¹ Thom. M. p. 360. Moer. p. 149.

² Fisch. III, a. p. 369.

a. With the dative, *ἀνάσσειν, σημαίνειν*. *Il. α'*, 288. πάντων μὲν κρατεῖν ἐθέλει, πάντεσσι δ' ἀνάσσειν, πᾶσι δὲ σημαίνειν ἃ τιν' οὐ πείδεσθαι οἶω. *Comp. Il. α'*, 180. φ', 86. *Od. α'*, 117. 402. 419. β', 234. and κρατεῖν. *Od. π'*, 265. (Ζεὺς καὶ Ἀθήνη) ὅτε καὶ ἄλλοις ἀνδράσι τε κρατέουσι καὶ ἀθανάτοισι θεοῖσιν. ἄρχειν, *Æsch. Prom.* 948. (Ζεὺς) δαρὸν οὐκ ἄρξει θεοῖς, where the Scholiast calls this an Ionic construction. ἡγεῖσθαι *Il. β'*, 864. Μῆροσιν αὖ Μέσθλης καὶ Ἀντιφός ἡγησάσθην. *ib. β'*, 816. Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἑκτωρ, which otherwise takes the genitive *ib.* 563. 601. 627. 650. 698. 740. 759.

Ἡγεῖσθαι especially in the sense of 'to lead', takes the dative after it. *Herod.* VIII, 215. Μηλῖές Θεσσαλοῖσι κατηγήσαντο ἐπὶ Φωκέας. *Plato Rep.* IX, p. 243. οὐκ ἀνάγκη, ὥσπερ ὑπὸ κέντρων ἐλαυνομένους τῶν τε ἄλλων ἐπιθυμιῶν, καὶ διαφερόντως ὑπ' αὐτοῦ τοῦ Ἑρωτος, πάσαις ταῖς ἄλλαις, ὥσπερ δορυφόροις, ἡγούμενου, οἰστρᾶν^h.

b. With the accusative. *κρατεῖν*. *Soph. Œd. C.* 1380. τοιγὰρ τό σὸν θάκημα καὶ τοὺς σοὺς θρόνους κρατοῦσιν, 'are in possession of'. *Eurip. Ph.* 600. σκῆπτρα κρατεῖν, 'to hold firmly'. *quod teneas, mordicus retinere*, as Valckn. renders itⁱ. Especially in the sense 'to conquer', *Euripid. Alc.* 501. *Aristoph. Av.* 418. *Thuc.* I, 109. 111. II, 39. VI, 2. VII, 11, &c. *Plat. Phileb.* p. 210. *Symp.* p. 267. *Isocr. ad Phil.* p. 100. *E. κραίνειν τι Soph. Trach.* 127. ἀνάλγητα γὰρ οὐδ' ὁ πάντα κραίνων βασιλεὺς ἐπέβαλε θνατοῖς Κρονίδας. δεσπόζειν τι. *Eurip. Herc. f.* 28. Λύκος τὴν ἐπτάπυργον τήνδε δεσπόζων πόλιν. ἐξηγεῖσθαι *Thuc.* I, 71. VI, 85. as ἡγεῖσθαι I, 19. In this passage ἄρχειν τινὸς is put in opposition, and in ἐξηγ. ἡγ. the idea of proper dominion does not seem to be implied, but only the command, or leading of a people who are otherwise represented as free.

339. Hence also adjectives and substantives, in which the same idea of governing is implied, and which are

^h Fisch. III, a. p. 371.

ⁱ Brunck. ad *Eur. Ph.* 600.

mostly derived from such verbs, have a genitive after them :

a. Adjectives. ἐγκρατής, ἀκρατής. *Xen. Mem. S. II, 1, 7.* οἱ ἐγκρατεῖς τούτων ἀπάντων, opposed to ἀδυνάτοις ταῦτα ποιεῖν. *Isocr. ad Phil. p. 86. C.* Φίλιππος — τοῦ Ἰλλυριῶν πλήθους — ἐγκρατὴς καὶ κύριος γέγονε. especially when transferred to mastery over the soul: (as κρατεῖν φόβου καὶ θυμοῦ *Plat. Tim. p. 327.*) *Xen. Cyrop. IV, 1, 14.* ἐμοὶ δοκεῖ, τῆς μεγίστης ἡδονῆς πολὺ μᾶλλον συμφέρειν ἐγκρατῇ εἶναι, ‘master over pleasure, provided one regulates his enjoyment’, is opposed to §. 15. ἀπλήστως χρῆσθαι. *Mem. S. II, 1, 3.* ὕπνου ἐγκρατῇ εἶναι, ὥστε δύνασθαι καὶ ὀψὲ κοιμηθῆναι καὶ πρωτὶ ἀναστῆναι καὶ ἀγρυπνήσαι, εἴ τι δέοι. *Cyrop. V, 1, 14.* τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατῇ ἐστὶ, καίπετα ἔρωτα αἰτιῶνται· οἱ δέ γε καλοὶ κάγαθοί, ἐπιθυμοῦντες καὶ χρυσίου καὶ ἵππων ἀγαθῶν καὶ γυναικῶν καλῶν, ὅμως ἀπάντων τούτων ῥαδίως δύνανται ἀπέχεσθαι, ὥστε μὴ ἄπτεσθαι αὐτῶν παρὰ τὸ δίκαιον. Both adjectives may be translated ‘moderate, immoderate in any thing’; but the construction is determined by their signifying ‘to be master over any thing, to have in one’s power’. In the same manner ἥσσω is used, e.g. ἥττων πόνου, ὕπνου, ἡδονῶν. *Xen. Mem. S. I, 5, 1. IV, 5, 11.* ἄρχειν ὕπνου *ib. II, 6, 1.* κρατεῖν ἡδονῶν *ib. I, 5, 6.* Thus also καρτερός. *Theocr. XV, 94.* μὴ φυῇ, Μελιτῶδες, ὃς ἀμῶν καρτερός εἴη, πλὰν ἐνός. ‘who shall rule over us?’^k

b. Substantives. *Plat. Leg. I, p. 53.* ἡττα τοῦ πόματος, ‘defeat by means of drinking’, i. e. ‘intemperance in drinking’. *id. X, p. 102.* ἡτται ἡδονῶν ἢ λυπῶν. *ib. p. 114.* ἀκράτεια ἡδονῶν καὶ λυπῶν. *Xen. Mem. S. II, 1, 1.*

^k Valck. ad Theocr. Adon. p. 386.

(Σωκράτης) ἐδόκει μοι προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου, καὶ ῥίγους καὶ θάλπους καὶ πόνου, where the three last genitives are governed by ἐγκράτειαν, not by ἐπιθυμίαν, 'mastery over cold, heat, labour', i. e. 'power, not to be overcome by them, but of bearing them'; and even in the former part the words πρὸς ἐπιθυμίαν might be omitted. *Isocr. ad Demon.* p. 6. C. ὑφ' ὧν κρατεῖσθαι τὴν ψυχὴν αἰσχρόν, τούτων ἐγκράτειαν ἄσκει πάντων, κέρδους, ὀργῆς, ἡδονῆς, λύπης.

Thus also adjectives, which are used as substantives in this sense. *Il.* π', 470. πότνια θηρῶν, 'mistress over the wild beasts'. *Pind. P.* iv, 380. πότνια ὄξυτάτων βελέων, 'of Venus'.

340. 3. 'To obey', as the opposite of 'to command'. ἀκούειν τινός *Æsch. Agam.* 965. *Id. Prom.* 40. ἀνηκουστέιν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς; 'not to obey'. ὑπακούειν. *Thuc.* ii, 62. εἰκὸς γινῶναι ἐλευθερίαν μὲν, ἣν ἀντιλαμβάνομενοι αὐτῆς διασώσωμεν, ῥαδίως ταῦτα ἀναληψομένην, ἄλλων δ' ὑπακούσασι, καὶ τὰ προσκεκτημένα φιλεῖν ἐλασσοῦσθαι. *Comp.* vi, 82. *Xenoph. Cyr.* iv, 1, 3. viii, 1, 4. 20. Thus also πείθεσθαι τινος *Her.* i, 126. νῦν ὧν ἐμέο πειθόμενοι, γίνεσθε ἐλεύθεροι. *Comp.* v, 33. *Thuc.* vii, 73¹. In *Plato. Rep.* iii, p. 270. οὐδ' ὅσιον ταῦτά γε κατὰ Ἀχιλλέως φάναι, καὶ ἄλλων λεγόντων πείθεσθαι. ἄλλων λεγόντων appears to be the genit. *consequ.* 'nor to believe it on the assertion of others'. ἀπιθεῖν, ἀπειθεῖν τινος, 'not to obey'. *Hom. H. in Cer.* 448. οὐδ' ἀπίθησε θεὰ Διὸς ἀγγελιάων. *Xen. Cyrop.* iv, 5, 19. πῶς χρη καλοῦντος ἀπειθεῖν.

¹ Wessel. ad Herod. p. 63, 59.

Obs. The dative is more usually found with these verbs, e. g. ἀνηκουστέιν *Herod.* vi, 14. ὑπακούειν *Xen. Cyr.* iv, 5, 19. viii. 1, 18. 7, 16. With πείθεσθαι, ἀπειθεῖν the genitive itself is rare. Homer joins both cases with ἀκούειν. *Il.* π', 531. ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξάμενοιο.

4. Words which imply a comparison with respect 341.
to value, or require a definition of value. To these belong :

a. ἄξιος, ἀνάξιος, properly 'equivalent', e. g. *Cal-
lin. El.* v, 19. (*Brunck. Gnom.* p. 58.) λαῶ γὰρ σύμπαντι
πόθος κρατερόφρονος ἀνδρὸς θνήσκοντος· ζῶν δ' ἄξιος
ἡμιθέων, 'he is to be esteemed as equal to the demi-
gods'. v, 21. ἔρδει γὰρ πολλῶν ἄξια μῦθος ἑών, 'actions
which are equivalent to those of many'. *Herod.* i, 32.
where Cræsus says to Solon οὐδ' ἰδιωτέων ἀνδρῶν
ἀξιόους ἡμέας ἐποίησας. In this sense ἀντάξιος elsewhere
occurs. *Il.* λ', 514. ἡτρώς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων.
Plat. Leg. v, p. 205. πᾶς ὁ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς
ἀρετῆς οὐκ ἀντάξιος. Thus also in the sense, 'worth,
worthy'. *Isocr. Nicocl.* p. 37. *E.* νομίζετε τῆς αὐτῆς
εἶναι ζημίας ἀξιόους τοὺς συγκρύπτοντας τοῖς ἐξαμαρτά-
νουσιν.

In the same manner is constructed the adverb ἀξίως
(e. g. *Thuc.* iii, 39. κολασθήτωσαν ἀξίως τῆς ἀδικίας) and the
verb ἀξιοῦν, ἀξιοῦσθαι. *Xen. Cyrop.* ii, 2, 17. ἔγωγε οὐδὲν
ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων
τόν τε κακὸν καὶ τὸν ἀγαθὸν ἀξιοῦσθαι.

b. All words in which a determination of value is 342.
contained, as 'to buy, to sell, to exchange', &c. *Herod.*
v, 6. (οἱ Θρηῖκες) ὠνέονται τὰς γυναῖκας παρὰ τῶν γονέων
 χρημάτων μεγάλων, 'for a great deal of money'.
Ericharm. ap. Xen. Mem. S. ii, 1, 20. τῶν πόνων πω-
λοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί. *Plat. Leg.* v, p. 205.
οὐδέ γε, ὅποταν χρήματα τίς ἐρᾷ κτᾶσθαι μὴ καλῶς, ἢ μὴ

δυσχερῶς φέρη κτώμενος, δώροις ἄρα τιμᾷ τότε τὴν ἑαυτοῦ ψυχὴν παντὸς μὲν οὖν λείπει· τὸ γὰρ αὐτῆς τίμιον καὶ καλὸν ἀποδίδεται σμικροῦ χρυσίου. *Iliad*. ζ', 235. (Γλαῦκῃ) ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε, χρύσεα χαλκείων, ἐκατόμβοι ἔννεαβοίων. *Æschyl. Prom.* 974. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν, σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ. *Eurip. Med.* 963. τῶν ἐμῶν παίδων φυχὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον. *Xen. Cyr.* III, 1, 36. σὺ δέ, ὦ Τιγράνῃ, λέξον μοι, πόσου ἂν πρίαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν ('for how much would you buy?') — ἐγὼ μὲν, ἔφη, ὦ Κῦρε, καὶ τῆς ψυχῆς πριαίμην, ὥστε μήποτε λατρεῦσαι ταύτην. *Id. Mem.* S. I, 2, 60. Σωκράτης — οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνωσ ἐπήρκει τῶν ἑαυτοῦ· ὧν τινες μικρὰ μέρη, παρ' ἐκείνου προῖκα λαβόντες, πολλοῦ τοῖς ἄλλοις ἐπώλουν. Hence the genitive is put also in the following combinations: *Il.* λ', 106. νῖε δύω Πριάμοιο, — ὦ ποτ' Ἀχιλλεὺς Ἰδῆς ἐν κνημοῖσι δίδη μόσχοισι λύγοισι, ποιμαίνοντ' ἐπ' ὅεσσι λαβών, καὶ ἔλυσεν ἀποίνων. 'delivered up for a ransom'. *Od.* λ', 326. Ἐριφύλην, ἥ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα. *Herod.* VII, 144. Θεμιστοκλῆς ἀνέγνωσε Ἀθηναίους, νέας τουτέων τῶν χρημάτων ποιήσασθαι δικασίας ἐς τὸν πόλεμον. *Thuc.* VII, 25. τοὺς σταυροὺς κολυμβῆται δνόμενοι ἐξέπριον μισθοῦ. *Plat. Rep.* IX, p. 246. μισθοῦ ἐπικουρεῖν. *Aristoph. Nub.* 21. φέρ' ἴδω, τί ὀφείλω; δώδεκα μνᾶς Πασίᾳ· τοῦ δώδεκα μνᾶς Πασίᾳ; *Xen. Cyrop.* III, 3, 3. ὑμεῖς ἐμὲ οὐ ποιήσετε μισθοῦ περιόντα εὐεργετεῖν. *Demosth. Phil.* II, p. 68. κέκρισθε ἐκ τούτων τῶν ἔργων μόνοι τῶν ἀπάντων μηδενοῦς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων προέσθαι, μὴδ' ἀνταλλάξασθαι μηδεμίας χάριτος μὴδ' ὠφελείας τὴν εἰς τοὺς Ἕλληνας εὖνοϊαν. *Eurip. Alc.* 1046. πολλῶν δὲ μόχθων ἦλθε χεῖρας εἰς ἐμάς^m.

^m Fisch. III, a. p. 378. sq.

Hence also adjectives. *Isocr. ad Nicocl. p. 21. B.* δόξη μὲν χρήματα κτητά, δόξα δὲ χρημάτων οὐκ ὠνητή.

c. The construction of the genitive is the same in the phrase τιμᾶν or τιμᾶσθαι τινί τινος. *Plat. Apol. S. p. 83.* τιμᾶται μοι ὁ ἀνὴρ θανάτου. *p. 85.* εἰ οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου τιμῶμαι, τῆς ἐν Πρυτανείῳ σιτήσεως. 'because the punishment was considered as an estimate of the crime, a price as it were', as is evident also from the form τί ἐστὶν ἄξιος παθεῖν ἢ ἀποτίσαι.

Obs. 1. The preposition ἀντί, with the genitive, sometimes 343.. accompanies the verbs, signifying 'to exchange'. *Isocr. Archid. p. 138. B.* κάλλιον ἐστίν, ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλλάξασθαι καὶ ψυχῆς, ἧς οὐκ εὐπορήσομεν ὀλίγων ἐτῶν, πρίασθαι τοιαύτην εὐκλειαν, ἥ πάντα τὸν αἰῶνα τοῖς ἐξ ἡμῶν γιγνομένοις παραμενεῖ. *Id. ad Phil. p. 109. C.* ἴδοις ἂν καὶ τῶν ἰδιωτῶν τοὺς ἐπιεικεστάτους ὑπὲρ ἄλλου μὲν οὐδενὸς ἂν τὸ ζῆν ἀντικαταλλάξαμένους, ὑπὲρ δὲ τοῦ τυχεῖν καλῆς δόξης ἀποθνήσκειν ἐν τοῖς πολέμοις ἐθέλοντας. *Comp. Plat. Phædon. p. 156, 157.* Also with πρὸς and the accus. *Plat. Phædon, p. 156.* μὴ οὐχ αὕτη ἡ ὁρβὴ πρὸς ἀρετῇ, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας καὶ φόβον καταλλάττεσθαι.

Obs. 2. Instead of the genitive the dative is also put. *Eurip. Troad. 355.* δάκρυα τ' ἀνταλλάσσετε τοῖς τῆσδε μέλεσι, Τρωάδες, γαμηλίου. *Androm. 1028.* αὐτὰ τ' (Κλυταμνήστρα) ἐναλλάξασα φόνον θανάτῳ πρὸς τέκνων ἀπηῆρα. *Comp. Hel. 385.*

d. A comparison is also implied in words which 344.. express a difference. διάφορος, ἕτερος, ἄλλος, ἄλλοιός, ἀλλότριος. *Plato Charm. p. 133.* τίνος ἐστὶν ἐπιστήμη ἐκάστη τούτων τῶν ἐπιστημῶν, ὃ τυγχάνει ὃν ἄλλο αὐτῆς τῆς ἐπιστήμης· οἷον, ἡ λογιστικὴ ἐστὶ πού τοῦ ἀρτίου καὶ τοῦ περιττοῦ πλήθους, ὅπως ἔχει (*leg.* περιττοῦ, ὅπως ἔχει πλήθους) πρὸς αὐτὰ καὶ πρὸς ἄλληλα. ἡ γάρ; Πάνυ γε,

ἔφη. Οἰκοῦν ἑτέρου ὄντος τοῦ περιττοῦ καὶ ἀρτίου αὐτῆς τῆς λογιστικῆς. *Id. Menon.* p. 364. πότερόν ἐστιν ἐπιστήμη ἢ ἀρετή. ἢ ἀλλοῖον ἐπιστήμης^a.

Thus also the verb διαφέρειν. *Xen. Hier.* 7, 3. δοκεῖ μοι τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι.

Obs. 1. Instead of the simple genitive *Eurip. Herc. f.* 519. uses ἀντί with the genitive after ἄλλος. οὐκ ἔσθ' ὃδ' ἄλλος ἀντὶ σοῦ παιδός, γέρον.

Obs. 2. Upon the same principle ἐναντίος seems sometimes to be constructed with the genitive, although the dative is more usual. *Herod.* vi, 86: ἀποδιδόντες ποιέετε ὅσια, καὶ μὴ ἀποδιδόντες, τὰ ἐναντία τουτέων. *Plat. Euthyphr.* p. 11. τὸ ἀνόσιον τοῦ μὲν ὀσίου παντὸς ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον. In the same manner ἀντίστροφος τινός *Isocr. ad Phil.* p. 94. C.

345. 5. The genitive expresses also the cause; in which case it is to be rendered by, 'on account of'.

a. With verbs. *Il.* π', 545. μὴ — ἀεκίσσῃσι νεκρὸν Μυρμιδόνες, Δαναῶν κεχολωμένοι, ὅσσοι ὄλοντο. *Æsch. Agam.* 582. τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν, τὸν ζῶντά τ' ἀλγεῖν χρὴ τύχης παλιγκότον. *Xen. Cyrop.* v, 2, 7. τὴν θυγατέρα, πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος, ἑξάγων τάδε εἶπεν, 'melancholy on account of the death of her brother'. *Thuc.* ii, 62. οὐ κατὰ τῶν οἰκῶν καὶ τῆς γῆς χρεῖαν (ὧν μεγάλων νομίζετε ἑσπερῆσθαι) αὕτη ἡ δύναμις φαίνεται, οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον, ἢ οὐ κήπιον καὶ ἑγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας ὀλιγορῆσαι, where χαλ. φέρειν is used absolutely 'to be indignant', although elsewhere it more usually takes an accusative. *Soph. El.* 1027. ζηλώσε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ. *Isocr. Evag.*

^a Toup. ad Suid. ii, p. 450.

p. 197. C. οὕτω θεοφιλῶς καὶ φιλανθρώπως διψέει τὴν πόλιν, ὥστε τοὺς ἀφικνουμένους μὴ μᾶλλον Εὐαγόραν τῆς ἀρχῆς ζηλοῦν, ἢ τοὺς ἀρχομένους τῆς ὑπ' ἐκείνου βασιλείας. *Plat. Rep.* IV, p. 340. τοὺς θέλοντας θεραπεύειν τὰς τοιαύτας πόλεις καὶ προθυμουμένους οὐκ ἄγασαι τῆς ἀνδρείας τε καὶ εὐχερείας; (ἀγαμαί with the genitive of the object is different, for which see §. 373.) *Plat. Symp.* p. 212. δοκοῦσί μοι πάντες οἱ πρόσθεν εἰρηκότες — τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς αἷτιος. *Eurip. Iph. A.* 1381. τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας. *Comp. Phæn.* 1697. *Id. Or.* 427. Παλαμῆδους σε τιμωρεῖ φόβου (Οἶαξ.) *Herod.* III, 145. σφέας ἐγὼ τιμωρήσομαι τῆς ἐνθάδε ἀφίξις. *Comp. Plat. Symp.* p. 253. Π. γ', 366. ἦτ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος. — Thus also φθονεῖν τινί τινος, e. g. τῆς σοφίας *Plat. Hipp.* p. 262. *Xen. Ages.* I, 4. ἡ πόλις οὐδὲ πώποτε, φθονήσασα τοῦ προτετιμῆσθαι αὐτούς, (τοὺς προγόνους τοῦ Ἀγησιλάου) ἐπεχείρησε καταλύσαι τὴν ἀρχὴν αὐτῶν. *Isocr. Plat.* p. 300. C. τῇ ὑμετέρᾳ πόλει τῆς γῆς τῆς ὑπ' Ὠρωπίων δεδομένης φθονοῦσιν (οἱ Θηβαῖοι.) Hence *Thucyd.* I, 75. ἀρ' (nonne. v. *Herm. ad Vig.* p. 788, 488. *Schæf. Melet. in Dion. H. sp. I. P. I.* p. 89.) ἄξιοι ἐσμέν ἀρχῆς γε ἧς ἔχομεν τοῖς Ἑλλήσι μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι. Hence also in the sense, 'to deny one any thing'. *Æschyl. Prom.* 588. μὴ ἐμοὶ φθονήσης εὐγμάτων, ἄναξ. 631. οὐ μεγαῖρω τοῦδέ σοι δωρήματος. *Plat. Menex.* p. 282. τούτου καρποῦ οὐκ ἐφθόνησεν, ἀλλ' ἐνειμε καὶ τοῖς ἄλλοις°. — *Herod.* I, 90. Κροῖσος κατέβαινε αὐτῷ παρατεόμενος, ἐπειναὶ οἱ τῷ θεῷ τούτων ὀνειδίσαι. *Xen. Cyrop.* V, 4, 32. ὁ Κῦρος ἀκούσας τοῦ πέν πάθους ἔκτειρεν αὐτόν. *Id. Ages.* I, 33. Ὡς δ' ἤκουσεν (Ἀγησίλαος) τοὺς πολεμίους τα-

° Fisch. III, a. p. 412 sq.

ράσσεσθαι, διὰ τὸ αἰτιᾶσθαι ἀλλήλους τοῦ γεγενημένου, εὐθὺς ἤγεν ἐπὶ Σάρδεϊς. *Id. Anab.* II, 4, 1. μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλον μηδενὸς τῶν παροιχομένων.

Under this head may also be reckoned ἀμφισβητεῖν τινί τινος. *Isocr. ad Phil.* p. 198. C. τοῦ ἐ φρονεῖν εὖ καὶ πεπαιδεῦσθαι καλῶς ἀμφισβητῶ. *Cf. Archid.* p. 131. C^p. with which elsewhere περί is put.

346 Hence the genitive also is put with the verbs 'to accuse, to criminate', as ἐπεξιέναι, διώκειν, ἐπαιτιᾶσθαι, φεύγειν, 'to be accused', αἰρεῖν, 'to cause the condemnation of any one, to gain one's suit', ἀλῶναι, 'to be condemned, to lose one's suit'. *Plat. Leg.* ix, p. 44 sq. ἐπεξίτωσαν οἱ προσήκοντες τοῦ φόνου τῷ κτείναντι, 'must accuse him (on account) of the murder'. *Comp. Euthyphr.* p. 19. *Her.* vi, 104. (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, 'prosecuted him on account of the tyranny'. *Aristoph. Equ.* 367. διώξομαί σε δειλίας. *Demosth. in Neær.* p. 1347, 2. γράφεσθαι παρανόμων, 'to accuse'. *Id. in Med.* p. 554, 4. οἶομαι φόνου ἂν εἰκότως ἐμαντῷ λαχεῖν. *Ib.* p. 548, 20. χρήματα ὑπισχνεῖτο δώσειν, εἰ τοῦ πράγματος αἰτιῶντα ἐμέ. p. 552. ἐπαιτιασάμενός με φόνου⁹. *Plat. Apol. S.* p. 82. μὴ οὖν ἀξιούτέ με τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν — μάλιστα πάντων, νῆ Δία, καὶ ἀσεβείας φεύγοντα ὑπὸ Μελίτου τουτουί. *ib.* p. 60. εἰ δὲ ἄκων διαφθείρω (τοὺς νέους), τῶν τοιούτων καὶ ἀκονσίων ἀμαρτημάτων οὐ δεῦρο νόμος εἰσάγειν (*in judicium adducere*) ἐστίν. *Aristoph. Nub.* 591. ἦν Κλέωνα — δώρων ἐλόντες καὶ κλοπῆς εἴτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα. *Xen. Mem. S.* i, 2, 49. ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν ἐδίδασκε — φάσκων, κατὰ νόμον ἐξεῖναι παρανοίας

^p Fisch. III, 2. p. 411.

⁹ Valck. ad Eurip. Ph. p. 239.

ἐλόντι καὶ τὸν πατέρα δῆσαι. *Demosth. in Timocr. p. 792*, 17. λεγόντων τῶν νόμων, οὓς ἔθηκε Σόλων — — εἰάν τις ἀλφ κλοπῆς καὶ μὴ τιμηθῇ θανάτου, προστιμᾶν αὐτῷ δεσμόν, καὶ εἰάν τις ἀλοὺς τῆς κακῶσεως τῶν γονέων εἰς τὴν ἀγορὰν ἐμβάλη, δεδέσθαι, κἂν ἀστρατείας τις ὄφλη — καὶ τοῦτον δεδέσθαι. Τιμοκράτης ἅπασι τούτοις ἄδειαν ποιεῖ. *Comp. Plato Leg. ix, p. 45. Arist. Av. 1046. καλοῦμαι Πεισθέταιρον ὕβρεως. Thus also δικάζειν Xen. Cyrop. i, 2, 7. δικάζουσι δὲ καὶ ἐγκλήματος, οὐ ἔνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας.*

Obs. 1. This genitive is besides often accompanied by other 347.
substantives, or prepositions, on which it depends, e. g. φεύγειν
ἐπ' αἰτία φόνου *Demosth. in Aristocr. p. 632*, 10. ἐγράψατο
(με) τούτων αὐτῶν ἔνεκα *Plat. Euthyphr. p. 5. Comp. He-* α/
rod. vi, 136. see Obs. 3. γράφεσθαι τινα γραφὴν φόνου
τραύματος. Æschin. π. παραπρ. p. 270. in Ctesiph. p. 608.
ἀπογράφεσθαι φόνου δίκην. Antiph. p. 783. λαχεῖν τινὶ
δίκην ἐπιτροπῆς. Demosth. in Aphob. p. 853, 18.

Obs. 2. Other verbs of the same signification are, on ac-
count of the nature of their composition, differently constructed ;
those compounded with κατὰ take the person in the genitive,
and the crime, or the punishment, in the accusative, e. g. κατη-
γορεῖν τι τινός. See §. 377. ἐγκαλεῖν has the person in the
dative, and the crime in the accusative, e. g. *Soph. El. 778.*
ἐγκαλῶν δ' ἐμοὶ φόνους πατρώους, δειν' ἐπηπείλει τελεῖν.
Yet with κατηγορεῖν τινος the crime also is put in the genitive.
Demosth. in Mid. p. 517, 27. εἰ μὲν οὖν παρ' ἀνόμων ἢ παρα-
πρεσβείας ἢ τινος ἄλλης τοιαύτης αἰτίας ἤμελλον αὐτοῦ κατη-
γορεῖν, οὐδὲν αὖ ὑμῶν ἡζίου δέισθαι.

Obs. 3. The punishment also is sometimes in the genitive, yet
seldom any word except θανάτου. *Herod. vi, 136. Ξάνθιππος ὁ*
Ἀρίφρονος θανάτου ἀγαγὼν ὑπὸ τὸν δῆμον Μιλτιάδεα ἐδίωκε
τῆς Ἀθηναίων ἀπάτης εἴνεκα, 'accusing capitally', Xen. Cyrop. i,
2, 14. καὶ θανάτου δὲ οὗτοι κρίνουσι. Thuc. iii, 57. θανά-

^r Fisch. iii, a. p. 381 sq.

του δίκη κρίνεσθαι. Hence also *Plat. Rep.* III, p. 212. ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς.

Obs. 4. ἔνοχος, which properly is constructed with the dative (*Demosth. in Timocr.* p. 755, 11. ἱεροσυλία καὶ ἀσεβεία καὶ κλοπῇ καὶ τοῖς πᾶσι δεινοτάτοις εἰσὶν ἔνοχοι. *Isocr. de Pac.* p. 160. *A.*) sometimes takes the genitive. *Lysias* p. 520. πολλοῖσι τινες λέγειν, ὡς οὐδεὶς ἔνοχός ἐστι λειποταξίου οὐδὲ δειλίας. Also the genitive of the punishment, *Demosth.* p. 1229, 11. ἔνοχοι δεσμοῦ γεγόνασι*.

348. b. With adjectives. *Eur. Alc.* 753. ὦ σχετλία τόλμης. *Iphig. A.* 1287. Οἱ ἐγώ, θανάτου τοῦ σοῦ μελέα. Thus Porson explains *Eurip. Or.* 219. ὦ βοστρύχων πινώδες ἄθλιον κára; but it seems to stand for βοστρύχοις πινώδεσι, 'filthy with respect to the hair', as §. 317. *Plat. Phædon.* p. 139. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων.

Hence the genitive stands alone in exclamations, with and without an interjection or a word that expresses admiration, indignation, compassion, &c. *Aristoph. Av.* 61. Ἀπολλὸν ἀποτρόπαιε, τοῦ χασμήματος! 'what a swallow!' *Nub.* 153. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! 'O Jupiter! the acuteness of his mind!' Also with the addition of a nominative. *Eurip. Ph.* 384. οἶμοι τῶν ἐμῶν ἐγὼ κακῶν! *Xen. Cyrop.* III, 1, 39. φεῦ τοῦ ἀνδρός! 'Alas! the man!' II, 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! 'the misfortune! that I should have been summoned hither'. Thus also it seems *Eur. Hec.* 661. is to be explained: τί δ', ὦ τάλαινα; σῆς κακογλώσσου βοῆς! 'what is this, wretched woman? Oh thy unhappy exclamation!' or ὦ τάλαινα σῆς κακογλ. β. 'wretched on account of thy ill-boding exclamation'. *Theocr.* IV, 40. αἰ αἰ τῷ σκληρῷ μάλα δαίμονος! X, 40. ὦ μοι τῷ πώγωνος.

* Markl. ad Lys. p. 520. ed. R.

The article usually accompanies the substantive in the genitive, because the exclamation generally refers to a determinate case, not, however, in all cases¹. *Æsch. Pers.* 114. ὦά, Περσικοῦ στρατεύματος τοῦδε! 728. ὦ πόποι, κενῆς ἀρωγῆς κάπικουρίας στρατοῦ! 924. αἰ αἰ αἰ αἰ, κενῶς ἀλκῆς! *Soph. Aj.* 908. ὦ μοι ἐμᾶς ἄτας! *Eur. Alc.* 400. ἰὼ μοι τέχας! *Arist. Nub.* 1476. οἶμοι παρανοίας! *Plut.* 1127. οἶμοι πλακοῦντος τοῦν τετράδι πεπεμμένον! *Plat. Rep.* vi, p. 120. Ἄπολλον, δαιμονίας ὑπερβολῆς! *Theocr.* xv, 75. χρηστῷ κ' οἰκτίρμονος ἀνδρός! The grammarians supply ἐνεκα².

c. With substantives. *Od.* ὁ, 8. Τηλέμαχος νύκτα δι' 349. ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν. 'grief on account of his father'. *Il.* ὁ, 25. ὀδύνη Ἡρακλῆος θείοιο. *Thuc.* vii, 73. τὸ περιχαρὲς (ἡ χαρὰ) τῆς νίκης, 'joy for the victory'. *Soph. Trach.* 41. πλὴν ἐμοὶ πικρὰς ἀνδρῶν αὐτοῦ προσβαλὼν ἀποίχεται, 'anxiety on his account'. *Eur. Or.* 426. τὸ Τροίας μῖσος, 'hatred of Troy'. 452. κονρῆ τε θυγατρὸς πενθίμῳ κεκαρμένος³.

Obs. With passives also, though very rarely, the person from whom the effect arises, is put in the genitive, instead of ὑπό with this case. *Eur. Or.* 491. πληγεῖς θυγατρὸς τῆς ἐμῆς. *El.* 123. κεῖσαι σᾶς ἀλόχου σφαγεῖς Αἰγίσθου τ' Ἀγάμεμνον. Here the passage *Thuc.* ii, 19. τὰ ἐν Πλαταιᾷ τῶν ἐσελθόντων Θηβαίων γέγονε, might be adduced, but the participle in this place stands as a substantive, according to the idiom of this author, and as such take the genitive.

Still more anomalous is the genitive, by which the instrument of an action is expressed, and which stands also for the dative. *Il.* β, 415. πρὶν με — πρῆσαι πυρὸς δηϊόιο θύρετρα. ζ, 331. ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊόιο θέρηται. The

¹ Toup. ad Suid. i, p. 11.

² Koen. ad Greg. p. 58. Fisch. iii, a. p. 348.

³ Misc. Philol. vol. II. T. i. p. 48. not.

genitive appears to be used by some analogy with the observation in §. 316^r.

350. With verbs of praying, the genitive is often put of the person or thing, which the person intreated is to take into consideration, and from this consideration to grant the intreaty. *Od.* β', 68. λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος. 'I intreat you by Jupiter, for Jove's sake'. γούνων γονάξασθαι *Il.* χ', 345. *Herod.* vi, 68. ὦ μήτερ, θεῶν σε τῶν τε ἄλλων καταπτόμενος ἱκετεύω καὶ τοῦ Ἑρκείου Διὸς τοῦδε. *Eur. Hec.* 746. ἱκετεύω σε τῶνδε γουνάτων, καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαίμονος. *Or.* 663. ταύτης (θάμαρτος) ἱκνοῦμαί σε^r. In other cases ὑπέρ, ἀντί, πρὸς accompany this genitive.

Hence the genitive with λιτή, 'the prayer'. *Eur. Or.* 284. οἶμαι δὲ πατέρα τὸν ἐμὸν—πολλὰς γενείου τοῦδ' ἀνέκτειναι λιτὰς. *Id.* *Or.* 244. λιταὶ θεῶν, 'intreaties by the Gods', i. e. which are addressed whilst the suppliant takes hold of the altar of the Deity (as in the first instance the chin of the person intreated). But it may also be, the prayers which we address to the Gods whilst we implore their protection. *Soph. Œd. C.* 1308. τί δῆτα νῦν ἀφεγμένος κυρῶ; σοὶ προστροπαῖους, ὦ πάτερ, λιτὰς ἔχων, αὐτὸς τ' ἐμαυτοῦ, ξυμμάχων τε τῶν ἐμῶν, (which is followed by v. 1326. οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ, ἱκετεύομεν.) 'intreaties on my own account, and on that of my auxiliaries', where the idea of the cause is quite clear.

351. 6. The genitive is also put with the verbs, 'to begin', ἄρχειν, ἄρχεσθαι, ὑπάρχειν, κατάρχειν, properly, 'to make a beginning in, or with any thing'. *Theocr.* i, 70. ἄρχετε

^r Comp. Musgr. ad *Eur. Iph. Aul.* 1078.

^s Brunck. ad *Eurip. Med.* 326. *Hec.* 742. Pors. ad *Eur. Or.* 663.

βωκοδικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς. *Æschin. Socr. Azioch.* 7. οὐ κατὰ τὴν πρώτην γένεσιν τὸ νήπιον κλαίει, τοῦ ζῆν ἀπὸ λύπης ἀρχόμενον. *Xen. Mem. S.* II, 3, 11. εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιήης; *XAIP.* δῆλον ὅτι κατάρχοιμι ἂν τοῦ αὐτός, ὅτε θύοιμι, καλεῖν ἐκείνον. ὑπάρχειν signifies especially *auctorem esse*, 'to do any thing first, to give occasion to, e. g. ὑπάρχειν χειρῶν ἀδίκων, ἀδικίας, 'to cause outrages first'; also ὑπάρχει alone. *Eur. Androm.* 274. Ἡ μεγάλων ἀχέων ἄρ' ὑπῆρξεν, ὅτ' Ἰδαίαν ἐς νῆπαν ἦλθ' ὁ τῆς Μαίας τε καὶ Διὸς γόνος. *Plat. Menex.* p. 280. τῆς εὐγενείας πρῶτον ὑπῆρξε τοῖσδε ἡ τῶν προγόνων γένεσις. *Andocid.* p. 71. ed. *R.* Λακεδαιμόνιοι ἔγνωσαν σῶζειν τὴν πόλιν διὰ τὰς ἐκείνων τῶν ἀνδρῶν ἀρετὰς, οἱ ὑπῆρξαν τῆς ἐλευθερίας ἀπάσῃ τῇ Ἑλλάδι. Thus also καθηγεῖσθαι τινος, 'to be the first, to make a beginning'. *Plat. Lach.* p. 168.

Obs. These verbs are also found with the accusative. *Plat. Euthyd.* p. 28. θαυμαστόν τινα, ὃ Κρίτων, ἀνὴρ (*leg.* ὁ ἀνὴρ) κατῆρχε λόγον. *Eurip. Hec.* 685. κατάρχομαι νόμον βακχείον. *Or.* 949. κατάρχομαι στεναγμόν^b. *Demosth. π. παρατρ.* p. 431. (Ἀρμοδίου καὶ Ἀριστογείτονος) οὓς νόμῳ διὰ τὰς εὐεργεσίας, αἷς ὑπῆρξαν εἰς ὑμᾶς, ἐν ᾗπασι τοῖς ἱεροῖς ἐπὶ ταῖς θυσίαις σπονδῶν καὶ κρατήρων κοινωνοὺς πεποίησθε. *Isocr. Plat.* p. 307. *D.* δικαίως ἂν τὴν αὐτὴν ἐνεργασίαν ἀπολάβοιμεν, ἣν περ αὐτοὶ τυγχάνομεν εἰς ὑμᾶς ὑπάρξαντες.

The construction of the verb ἀρχεσθαι with ἀπὸ, and the genitive, is distinct from this; the genitive only, without a preposition, marks the action or condition itself,

^a Valck. ad *Eur.* p. 532. diatr. p. 241.

^b Musgr. ad *Eur. Hec.* l. c. Brunck. ad *Soph. El.* 522. Heind. ad *Plat. Euthyd.* p. 336.

ἔφη. Οὐκοῦν ἐτέρου ὄντος τοῦ περιττοῦ καὶ ἀρτίου αὐτῆς τῆς λογιστικῆς. *Id. Menon. p. 364.* πότερόν ἐστιν ἐπιστήμη ἢ ἀρετή. ἢ ἄλλοιον ἐπιστήμης².

Thus also the verb διαφέρειν. *Xen. Hier. 7, 3.* δοκεῖ μοι τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι.

Obs. 1. Instead of the simple genitive *Eurip. Herc. f. 519.* uses ἀντί with the genitive after ἄλλος. οὐκ ἔσθ' ὃδ' ἄλλος ἀντὶ σοῦ παιδός, γέρον.

Obs. 2. Upon the same principle ἐναντίος seems sometimes to be constructed with the genitive, although the dative is more usual. *Herod. vi, 86:* ἀποδιδόντες ποιεῖτε ὅσια, καὶ μὴ ἀποδιδόντες, τὰ ἐναντία τουτέων. *Plat. Euthyphr. p. 11.* τὸ ἀνόσιον τοῦ μὲν ὀσίου παντὸς ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον. In the same manner ἀντίστροφος τινός *Isocr. ad Phil. p. 94. C.*

345. 5. The genitive expresses also the cause; in which case it is to be rendered by, 'on account of'.

a. With verbs. *Il. π', 545.* μὴ — ἀεικίσσωσι νεκρὸν Μυρμιδόνες, Δαναῶν κεχολωμένοι, ὅσσοι ὄλοντο. *Æsch. Agam. 582.* τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν, τὸν ζῶντά τ' ἀλγεῖν χρὴ τύχης παλιγκότου. *Xen. Cyrop. v, 2, 7.* τὴν θυγατέρα, πενθικῶς ἔχουσιν τοῦ ἀδελφοῦ τεθνηκότος, ἑξάγων τάδε εἶπεν, 'melancholy on account of the death of her brother'. *Thuc. ii, 62.* οὐ κατὰ τὴν τῶν οἰκίῳ καὶ τῆς γῆς χρεῖαν (ὣν μεγάλων νομίζετε ἐστερησθαι) αὕτη ἡ δύναμις φαίνεται, οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον, ἢ οὐ κήπιον καὶ ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας ὀλιγωρῆσαι, where χαλ. φέρειν is used absolutely 'to be indignant', although elsewhere it more usually takes an accusative. *Soph. El. 1027.* ζηλώσε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ. *Isocr. Evag.*

² Toup. ad Suid. ii, p. 450.

p. 197. C. οὕτω θεοφιλῶς καὶ φιλανθρώπως διψέει τὴν πόλιν, ὥστε τοὺς ἀφικνουμένους μὴ μᾶλλον Εὐαγόραν τῆς ἀρχῆς ζηλοῦν, ἢ τοὺς ἀρχομένους τῆς ὑπ' ἐκείνου βασιλείας. *Plat. Rep.* IV, p. 340. τοὺς θέλοντας θεραπεύειν τὰς τοιαύτας πόλεις καὶ προθυμουμένους οὐκ ἄγασαι τῆς ἀνδρείας τε καὶ εὐχερείας; (ἀγαμαί with the genitive of the object is different, for which see §. 373.) *Plat. Symp.* p. 212. δοκοῦσί μοι πάντες οἱ πρόσθεν εἰρηκότες — τοὺς ἀνθρώπους εὐδαιμονίζειν τῶν ἀγαθῶν, ὧν ὁ θεὸς αὐτοῖς αἷτιος. *Eurip. Iph. A.* 1381. τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας. *Comp. Phæn.* 1697. *Id. Or.* 427. Παλαμῆδους σε τιμωρεῖ φόνου (Οἶαξ.) *Herod.* III, 145. σφέας ἐγὼ τιμωρήσομαι τῆς ἐνθάδε ἀφίξις. *Comp. Plat. Symp.* p. 253. II. γ', 366. ἦτ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος. — Thus also φθονεῖν τινὶ τινος, e. g. τῆς σοφίας *Plat. Hipp.* p. 262. *Xen. Ages.* I, 4. ἡ πόλις οὐδεπώποτε, φθονήσασα τοῦ προτετιμῆσθαι αὐτούς, (τοὺς προγόνους τοῦ Ἀγησιλάου) ἐπεχείρησε καταλῦσαι τὴν ἀρχὴν αὐτῶν. *Isocr. Plat.* p. 300. C. τῇ ὑμετέρα πόλει τῆς γῆς τῆς ὑπ' Ὠρωπίων δεδομένης φθονοῦσιν (οἱ Θηβαῖοι.) Hence *Thucyd.* I, 75. ἀρ' (nonne. v. *Herm. ad Vig.* p. 788, 488. *Schæf. Melet. in Dion. H. sp. I. P. I.* p. 89.) ἄξιοι ἐσμέν ἀρχῆς γε ἧς ἔχομεν τοῖς Ἑλλήσι μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι. Hence also in the sense, 'to deny one any thing'. *Æschyl. Prom.* 588. μὴ ἐμοὶ φθονήσης εὐγμάτων, ἀναξ. 631. οὐ μεγέλιρω τοῦδέ σοι δωρήματος. *Plat. Menex.* p. 282. τούτου καρποῦ οὐκ ἐφθόνησεν, ἀλλ' ἔνειμε καὶ τοῖς ἄλλοις°. — *Herod.* I, 90. Κροῖσος κατέβαινε αὐτὶς παραιτεόμενος, ἐπείναι οἱ τῷ θεῷ τούτων ὀνειδίσαι. *Xen. Cyrop.* V, 4, 32. ὁ Κῦρος ἀκούσας τοῦ πέν πάθους ψκτεῖρεν αὐτόν. *Id. Ages.* I, 33. Ὡς δ' ἤκουσεν (Ἀγησιλάος) τοὺς πολεμίους τα-

may
or thin?

• Fisch. III, a. p. 412 sq.

ράσσεσθαι, διὰ τὸ αἰτιᾶσθαι ἀλλήλους τοῦ γεγενημένου, εὐθὺς ἦγεν ἐπὶ Σάρδεϊς. *Id. Anab.* II, 4, 1. μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παροικομένων.

Under this head may also be reckoned ἀμφισβητεῖν τινί τινος. *Isocr. ad Phil.* p. 198. C. τοῦ ἐ φρονεῖν εὖ καὶ πεπαιδεῦσθαι καλῶς ἀμφισβητῶ. *Cf. Archid.* p. 131. C^p. with which elsewhere περί is put.

- 346 Hence the genitive also is put with the verbs 'to accuse, to criminate', as ἐπεξίεναι, διώκειν, ἐπαιτιᾶσθαι, φεύγειν, 'to be accused', αἰρεῖν, 'to cause the condemnation of any one, to gain one's suit', ἀλῶναι, 'to be condemned, to lose one's suit'. *Plat. Leg.* IX, p. 44 sq. ἐπεξίτωσαν οἱ προσήκοντες τοῦ φόνου τῷ κτείναντι, 'must accuse him (on account) of the murder'. *Comp. Euthyphr.* p. 19. *Her.* VI, 104. (Μιλτιάδεα) οἱ ἐχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, 'prosecuted him on account of the tyranny'. *Aristoph. Equ.* 367. διώξομαί σε δειλίας. *Demosth. in Neær.* p. 1347, 2. γράφεσθαι παρανόμων, 'to accuse'. *Id. in Med.* p. 554, 4. οἶομαι φόνου ἂν εἰκότως ἐμαντῷ λαχεῖν. *Ib.* p. 548, 20. χρήματα ὑπισχνεῖτο δώσειν, εἰ τοῦ πράγματος αἰτιῶντο ἐμέ. p. 552. ἐπαιτιασάμενός με φόνου¹. *Plat. Apol. S.* p. 82. μὴ οὖν ἀξιούτέ με τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν — μάλιστα πάντων, νῆ Δία, καὶ ἀσεβείας φεύγοντα ὑπὸ Μελίτου τουτουί. *ib.* p. 60. εἰ δὲ ἄκων διαφθείρω (τοὺς νέους), τῶν τοιούτων καὶ ἀκουσίων ἀμαρτημάτων οὐ δεῦρο νόμος εἰσάγειν (in *judicium adducere*) ἐστίν. *Aristoph. Nub.* 591. ἦν Κλέωνα — δώρων ἐλόντες καὶ κλοπῆς εἴτα φιμώσητε τούτου τῷ ξύλῳ τὸν ἀνχένα. *Xen. Mem. S.* I, 2, 49. ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζεν ἐδίδασκε — φάσκων, κατὰ νόμον ἐξεῖναι παρανοίας

¹ Fisch. III, 2. p. 411.

² Valck. ad Eurip. Ph. p. 239.

ἐλόντι καὶ τὸν πατέρα δῆσαι. *Demosth. in Timocr.* p. 732, 17. λεγόντων τῶν νόμων, οὓς ἔθηκε Σόλων — — εἰάν τις ἀλφῶ κλοπῆς καὶ μὴ τιμηθῇ θανάτου, προστιμᾶν αὐτῷ δεσμόν, καὶ εἰάν τις ἀλοὺς τῆς κακώσεως τῶν γονέων εἰς τὴν ἀγορὰν ἐμβάλη, δεδέσθαι, κἂν ἀστρατείας τις ὄφλη — καὶ τοῦτον δεδέσθαι. *Τιμοκράτης* ἅπασι τούτοις ἄδειαν ποιεῖ. *Comp. Plato Leg.* ix, p. 45. *Arist. Av.* 1046. καλοῦμαι Πεισθέταιρον ὕβρεως. Thus also δικάζειν *Xen. Cyrop.* i, 2, 7. δικάζουσι δὲ καὶ ἐγκλήματος, οὐ ἔνεκα ἄνθρωποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἥκιστα, ἀχαριστίας.

Obs. 1. This genitive is besides often accompanied by other 347.
substantives, or prepositions, on which it depends, e. g. φεύγειν
ἐπ' αἰτίᾳ φόβου *Demosth. in Aristocr. p. 632, 10. ἐγράψατο*
(με) τούτων αὐτῶν ἕνεκα *Plat. Euthyphr. p. 5. Comp. He- α/*
rod. vi, 136. see Obs. 3. γράφεσθαι τινα γραφὴν φόβου
τραύματος. Eschin. π. παραπρ. p. 270. in Ctesiph. p. 608.
ἀπογράφεσθαι φόβου δίκην. Antiph. p. 783. λαχεῖν τινὶ
δίκην ἐπιτροπῆς. Demosth. in Aphob. p. 853, 18.

Obs. 2. Other verbs of the same signification are, on account of the nature of their composition, differently constructed; those compounded with *κατά* take the person in the genitive, and the crime, or the punishment, in the accusative, e. g. *κατηγορεῖν τι τινός*. See §. 377. *ἐγκαλεῖν* has the person in the dative, and the crime in the accusative, e. g. *Soph. El.* 778, *ἐγκαλῶν δ' ἐμοὶ φόνους πατρώους, δεῖν' ἐπηπείλει τελεῖν*. Yet with *κατηγορεῖν τίνος* the crime also is put in the genitive. *Demosth. in Mid.* p. 517, 27. *εἰ μὲν οὖν παρ' ἀνόμων ἢ παραπρεσβείας ἢ τίνος ἄλλης τοιαύτης αἰτίας ἡμελλον αὐτοῦ κατηγορεῖν, οὐδὲν αἶν ὑμῶν ἡξίουں δεῖσθαι*.

Obs. 3. The punishment also is sometimes in the genitive, yet seldom any word except *θανάτου*. *Herod. vi, 136.* *Ξάνθιππος ὁ Ἀρίφρονος θανάτου ἀγαγὼν ὑπὸ τὸν δῆμον Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης εἵνεκα*, ‘accusing capitally’, *Xen. Cyrop. i, 2, 14.* καὶ θανάτου δὲ οὗτοι κρίνουσι. *Thuc. iii, 57.* θανά-

^r Fisch. III, a. p. 381 sq.

του δίκη κρίνεσθαι. Hence also *Plat. Rep.* III, p. 212. ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς.

Obs. 4. ἔνοχος, which properly is constructed with the dative (*Demosth. in Timocr.* p. 755, 11. ἱεροσυλία καὶ ἀσεβεία καὶ κλοπῇ καὶ τοῖς πᾶσι δεινοτάτοις εἰσὶν ἔνοχοι. *Isocr. de Pac.* p. 160. A.) sometimes takes the genitive. *Lysias* p. 520. τολμῶσί τινες λέγειν, ὡς οὐδεὶς ἔνοχός ἐστι λειποταξίου οὐδὲ δειλίας. Also the genitive of the punishment, *Demosth.* p. 1229, 11. ἔνοχοι δεσμοῦ γεγόνασι*.

348. b. With adjectives. *Eur. Alc.* 753. ὦ σχετλία τόλμης. *Iphig. A.* 1287. Οἱ ἐγώ, θανάτου τοῦ σου μελέα. Thus Porson explains *Eurip. Or.* 219. ὦ βοστρύχων πινώδες ἄθλιον κάρα; but it seems to stand for βοστρύχοις πινώδεσι, 'filthy with respect to the hair', as §. 317. *Plat. Phædon.* p. 139. εὐδαίμων μοι ὁ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων.

Hence the genitive stands alone in exclamations, with and without an interjection or a word that expresses admiration, indignation, compassion, &c. *Aristoph. Av.* 61. Ἀπολλὼν ἀποτρόπαιε, τοῦ χασμήματος! 'what a swallow!' *Nub.* 153. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! 'O Jupiter! the acuteness of his mind!' Also with the addition of a nominative. *Eurip. Ph.* 384. οἴμοι τῶν ἐμῶν ἐγὼ κακῶν! *Xen. Cyrop.* III, 1, 39. φεῦ τοῦ ἀνδρός! 'Alas! the man!' II, 2, 3. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! 'the misfortune! that I should have been summoned hither'. Thus also it seems *Eur. Hec.* 661. is to be explained: τί δ', ὦ τάλανα; σῆς κακογλώσσου βοῆς! 'what is this, wretched woman? Oh thy unhappy exclamation!' or ὦ τάλανα σῆς κακογλ. β. 'wretched on account of thy ill-boding exclamation'. *Theocr.* IV, 40. αἰ αἰ τῷ σκληρῷ μάλα δαίμονος! X, 40. ὦ μοι τῷ πώγωνος.

* Markl. ad Lys. p. 520. ed. R.

The article usually accompanies the substantive in the genitive, because the exclamation generally refers to a determinate case, not, however, in all cases¹. *Æsch. Pers.*

114. ὦά, Περσικοῦ στρατεύματος τοῦδε! 728. ὦ πόποι, κενῆς ἀρωγῆς κάπικουρίας στρατοῦ! 924. αἰ αἰ αἰ αἰ, κενῶς ἀλκᾶς! *Soph. Aj.* 908. ὦ μοι ἐμᾶς ἄτας! *Eur. Alc.* 400. ἰὼ μοι τύχας! *Arist. Nub.* 1476. οἴμοι παρανοίας! *Plut.* 1127. οἴμοι πλακούντος τοῦν τετράδι πεπεμμένου! *Plat. Rep.* vi, p. 120. Ἄπολλον, δαιμονίας ὑπερβολῆς! *Theocr.* xv, 75. χρηστῷ κ' οἰκτίρμονος ἀνδρός! The grammarians supply ἔνεκα².

c. With substantives. *Od.* ὁ, 8. Τηλέμαχος νύκτα δι' 349. ἀμβροσίην μελεδήματα πατρὸς ἔγειρεν. 'grief on account of his father'. *Il.* ὁ, 25. ὀδύνῃ Ἡρακλῆος θείοιο. *Thuc.* vii, 73. τὸ περιχαρὲς (ἡ χαρὰ) τῆς νίκης, 'joy for the victory'. *Soph. Trach.* 41. πλὴν ἐμοὶ πικρὰς ὥδ' ἵνας αὐτοῦ προσβαλὼν ἀποίχεται, 'anxiety on his account'. *Eur. Or.* 426. τὸ Τροίας μῖσος, 'hatred of Troy'. 452. κουρᾷ τε θυγατρὸς πενθίμῳ κεκαρμένος³.

Obs. With passives also, though very rarely, the person from whom the effect arises, is put in the genitive, instead of ὑπό with this case. *Eur. Or.* 491. πληγεῖς θυγατρὸς τῆς ἐμῆς. *El.* 123. κείσαι σᾶς ἀλόχου σφαγεῖς Αἰγίσθου τ' Ἀγά-μεμνον. Here the passage *Thuc.* ii, 19. τὰ ἐν Πλαταιᾷ τῶν ἐσελθόντων Θηβαίων γενόμενα, might be adduced, but the participle in this place stands as a substantive, according to the idiom of this author, and as such take the genitive.

Still more anomalous is the genitive, by which the instrument of an action is expressed, and which stands also for the dative. *Il.* β, 415. πρίν με — πρῆσαι πυρὸς δηΐοιο θύρετρα. ζ, 331. ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται. The

¹ Toup. ad Suid. i, p. 11.

² Koen. ad Greg. p. 58. Fisch. iii, a. p. 348.

³ Misc. Philol. vol. II. T. i. p. 48. not.

genitive appears to be used by some analogy with the observation in §. 316⁷.

350. With verbs of praying, the genitive is often put of the person or thing, which the person intreated is to take into consideration, and from this consideration to grant the intreaty. *Od.* β', 68. λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος. 'I intreat you by Jupiter, for Jove's sake'. γούνων γονάσθαι *Il.* χ', 345. *Herod.* vi, 68. ὦ μήτερ, θεῶν σε τῶν τε ἄλλων καθαπτόμενος ἱκετεύω καὶ τοῦ Ἑρκείου Διὸς τοῦδε. *Eur. Hec.* 746. ἱκετεύω σε τῶνδε γουνάτων, καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαίμονος. *Or.* 663. ταύτης (θάμαρτος) ἱκνοῦμαί σε⁸. In other cases ὑπέρ, ἀντί, πρὸς accompany this genitive.

Hence the genitive with λιτή, 'the prayer'. *Eur. Or.* 284. οἶμαι δὲ πατέρα τὸν ἐμὸν—πολλὰς γενείου τοῦδ' ἀνέκτειναι λιτάς, *Id., Or.* 244. λιταὶ θεῶν, 'intreaties by the Gods', i. e. which are addressed whilst the suppliant takes hold of the altar of the Deity (as in the first instance the chin of the person intreated). But it may also be, the prayers which we address to the Gods whilst we implore their protection. *Soph. Oed. C.* 1308. τί δῆτα νῦν ἀφυγμένος κυρῶ; σοὶ προστροπαίους, ὦ πάτερ, λιτάς ἔχων, αὐτὸς τ' ἐμαντοῦ, ξυμμάχων τε τῶν ἐμῶν, (which is followed by v. 1326. οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ, ἱκετεύομεν.) 'intreaties on my own account, and on that of my auxiliaries', where the idea of the cause is quite clear.

351. 6. The genitive is also put with the verbs, 'to begin', ἄρχειν, ἄρχεσθαι, ὑπάρχειν, κατάρχειν, properly, 'to make a beginning in, or with any thing'. *Theocr.* i, 70. ἄρχετε

⁷ Comp. Musgr. ad *Eur. Iph. Aul.* 1078.

⁸ Brunck. ad *Eurip. Med.* 326. *Hec.* 742. Pors. ad *Eur. Or.* 663.

βωκοδικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς. *Æschin. Socr. Azioch.* 7. οὐ κατὰ τὴν πρώτην γένεσιν τὸ νήπιον κλαίει, τοῦ ζῆν ἀπὸ λύπης ἀρχόμενον. *Xen. Mem.* S. II, 3, 11. εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιήης; *XAIP.* δῆλον ὅτι κατάρχοιμι ἂν τοῦ αὐτός, ὅτε θύοιμι, καλεῖν ἐκείνον. ὑπάρχειν signifies especially *auctorem esse*, 'to do any thing first, to give occasion to, e. g. ὑπάρχειν χειρῶν ἀδίκων, ἀδικίας, 'to cause outrages first'; also ὑπάρχει alone. *Eur. Androm.* 274. Ἡ μεγάλων ἀχέων ἄρ' ὑπῆρξεν, ὅτ' Ἰδαίαν ἐς νᾶπαν ἦλθ' ὁ τῆς Μαίας τε καὶ Διὸς γόνος. *Plat. Menex.* p. 280. τῆς εὐγενείας πρῶτον ὑπῆρξε τοῖσδε ἡ τῶν προγόνων γένεσις. *Andocid.* p. 71. ed. R. Λακεδαιμόνιοι ἔγνωσαν σώζειν τὴν πόλιν διὰ τὰς ἐκείνων τῶν ἀνδρῶν ἀρετὰς, οἱ ὑπῆρξαν τῆς ἐλευθερίας ἀπάσῃ τῇ Ἑλλάδι. Thus also καθηγεῖσθαι τινος, 'to be the first, to make a beginning'. *Plat. Lach.* p. 168.

Obs. These verbs are also found with the accusative. *Plat. Euthyd.* p. 28. θαυμαστόν τινα, ὃ Κρίτων, ἀνὴρ (leg. ὁ ἀνὴρ) κατήρχε λόγον. *Eurip. Hec.* 685. κατάρχομαι νόμον βακχεῖον. *Or.* 949. κατάρχομαι στεναγμόν^b. *Demosth. π. παρατρ.* p. 431. (Ἀρμοδίου καὶ Ἀριστογείτονος) οὐς νόμφ διὰ τὰς εὐεργεσίας, αἷς ὑπῆρξαν εἰς ὑμᾶς, ἐν ᾗπασι τοῖς ἱεροῖς ἐπὶ ταῖς θυσίαις σπονδῶν καὶ κρατήρων κοινωνοὺς πεποίησθε. *Isocr. Plat.* p. 307. D. δικαίως ἂν τὴν αὐτὴν ἐνεργασίαν ἀπολάβοιμεν, ἣν περ αὐτοὶ τυγχάνομεν εἰς ὑμᾶς ὑπάρξαντες.

The construction of the verb ἀρχεσθαι with ἀπὸ, and the genitive, is distinct from this; the genitive only, without a preposition, marks the action or condition itself,

^a Valck. ad Eur. p. 532. diatr. p. 241.

^b Musgr. ad Eur. Hec. l. c. Brunck. ad Soph. El. 522. Heind. ad Plat. Euthyd. p. 336.

which has commenced; but the genitive with ἀπό marks the individual point which is the first in continued action or condition, as τὰ βρέφη τοῦ ζῆν ἀπὸ λύπης ἄρχεται, where τοῦ ζῆν marks the continuance of the condition which has commenced, ἀπὸ λύπης the feeling, which is the first in the condition thus commencing, 'the children begin life with sorrow'. *Xen. Mem. S. II, 1, 1.* βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς, ὥσπερ ἀπὸ τῶν στοιχείων, where τροφή and στοιχεῖα mark the point from whence the inquiry commences, the whole however which is commenced, is the inquiry, how two youths are to be educated for different ends, the one to govern, the other to the tranquillity of private life.

352. II. The second principal relation which is expressed by the genitive, is that of the proportion of a whole to its parts, i. e. the genitive is put *partitivé*. This use is common to the Greek, the Latin, and other languages, as εἰς-τούτων, *unus horum* or *ex his* &c. except that in Greek this use has a much more extensive range. Exceptions to this, where the whole is in the same case with its parts, are peculiar to the Greek language, and are only imitated in Latin; but in English and other languages, are not admitted. The following are the cases which are chiefly to be noticed in Greek:

1. When the article stands as a pronoun *partitive* ὁ μὲν — ὁ δέ (§. 288.) the whole, which is thus divided into parts is added in the genitive, e. g. τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν. *Epictet. Enchir. in.* as in Lat. *eorum, quæ sunt, alia in potestate nostra sunt, alia non sunt.*

2. In the same manner with participles accompanied by the article in the sense *is qui* (§. 269. Obs.) the whole is in the genitive, whilst in Latin it is put in the

same case as the pron. dem. *is*. (§. 276.) *Herod.* vi, 108. ἑὴν Θηβαίους Βοιωτῶν τοὺς μὴ βουλομένους ἐς Βοιωτοὺς τελέειν, *Bæotios eos, qui nollent.* *Thuc.* i, 111. Σικυνώνιον τοὺς προσμίζαντας μάχῃ ἐκράτησαν. *ib.* 89. ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς Εὐρώπης, — καὶ οἱ καταφυγόντες αὐτῶν ταῖς ναυσὶν ἐς Μυκάλην διεφθάρησαν, Λεωτυχίδης μὲν — ἀπεχώρησεν ἐπ' οἴκου. *Isocr ad Nic.* p. 18. *A. B.* τῶν προσταγμάτων καὶ τῶν ἐπιτηδευμάτων κίνει καὶ μετατίθει τὰ μὴ καλῶς καθεστῶτα. *Id. de Pac.* p. 181. *C.* ἐπὶ τῶν ἐλαττόνων καὶ τοῦ βίου τοῦ καθ' ἡμέραν ἐπιδείξειεν ἂν τις πολλοὺς χαίροντας καὶ τῶν ἐδεσμάτων καὶ τῶν ἐπιτηδευμάτων τοῖς καὶ τὸ σῶμα καὶ τὴν ψυχὴν βλάπτουσιν. With this genitive *ἐκ* is put. *Plat. Menex.* p. 290. εἰρήνης δὲ γενομένης καὶ τῆς πόλεως τιμωμένης ἦλθεν ἐπ' αὐτήν, ὃ δὴ φιλεῖ ἐκ τῶν ἀνθρώπων τοῖς εὖ πράττουσι προσπίπτειν, πρῶτον μὲν ζῆλος, ἀπὸ ζήλου δὲ φθόνος.

Thus also with the neuter of the participle with the article, which stands as a substantive *Eur. Phæn.* 1113. τῷ κοσούντι τειχέων, 'the weak part of the wall'.

3. With adjectives, as in Latin *pauci, multi, plerique, &c.*, ὀλίγοι, πολλοί, οἱ πολλοί, οἱ πλεῖστοι, &c. Here also the same rule obtains as in Latin, that these adjectives are put in the same case as the substantives, when the adjectives do not express merely a part of the idea contained in the substantives. *Plat. Symp.* p. 230. οὗτοι οἱ δαίμονες πολλοὶ καὶ παντοδαποὶ εἰσιν. 'these deities are many'.

Hence when a substantive is joined with an adjective, where both should be in the same case, the Greeks consider the substantive as the whole, and the adjective as a part of it, and put the former in the genitive, as οἱ χρηστοὶ τῶν ἀνθρώπων *Arist. Plut.* 490. 'good men'. •

ἡμους τοῦ χρόνου, 'half the time'. *Demosth. in Lept.* 7. τῆς γῆς τὴν πολλήν *Thuc.* II, 57. 'the greatest part of the country'. ἐν παντὶ κακοῦ *Plat. Rep.* IX, p. 254. See under the head Adjective.

4. In the same manner the neuter of the pronoun *demonstr.* has the substantive in the genitive, though it should agree with the former in *gender* and *case*. To this may be referred the phrases ἐς τοῦτο ἀνάγκης, ἀνοίας, εἰς τοσοῦτο μίσους, ἐν τούτῃ παρασκευῇ, for εἰς ταύτην ἀνάγκην, ἀνοίαν, εἰς τοσοῦτο μῖσος, ἐν ταύτῃ παρασκευῇ, which are explained above §. 319. *Herod.* VII, 50, 2. ἐς ὃ δυνάμιος. *Lysias* p. 397. εἰς τοσοῦτόν εἰσι τόλμης ἀφειγμένοι, instead of which see 395. εἰς τοσαύτην ἀπληστίαν ἀφίκοντο^c.

The construction in *Herod.* VII, 217. κατὰ τοῦτο τοῦ οὔρεος ἐφύλασσαν Φωκέων χίλιοι ὀπλῖται, 'on this side the mountain' is different.

354. 5. With relatives, *Herod.* VII, 205. παραλαβὼν δὲ ἀπῖκετο καὶ Θηβαίων τοὺς (for οὓς) ἐς τὸν ἀρσῆμόν λογιζάμενος εἶπον. *Xen. Anab.* I, 7, 13. μετὰ τὴν μάχην οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτ' ἡγγέλλον, for τοὺς Θηβαίους, οὓς. οἱ πολέμιοι. οἱ ἐλ. *Eurip. Hec.* 858. οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος, in which a comma must not follow. *Thuc.* II, 65. διελόντες τοῦ τείχους ἢ προσέπιπτε τὸ χῶμα, ἐσεφόρουν τὴν γῆν. *qua parte muri agger imminebat, eam interciderunt, &c.* *Plat. Rep.* X, in. περὶ ποιήσεως λέγω — τὸ μηδαμῇ παραδέχεσθαι αὐτῆς ὅση μμητική. and *passim*. Thus *Liv.* I, 14. *vastatur agri quod inter urbem et Fidenas est.*

The construction in *Thuc.* VII, 36. is different from the foregoing τοῖς δὲ Ἀθηναίοις οὐκ ἔσεσθαι σφῶν ἐν στενο-

^c Waase ad *Thuc.* IV, 69. Fisch. III, a. p. 295 sq.

χωρὰ αὐτὴ περιῶλουν ὅτε διέκπλουν, ᾧπερ τῆς τέχνης κάλιστα ἐπίστευον, 'in which manœuvre of their tactics', properly, 'in which part of their art', &c. where ἥπερ τέχνη could not be substituted for ᾧπερ τῆς τέχνης. Thus also *Xen. Cyr.* vi, 1, 28. ἔδοξε δ' αὐτῷ, ὁ κρᾶτιστον εἰκὸς ἦν εἶναι τῆς δυνάμεως, ὄντων τῶν βελτίστων ἐπὶ τοῖς ἅρμασιν, τοῦτο ἐν ἀκροβολιστῶν μέρει εἶναι.

6. With substantives two cases especially are to be noticed:

a. With the names of cities or other places accompanied by the name of the country in which they lie; the latter, as the whole, is in the genitive, and almost always placed first. *Herod.* v, 100. ἀπικόμενοι δὲ τῷ στολῷ τοῦτῳ Ἴωνες εἰς Ἐφεσόν, πλοῖα μὲν κατέλιπον ἐν Κορήσσῃ τῆς Ἐφεσίης. vi, 101. οἱ δὲ Πέρσαι πλείοντες κατέσχον τὰς νέας τῆς Ἑρετρικῆς χώρας κατὰ Ταμύνιας καὶ Χοιρέας καὶ Αἰγίλια. *id.* 47. τὰ δὲ μέταλλα τὰ Φοινικικὰ ταῦτά ἐστι τῆς Θάσου μεταξὺ Αἰνύρων τε καλεομένων καὶ Κοινύρων. *Thucyd.* ii, 18. ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖὼν ἀφίκετο τῆς Ἀττικῆς εἰς Οἰνόην. *Comp.* c. 21. *Xen. Hist. Gr.* ii, 1, 29. Οἱ δὲ Ἀθηναῖοι ὠρμίσαντο τῆς Χερρόνησος ἐν Ἐλαιούντι.

Also in other combinations. *Herod.* vi, 114. ἀπὸ δ' ἔθανε τῶν στρατηγῶν Ἐτησίλεως ὁ Θρασύλεω.

b. An adjective in the genitive plural sometimes accompanies substantives of all kinds, in order to mark the class to which the thing or person mentioned belongs. *Xen. Symp.* 7, 2. εἰσεφέρετο τῇ ὀρχηστρίδι τροχὸς τῶν κεραμεικῶν, 'a wheel of the class of the earthen', i. e. an earthen wheel, τροχὸς κεραμεικός. *Theophr. Ch.* 5. Θυριακὰς τῶν στρογγύλων ληκύθους καὶ βακτηρίας τῶν σκολιῶν ἐκ Λακεδαιμόνος. *Lucian. D. Mort.* 10, 9. Μένιππος οὐτοσί, λαβὼν πέλεκυν τῶν ναυκη-

γικῶν, ἀποκόψει τὸν πύγωνα. *Comp. Plat. Hipp. Min.*
p. 209^a.

5/ 357.

7. With verbs; and *a.* with εἶναι. *Thuc.* I, 65, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι, 'one of those who remained at home'. III, 70. ἐτύγγανε γὰρ καὶ βουλῆς ὢν (ὁ Πειθίας,) 'a member of the council'. *Plat. Euthyd.* *p.* 17. τῶν λαμβανόντων ἄρ' εἰσὶν οἱ μαθάνοντες, 'belong to those who take'. *id. Menon.* *p.* 350. οἱ μὲν λέγοντες εἰσὶ τῶν ἱερέων τε καὶ ἱερείων, ὅσοις μεμέληκε, περὶ ὧν μεταχειρίζονται λόγον οἷσις τ' εἶναι διδόναι. *Phædon.* *p.* 155. οἶσθα, ὅτι τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι. *Rep.* II, *p.* 212. (τὸν Γύγην) διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν περὶ τὸν βασιλέα. *Aristoph. Plut.* 869. ἡ τῶν πονηρῶν ἦσθα καὶ τοιχωρύχων. *Xen. Anab.* I, 2, 3. ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευσάντων. Similarly *Isocr. in Callim.* *p.* 380. *D.* ὥστ' αὐτῷ (Καλλιμάχῳ) προσήκει μετὰ τῶν αὐτομόλων ἀναγεγράφθαι πολὺ μᾶλλον, ἢ τῶν φευγόντων ὀνομάζεσθαι. Hence *Plat. Rep.* V, *p.* 30. ἡ τοιαύτη πόλις μάλιστα φήσει ἑαυτῆς εἶναι τὸ πάσχον, 'as a part to belong to them'.

This genitive is frequently accompanied by εἰς. *Isocr. in Callim.* *p.* 383. *A.* ὦν εἰς ἐγὼ φανήσομαι γεγενημένος. *Plat. Gorg.* *p.* 169. ὦν ἐγὼ φημι ἓνα καὶ Ἀρχέλαον ἔσεσθαι, οἱ τις. *Aristoph. Plut.* 826. δῆλον, ὅτι τῶν χρηστῶν τις, ὡς ἔοικας, εἰ. οἱ ἐκ. *Xen. Mem. S.* III, 6, 17. εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θανατούμενους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντάς τε καὶ καταφρονουμένους ἐκ τῶν ἀμαθεστάτων¹.

^a Hemsterh. ad Lucian. T. II, p. 453.

^{*} Heins. Lect. Theocr. p. 361. Markl. ad Eurip. Suppl. 292. Heind. ad Plat. Gorg. p. 271. Fisch. III, a. p. 268. 355.

¹ Heind. Fisch. II. cc.

Thus also with ἀπό *Thuc.* I, 116. Περικλῆς λαβὼν ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν.

Upon this construction also is founded the phrase ἔστι τῶν αἰσχροῶν *Demosth.* p. 18. 13. ἔστι τῶν λυσιτελούντων *id.* p. 57, 24. for ἐστὶν αἰσχρόν, λυσιτελοῦν, where however the genitive is always accompanied by the article^s. *Plat. Rep.* VI, p. 148. τῶν ἀγωγῶν ἂν εἴη καὶ μεταστρεπτικῶν. Isocrates adds εἰς *Archid.* p. 136. *B.* ἔστιν ἐν τῶν αἰσχροῶν. *Plat. Rep.* x, p. 299. τῶν φαύλων ἂν τι εἴη ἐν ἡμῖν.

Obs. In the same manner the genitive is put as an apposition to the nominative. *Xen. Hell.* v, 4, 2. τοῦτῃ δ' ἀφιγμένῃ Ἀθήναζε κατὰ πράξιν τινα καὶ πρόσθεν γνώριμος ὢν Μέλλων, τῶν Ἀθήναζε πεφευγόντων Θηβαίων. On the other hand *id.* *Cyr.* II, 3, 5. Χρυσάντας, εἰς τῶν ὁμοτίμων.

b. The genitive is put with verbs of all kinds, even 356. with those which govern the accusative, when the action does not refer to the whole object, but to a part only. In English this is expressed by the omission of the article in the singular, or by the word 'some', in French by the *article partitif*. *Il.* i', 214. τάσσε δ' ἄλως θείοιο, 'he sprinkled salt over it'. *Od.* ο', 98. ὀπτῆσαι κρεῶν. *Herod.* VII, 6. (Ὀνομάκριτος) ὅκως ἀπικοιτο ('as often as') ἐς ὅψιν τὴν βασιλῆος, — κατέλεγε τῶν χρησμῶν ('prophecies'): εἰ μὲν τι ἐνέοι σφάλμα φέρον τῷ βαρβάρῳ, τῶν μὲν ἔλεγε οὐδέν, ὁ δὲ τὰ εὐτυχέστατα ἐκλεγόμενος, ἔλεγε, &c. *Comp.* IV, 172 *extr.* *Thuc.* II, 56. τῆς γῆς ἔτεμον, 'laid waste a part of the country'. *Plat. Theag.* p. 19. ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν καὶ ὀλίγῳ πρεσβυτέρων ('some of those of the same age as, or older than myself') οἱ πρὶν μὲν τοῦτῳ συνεῖναι ὀλίγον ἄξιοι ἦσαν. *Symp.* p. 253. καὶ ἅμα αὐτὸν λαβόντα τῶν ταινιῶν ἀναδεῖν τὸν Σωκράτη, 'some of the

^s Wolf. ad *Demosth.* Lept. p. 217.

fillets', just before which occurs *μετάδος τῶν ταυῶν*. *Soph. Œd. T.* 709, μάθ', οἷνεκ' ἐστὶ σοι βρότειον οὐδέν (i. e. βροτὸς οὐδεὶς) *μαντικῆς ἔχον τέχνης*, 'possessing any of the art of divination'; which *Toup. in Suid.* ii, p. 118. *not.* and *Brunck. ad. Arist. Lys.* 173. incorrectly compare with *πῶς ἔχει τάχους* *Eurip. Iph. T.* 1216. *σὼν τέ μοι σύμπεμπ' ὁπαδῶν*. *Arist. Pac.* 30. *τηρὶ παροίξας τῆς θύρας*^b. 'opening the door a little'. *Xen. Ages.* i, 22. *καὶ τῶν κατὰ κράτος ἀναλώτων τειχέων τῇ φιλανθρωπίᾳ ὑπὸ χεῖρα ἐποιεῖτο*. Thus the genitive is put as the subject. *Xen. Anab.* iii, 5, 16. *ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμίγνυσθαι σφῶν τε* ('some of them') *πρὸς ἐκείνους καὶ ἐκείνων πρὸς αὐτούς*. *Comp. Thuc.* i, 115. *ἐκ* also accompanies this genitive, *Plut. Cim.* 5. *Κίμων λαβὼν ἐκ τῶν περὶ τὸν ναὸν κρεμαμένων ἀσπίδων*.

The genitive is to be explained in the same manner in *Od.* μ', 64. *ἀλλά τε καὶ τῶν αἰεὶ ἀφαιρεῖται λῆς πέτρῃ* ('one of these doves') *ἀλλ' ἄλλην ἐνέησι πατήρ, ἐναρίθμῳ εἶναι*. *N.* ξ', 121. of Tydeus: *Ἀδρήστοιο δ' ἔγχευε θυγατρῶν*, 'one of the daughters of Adrastus': except that here a definite thing or person is signified, whilst in the foregoing, and indeed all the other examples, the part is only expressed generallyⁱ.

Obs. Of the phrase *κατέαγα, ξυνετρίβην, τῆς κεφαλῆς*, which some, as *Gregor. p.* 50 sq. refer to this class, see §. 316.

357. 8. With adverbs of place. *Od.* β', 131. *πατήρ δ' ἐμὸς ἄλλοθι γαίης ζῷει ὃ γ' ἦ τέθνηκε*. *Pind. Ol.* 10. *ἰν. τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι Ἀρχεστράτου παῖδα, πόθι φρε-*

^b Thom. M. p. 698. Moer. p. 315.

ⁱ Dawes. Misc. Crit. p. 310. Pierson. ad Moer. p. 165. Koen. ad Greg. p. 50. Hemst. ad Arist. Plut. 840. Fisch. iii, a. p. 263. 356. 376. Heind. ad Plat. Gorg. p. 232.

νὸς ἐμᾶς γέγραπται, properly, 'in what part of my mind'. *Soph. Phil.* 204. ἢ που τῇδ' ἢ τῇδε τόπων; *Eur. Hec.* 1275. οὐχ ὅσον τάχος νήσων ἐρήμων αὐτὸν ἐμβαλεῖτέ ποί; *Plat. Rep.* ix, p. 273. ἐνταῦθα λόγου. *Xen. Cyrop.* vi, 1, 42. ἐμβαλεῖν που τῆς ἐκείνων χώρας. vii, 2. 8. Ὁ δὲ Κῦρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ, ὅπου ἐδόκει ἐπιτηδεύτατον εἶναι τῆς πόλεως, where however the genitive may also be governed of the superlative. *Herod.* ii, 172. ἄγαλμα δαίμονος ἴδρυσε τῆς πόλιος ὅκου ἣν ἐπιτηδεύτατον. *Soph. Philoct.* 255. οὐ μὴδὲ κληδὼν ὧδ' ἔχοντος οἶκαδε, μὴδ' Ἑλλάδος γῆς μηδαμοῦ, διηλθέ που. *Aj.* 386. οὐχ' ὀράς, ἵν' εἰ κακοῦ. *Eur. Ion.* 1271. ἵν' εἰ τύχης¹. Hence the Latin phrases, *ubi terrarum, ubi gentium*.

In the same manner the genitive is put with adverbs of time, e. g. ὁπὲ τῆς ἡμέρας, 'late in the day', πηνίκα τῆς ἡμέρας *Aristoph. Av.* 1498. though here the genitive may be constructed 'with respect to'¹.

Od. Sometimes in this case the nominative is put for the genitive. *Thuc.* ii, 47. Πελοποννήσιοι καὶ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον ἐς τὴν Ἀττικὴν. instead of Πελοποννησίων καὶ ξυμμάχων. iii, 92. Μηλιεῖς οἱ ξυμπαντες εἰσὶ μὲν τρία μέρη for Μηλιέων τῶν ξυμπάντων. 358.

This takes place especially in ὁ μὲν — ὁ δέ. *Od.* μ', 73. οἱ δὲ δύο σκοπέλοι, ὁ μὲν οὐρανὸν εὐρύν ἱκάνει (v. 101.) τὸν δ' ἕτερον σκοπελὸν χθαμαλωτέρων ᾗσει. *Thuc.* i, 89. οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ολίγαι δὲ περιῆσαν. *Eurip. Rhes.* 413. οἱ δ' οὐδὲν ἡμῖν ἐγγενεῖς πεφυκότες, πάλοι παρόντες, οἱ μὲν ἐν χωστοῖς τάφοις κεῖνται πεσόντες, πίστις οὐ σμικρὰ πόλει, οἱ δ' ἐνθάδε — μένουσιν. *Plat. Rep.* vi, p. 92. οἱ ξυνάντες αὐτῇ (φιλοσοφίᾳ) οἱ μὲν οὐδεμὸς, οἱ δὲ πολλοὶ παλ-

¹ Valck. ad Herod. p. 167, 37. ad Eurip. Hipp. 1012. Fisch. iii, b. p. 71 sq.

Fisch. iii, b. p. 72.

λῶν κακῶν ἄξιοί εἰσι. *Isocr. de Pac. p. 182. A.* συνίσασι τοὺς πρὸ αὐτῶν τετυραννηκότας τοὺς μὲν ὑπὸ γονέων ἀνηρημένους, τοὺς δὲ ὑπὸ παίδων, τοὺς δὲ ὑπ' ἀδελφῶν, τοὺς δὲ ὑπὸ γυναικῶν. See §. 288. f. Obs. 2.

Thus also ἕκαστος. *Il. v', 44.* Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυνῖα ἕκαστον. *Comp. §. 301. Obs.*

359. From the same reason a genitive is put with many other verbs, which signify participation, or in which at least this idea is implied.

1. μετέχειν, κοινωνεῖν τινός, &c. 'to participate in any thing', the impersonal. μέτεστί μοι τινος. *Pind. P. 2, 153.* οὐ οἱ μετέχω θράσεος. *Isocr. Nicocl. p. 35. D.* τῆς μὲν ἀνδρίας καὶ τῆς δεινότητος καὶ τῶν ἄλλων τῶν εὐδοκιμούντων ἐώρων καὶ τῶν κακῶν ἀνδρῶν πολλοὺς μετέχοντας, τὴν δὲ σωφροσύνην καὶ τὴν δικαιοσύνην ἴδια κτήματα τῶν καλῶν καγαθῶν ὄντα. *Xen. Rep. Lac. i, 9.* αἱ τε γὰρ γυναῖκες διττοὺς οἴκους βούλονται κατέχειν, οἱ τε ἄνδρες ἀδελφούς τοῖς παισὶ προσλαμβάνειν, οἱ τοῦ μὲν γένους καὶ τῆς δυνάμεως κοινωνοῦσι, τῶν δὲ χρημάτων οὐκ ἀντιποιοῦνται. *Thuc. iv, 10.* ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου. *Eur. Med. 942.* ξυλλήψομαι δὲ τοῦδε σοι καὶ γὰρ πόνον. and in the active *Iphig. A. 160.* σύλλαβε μόχθων^m. *Soph. Œd. C. 567.* ἔξωδ', ἀνὴρ ὢν, χῶτι τῆς ἐς αὔριον οὐδὲν πλεον μοι σοῦ μέτεστιν ἡμέρας. Hence *Xen. Mem. S. ii, 2, 32.* ἀγαθὴ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός.

Obs. 1. μετέχειν is often accompanied by μέρος. *Æsch. Agam. 518.* οὐ γὰρ ποτ' ἠνχουν θανῶν μεθέξειν φιλάτου τάφου μέρος. *Hesiod. iv, 145.* μοῖραν τιμένων μετέχοντες. *Eur. Suppl. 1080.* μετέλαχες τύχας Οἰδιπόδα, γέρον,

^m Brunck. ad *Soph. Phil. 281.* Fisch. iii, a. p. 414.

μέρος, καὶ σὺ, πόλις ἐμὰ τλάμων. Comp. *Arist. Plut.* 226. *Isoct. Archid.* p. 116. B. ἡγοῦμαι, περὶ τοῦ πολεμεῖν, ἢ μή, προσήκειν μάλιστα τούτοις συμβουλευεῖν, οἷπερ καὶ τῶν κινδύνων πλείστον μέρος μεθέξουσιν. Thus also with μέτεστι. *Eur. Iph. T.* 1310. μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος. *Isoct. Nicocl.* p. 35. D. κάλλιστον ὑπέλαβον, εἴ τις δύναιτο ταύταις ταῖς ἀρεταῖς προσέχειν τὸν νοῦν, τῶν ἄλλων ἀφελόμενος, ὧν μηδὲν μέρος τοῖς πονηροῖς μέτεστιν. Comp. *Archid.* p. 135. B. *Xen. Cyr.* vii, 5, 44ⁿ. μέτεστι also is put with a nominative as the subject. *Thuc.* ii, 37. μέτεστι πᾶσι τὸ ἴσον^o.

Obs. 2. μετέχειν is also found with the accusative of the thing, in which one participates. *Soph. Œd. C.* 1482. ἐναίσιον δὲ συντύχομι, μὴδ', ἄλαστον ἀνδρ' ἰδῶν, ἀκερδῇ χάριν μετάσχοιμί πως. *Aristoph. Plut.* 1144. οὐ γὰρ μετεῖχες τὰς ἴσας πληγὰς ἐμοί. — *Thuc.* ii, 16. τῇ οὖν ἐπιπολὺ κατὰ τὴν χώραν αὐτόνομῳ οἰκῆσει μετεῖχον οἱ Ἀθηναῖοι, with μετεῖχον it seems the genitive τῆς χώρας or τῶν ἀγρῶν is to be understood. With κοινωνεῖν, instead of the genitive, εἰς with the accus. is put *Plat. Rep.* v, p. 10. δυνατὴ φύσις ἡ θήλεια τῇ τοῦ ἀρρένου γένους κοινωνῆσαι εἰς ἅπαντα τὰ ἔργα.

2. προσήκει μοί τινος, 'any thing becomes me, concerns 360. me'. *Xen. Cyrop.* iv, 2, 40. ἐννοήσατε, ὡς, εἰ μὴδ' ἐκείνους αἰσχυντέον ἦν, οὐδ' ὡς ἡμῖν νῦν προσήκει οὔτε πλησμονῆς πῶ, οὔτε μέθης. *ib.* viii, 1, 37. ὅτι μὲν οὖν οὐκ ᾤετο προσήκειν οὐδενὶ ἀρχῆς, ὅστις μὴ βελτίων εἴη τῶν ἀρχομένων, καὶ τοῖς προεیرهμένοις πᾶσι δῆλον. *Aristoph. Av.* 970. τί δὲ προσήκει δῆτ' ἐμοί Κορινθίων; 'what are the Corinthians to me?' properly, it seems to be the same as μέτεστί μοι: *Xen. Mem. S.* iv, 5, 10. ἀπὸ τοῦ μαθεῖν τι καλὸν καὶ ἀγαθόν — — ἡδοῦναι μέγιστα γίγνονται, ὧν οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτὰ, οἱ δὲ ἀκρατεῖς οὐδενὸς μετέχουσι. τῷ γὰρ ἂν ἦττον φήσαιμεν τῶν τοιούτων

* Fisch. iii, a. p. 411.

• Thom. M. p. 606.

προσῆκειν, &c. and §. 11. δοκεῖς μοι λέγειν, ὡς ἀνδρὶ ἥττονι τῶν διὰ τοῦ σώματος ἡδονῶν πᾶμπαν οὐδεμιᾶς ἀρετῆς προσῆκει^p.

3. 'to impart, to participate with'. μεταδιδόναι τι^q τινος *Xen. Mem. S. II, 7, 1.* ἔοικας βαρέως φέρειν τι. χρὴ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις. *id. Cyrop. VII, 5, 78. 79.* θάλπους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι — πολεμικῆς δ' ἐπιστήμης καὶ μελέτης παντάπασιν οὐ μεταδοτέον τούτοις, &c.^r In the same manner *Plat. Leg. XI, p. 111.* εἰσὶ συγγνώμονες αἰεὶ θεοὶ τοῖς τῶν ἀνθρώπων ἀδίκους καὶ ἀδικούσιν, ἂν αὐτοῖς τῶν ἀδικημάτων τις ἀπονέμη.

Obs. μεταδιδόναι occurs with the accus. *Herod. VIII, 5. IX, 34. Arist. Vesp. 917. Xen. An. IV, 5, 3'.*

In the same manner μεταίτεῖν is put with the genitive of the object. *Herod. IV, 146.* τῆς βασιλείης μεταίτεοντες, 'desiring a part in the government', to which *Aristoph.* adds μέρος. *Vesp. 972.* τούτων μεταίτεῖ τὸ μέρος.

361. 4. 'To enjoy': ἐπαύρομαι, ἐπαυρεῖν, ἀπολαύω, ὄνεισθαι. *II. O', 17.* οὐ μὰν οἶδ', εἰ ᾧτε κακοῖράφης ἀλεγεινῆς πρώτη ἐπαύρηται, 'whether you will first enjoy the fruits of your artifices'. *Hesiod. ἔργ. 240.* πολλὰ καὶ ζύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα, *Xen. Mem. S. IV, 3, 11.* τὸ δὲ — — προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμωσττούσας πρὸς ἕκαστα, δι' ᾧ ἀπολαύομεν πάντων τῶν ἀγαθῶν. τὸ δὲ καὶ λογισμὸν ἡμῶν ἐμφῶσαι, ᾧ — πολλὰ μηχανώμεθα, δι' ᾧ τῶν τε ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα. *Isocr. Paneg. p. 41. B. ἐνὸς ἀν-*

^p Thom. M. p. 751. Valcken. Diatr. p. 123. Not. 87.

^q Fisch. III, a. p. 411 sq.

^r Schaefer Meletem. Spec. I. p. 20 sq.

δρὸς εὖ φρονήσαντος ἅπαντες ἂν ἀπολαύσειαν οἱ βουλόμενοι κοινοῦν τῆς ἐκείνου διανοίας. *Arist. Thest.* 469. καὶ τὴ γὰρ ἔγωγ', — οὕτως ὀναίμην τῶν τέκνων — μισῶ τὸν ἄνδρ' ἐκεῖνον, 'so may I find comfort in my children'. *Soph. Trach.* 569. παῖ γέροντος Οἰνέως, τόσονδ' ὀνήσει τῶν ἐμῶν, ἐὰν πίθῃ, πορθμῶν. Thus γεύεσθαι has always the genitive. For in *Herod.* II, 14. instead of μήτε γεύσεται ἡ χώρα τὰ ἀπὸ Διός, μήτε—is now read μήτε γε ὕσεται ἡ χώρα, μήτε. Καρποῦθαι however takes the accusative.

It is evident that the genitive was intended to imply a part, from *Isocr. c. Soph.* p. 293. *B.* οὐκ ἂν ἐλάχιστον μέρος ἀπελάυσαμεν αὐτῆς. Also ἐκ or ἀπὸ is found with the genitive, e. g. *Plat. Rep.* III, p. 279. x, p. 306. *Apol. S.* p. 72¹.

The accusative also is often put with ἀπολαύειν, but in order to mark another reference, besides that which the genitive implies, viz. the accusative expresses the nature of the consequence resulting from the object which is enjoyed, or to whose influence one is exposed, either good or bad; the genitive on the other hand points out the object itself: hence the genitive and accusative often stand together. *Isocr. Pac.* p. 175. *B.* δέδοικα, μή, πειρώμενος ὑμᾶς εὐεργετεῖν, ἀπολαύσω τι φλαῦρον. *Xen. Mem. S.* I, 6, 2. ἐγὼ μὲν ᾤμην τοὺς φιλοσοφούντας εὐδαιμονεστεροὺς χρῆναι γίγνεσθαι σὺ δέ μοι δοκεῖς τάναντία τῆς σοφίας ἀπολελανκέναι. *Id. Hier.* 7, 9. ἀπολαύειν τινὸς ἀγαθὰ. *Xenophon Symp.* 3, 3. constructs it with the accusative, ἥδιστ' ἂν ἀπολαύοιμι παρὰ Καλλίου τὴν ὑπόσχεσιν.

A similar idiom obtains in the verbs ὀζειν, 'to smell', 362.

¹ Iens, et Hemst. ad Luc. T. I. p. 326. sqq. Fisch. III, a. p. 367.

πνέειν, 'to breathe', when that of which any thing smells, or which it breathes, is put in the genitive. *Arist. Lys.* 616. ἤδη γὰρ ὄζειν γε ταδὶ μειζόνων καὶ πλειόνων πραγμάτων μοι δοκεῖ. *Theocr.* VII, 143. πάντ' ὥσδε θέρους μάλα πίνος, ὥσδε δ' ὀπώρας. The part also which emits the smell is at the same time in the genitive, in which case the quality of the smell is expressed by a *neuter* adjective, ἡδύ, κακόν. *Aristoph. Acharn.* 852. Ἀρτέμων ὄζων κακόν τῶν μασχαλῶν πατρὸς Τραγασαίου. *Eccl.* 524. τῆς κεφαλῆς ὄζω μύρου. The verb also is put *impersonaliter*. *Aristoph. Vesp.* 1058. ὑμῖν δι' ἑτοῦς τῶν ἱματίων ὀθήσει δεξιότητος. 'There will be a smell of dexterity from your clothes'. Compare *Pac.* 529 sqq. *Herod.* III, 23. adds ἀπό to the genitive: ὄζειν δὲ ἀπ' αὐτῆς (κρήνης) ὑσεῖ, 'the spring smells as of violets'. More fully in *Hermipp. ap. Athen.* I, p. 29. *E.* οὐ καὶ ἀπὸ στόματος — ὄζει ἱῶν — ὅσμη θεσπεσία. Agreeable to this analogy seems to be the construction of αἰχμῆς ἀπέλαμπε *Il. χ'*, 319.

In the same manner *Anacr.* 9, 3. πόθεν μύρων τοσοῦτων, ἐπ' ἡέρος θέουσα, πνέεις τε καὶ ψεκάζεις. *Aristoph. Equ.* 437. ὡς οὗτος ἤδη Καϊκίας καὶ συκοφαντίας πνεῖ. *Epigr. Lucill. in Anall. Br. T.* II, p. 336. οὐ μόνον αὐτὴ πνεῖ Δημοστρατίς, ἀλλὰ καὶ αὐτῆς τοὺς ὀσμησαμένους πνεῖν πεποίηκε τράγου.

Also προσβάλλειν μύρου, in which ὅσμήν is understood, *Aristoph. Pac.* 180. πόθεν βροτοῦ με προσέβαλε, where it is put *impersonaliter*, and ὅσμή is supplied. *Athen.* XIII, p. 566. *E.* τοὺς μύρου προσβάλλοντας".

363. 5. The construction of the verbs which signify 'to

' Brunck. ad *Arist. Plut.* 1020. Schweigh. ad *Athen.* T. VII, p. 681. Thom. M. p. 521. Schaef. ad Long. p. 392.

" Schweigh. ad *Athen.* T. VII, p. 47.

participate, to receive, to give', with the genitive, appears to have been the cause of other verbs also, which signify 'to obtain, to receive', having the same construction, although this too may have arisen from the cause mentioned in §. 328. *Not.* Of this kind are τυγχάνειν, λαγχάνειν τινός, and ἀντιᾶν, κυρεῖν τινος. *Isocr. ad Nicocl.* p. 22. *B. C.* ἐπειδὴ θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν. *Id. Nicocl.* p. 39. *B.* οἷων περ ὀνομάτων ἕκαστα τῶν πραγμάτων τετύχηκε, τοιαύτας ἡγείσθε καὶ τὰς δυνάμεις αὐτῶν εἶναι; and with a double genitive *Xen. An.* v, 5, 15. ἐρώτα δὲ αὐτοὺς, ὁποίων τινῶν ἡμῶν ἔτυχον, 'what kind of men they found us.' *Il.* ω', 76. ὥς κεν Ἀχιλλεὺς δώρων ἐκ Πριάμοιο λάχῃ, ἀπὸ θ' Ἑκτορα λύσῃ. *Soph. Œd. C.* 450. ἀλλ' οὔτι μὴ λάχῃσι τοῦδε συμμάχον. *Thuc.* II, 44. τὸ δ' εὐτυχές, οἱ ἂν (*Misc. Philol. Vol. II. P. 2. p.* 101.) τῆς εὐπρεπεστάτης λάχῃσιν, ὥσπερ οὔτε μὲν νῦν, τελευτῆς, ὑμεῖς δὲ λύπης. Thus also the active form *Il.* ή, 79 sq. ὄφρα πυρός με Τρῶες καὶ Τρώων ἄλοχοι λελάχῃσι θανόντα. *Comp.* ο', 350. χ', 342. ψ', 76. *Il.* α', 66. αἶ κέν πως ἀρῶν κνίσσης αἰγῶν τε τελείων βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι. *Soph. El.* 868. (εἰ ξένος ἄτερ ἐμῶν χερῶν) κέκευθεν, οὔτε του τάφου ἀντιάσας, οὔτε γόων παρ' ἡμῶν. *Herod.* II, 119. ἀπικόματος ὁ Μενέλεως ἐς τὴν Αἴγυπτον — ξεινίων ἤντησε μεγάλων. *Id.* I, 31. αἱ Ἀργεῖαι (ἐμακάριζον) τὴν μητέρα αὐτῶν (τῶν νεηνιέων), οἷων τέκνων ἐκύρῃσε, 'that such children were her lot'. *Eur. Iph. A.* 1614. πέμπει δ' Ἀγαμέμνων μ' ὥστε σοι φράσαι τάδε, λέγειν θ' ὁποίας ἐκ θεῶν

* To that belongs the passages which Musgr. ad Eur. Troad. 211. quotes, in which he takes ἀντᾶν erroneously in the signification of 'to meet'.

μοίρας κυρεῖ. *Comp. Id. Med. 23. Ian. 1288. ἐσθλῶ δ' ἔκυρσα δαίμονες*†.

Obs. These verbs are also very often constructed with the accusative: τυγχάνειν. *Soph. GEd. T. 598. Eurip. Or. 676. Med. 756.* and in the sense of 'to attain' *Il. ε', 582.* in which Plato says σκοποῦ τυχεῖν, 'to meet with, to find', *Plat Rep. IV, p. 350. τὰς δέ γε ἀπλᾶς τε καὶ μετρίας (ἐπιθυμίας), αἱ δὴ μετὰ νοῦ τε καὶ δόξης ὀρθῆς λογισμῶ ἄγονται, ἐν ὀλίγοις τε ἐπιτεύξῃ, καὶ τοῖς βέλτιστα μὲν φύσει, βέλτιστα δὲ παιδευθεῖσιν*².—ἐντυγχάνειν, 'to meet with', takes the dative; also when it signifies the same as 'to obtain', e. g. ἐντεύξεσθαι φρονήσει *Plat. Phædon. p. 154.* With λαγχάνειν the accusative is more common than the genitive. *Soph. El. 751. στρατὸς—ἀνωλόλυξε τὸν νεανίαν, οἳ ἔργα δράσας οἷα λαγχάνει κακά*³.—κυρέω. *Æsch. Sept. c. Th. 700. κακὸς οὐ κεκλήσῃ βίον εὐ κυρήσας*, especially in the sense of 'to meet with, to find', *Eurip. Hec. 693. Rhés. 113. 697. 'to touch', Hom. H. in Ven. 174. in Cer. 189.* in which sense it elsewhere takes the dative also^b.

364. In the same manner with κληρονομεῖν the thing which is inherited is in the genitive. *Demosth. in Aristocr. p. 690, 14. εἰθ' αὐτοὶ κληρονομοῦσι τῆς ὑμετέρας δόξης καὶ τῶν ὑμετέρων ἀγαθῶν. in Aristog. p. 800, 8. τίς ὁ τῆς τούτου πονηρίας μετ' ἀρᾶς καὶ κακῆς δόξης κληρονομεῖν βουλησόμενος.* The person also of whom one inherits, is in the genitive. *Demosth. in Eubul. p. 1311, 17. ἐπικλήρου κληρονομήσας εὐπόρου.* If this person is mentioned, the thing is put also in the accusative. *Lucian. D. Mort. 11, 3. εὔτε, οἶμαι, σὺ, ὦ Κράτης, ἐπεθύμεις κλη-*

† Fisch. III, a. p. 367 sq.

² Herm. ad Vig. p. 744.

³ Brunck. ad Soph. El. 364.

^b Ruhnck. ad H. in Cer. l. c. Valcken. ad Eur. Hippol. 744. Brunck. ad Eur. Hec. l. c.

ρονομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα, καὶ τὸν πίθον καὶ τὴν πήραν. — — ἀ γὰρ ἐχρῆν, σὺ τε Ἀντισθένης ἐκληρονόμησας, καὶ ἐγὼ σοῦ, πολλῶ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς, — — σοφίαν, αὐτάρκειαν, &c. where just before in the phrase ὡς κληρονομήσαιμι τῆς βακτηρίας αὐτοῦ, briefly, the genitive of the person was governed by the genitive of the thing, as *Demosth.* p. 1065, 25. προσήκει οὐδενὸς κληρονομεῖν τῶν Ἀγνίου.

Obs. Later authors construct κλ. with the accus. of the thing, without the genitive of the person, and even with the accusative of the person. *Plut. Sull.* 2. ἐκληρονόμησε δὲ καὶ τὴν μητρυιάν^c.

6. The construction of the verbs ‘to take’, with the 365. genitive, appears to have arisen from the same cause. Yet these are for the most part only *verbs middle*. λαμβάνεσθαι and the compounds ἐπιλαμβ. δράττεσθαι, ἄπτεσθαι. *Arist. Lys.* 1121. οὐ δ’ ἂν διδώσι, πρόσαγε τούτους, λαβομένη. *Vesp.* 434. λάβεσθε τοντοῦν. *Lys. Epit.* p. 117. ἐτέρων ἡγεμόνων λαβόμενος, for ἐτέρους ἡγεμόνας λαβών. *Xen. Cyrop.* VII, 1, 31. ὅτου δὲ ἐπιλάβοιτο τὰ δρέπανα, πάντα βίᾳ διεκόπτετο, καὶ ὅπλα καὶ σώματα. *Arist. Lys.* 596. τῆς δὲ γυναικὸς μικρὸς ὁ καιρὸς· κἂν τούτου μὴ ἐπιλάβηται, οὐδεὶς ἐθέλει γῆμαι ταύτην. *Plat. Phædon.* p. 179. τῶν κατὰ ταῦτα ἐχόντων οὐκ ἔστιν ὅτῳ ποτ’ ἂν ἄλλῳ ἐπιλάβω, ἢ τῷ τῆς διανοίας λογισμῷ. The same construction remains in the other senses: ‘to blame’. *Xen. Hist. Gr.* II, 1, 32. ἔδοξεν ἀποκτεῖναι τῶν αἰχμαλώτων ὅσοι ἦσαν Ἀθηναῖοι, πλὴν Ἀδεϊμάντου, ὅτι μόνος ἐπελάβετο ἐν τῇ ἐκκλησίᾳ τοῦ περὶ τῆς ἀποτομῆς τῶν χειρῶν ψηφίσματος. — ἀντιλαμβάνεσθαι. *Demosth.* p. 15, 5. ἕως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων. Compare *Xen. Cyr.* II, 3, 6. *Isocr. Arch.*

^c Moeris p. 149. Thom. M. p. 537. Fisch. III, 2. p. 368.

p. 136. *D. E.* 'to blame'. *Plat. Theaet.* p. 150. οὐκ ἄν, οἶμαι, σοι δοκῶ τοῦ ἀληθῶς ψευδοῦς ἀντιλαβέσθαι. 'to catch, to make an impression', *Plato Phaedon.* p. 201. θαυμαστῶς γάρ μου ὁ λόγος οὗτος ἀντιλαμβάνεται καὶ νῦν καὶ αἰεὶ, τὸ ἀρμονίαν τινα ἡμῶν εἶναι τὴν ψυχὴν. — ἔχεσθαι, ἀντέχεσθαι τινος. *Xen. Anab.* vii, 6, 41. ἦν οὖν σφρονῶμεν, ἐξόμεθα αὐτοῦ, 'we shall keep hold of him'. *ib.* vi, 3, 17. κοινῇ τῆς σωτηρίας ἔχεσθαι, *in salutem incumbere*, 'to be earnestly attentive to his safety'. *Herod.* i, 93. λίμνη δὲ ἔχεται τοῦ σήματος μεγάλη, 'borders upon'. *Thuc.* i, 140. τῆς γνώμης τῆς αὐτῆς ἔχομαι, 'persevere in'. *Eur. Hec.* 402. ὁμοία, κισσὸς δρυὸς ὅπως, τῆς δ' ἔξομαι. — *Thuc.* i, 93. τῆς θαλάσσης πρῶτος (Θεμιστοκλῆς) ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα ἐστίν. *Xen. Cyrop.* v, 1, 14. οἱ καλοὶ κάγαθοι, ἐπιθυμοῦντες καὶ χρυσίου καὶ ἵππων ἀγαθῶν καὶ γυναικῶν καλῶν, ὅμως ἀπάντων τούτων ῥαδίως δύνανται ἀπέχεσθαι, ὥστε μὴ ἄπτεσθαι αὐτῶν παρὰ τὸ δίκαιον.

Many verbs are constructed like ἄπτομαι, which signify the same; as ψαύειν, θιγγάνειν. *Eur. Hec.* 609. μὴ θιγγάνειν μου μηδέν, ἀλλ' εἶργειν ὄχλον, τῆς παιδός⁴.

366. Upon this is founded the construction by which, with the verbs 'to take, to seize, to touch, to carry,' &c. the part by which any thing is taken, is put in the genitive, whilst the whole is put in the accusative. *Xen. Anab.* i, 6, 10. μετὰ ταῦτα, κελεύοντος Κύρου, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς, 'took him by the girdle'. *Eur. Andr.* 711. ἦν ὁδ' ἐξ ἡμῶν γεγῶς ἐλᾷ δι' οἴκων τῆς δ' ἐπισπάσας κόμης. *Comp. Troad.* 888. *Iphig. A.* 1376. ΚΛΥ. ἄξει δ' οὐχ ἐκοῦσαν ἀρπάσας; ΑΧΙΛ. δηλαδὴ ξανθῆς ἐθείρης. *Antiph. an. Stob.* p. 608. τοὺς γλιχομένους δὲ ζῆν κατασπᾶ τοῦ σκέλους

⁴ Fisch. 111, a. p. 363. 366.

ἄκοντας ὁ Χάρων. Hence *Il.* ω', 515. γέροντα δὲ χειρὸς ἀνίστη. πέλειαν δειν ποδός *Il.* ψ', 854°. *Aristoph. Plut.* 315. τῶν ὀρχέων κρεμῶμεν. Lucian says, *Asin.* p. 158. λαμβάνεται μου ἐκ τῆς οὐράς.

Obs. It is seldom that an active is constructed as in §. 365. *Il.* ή', 56. μέσσου δουρὸς ἐλών. The probable explanation of π', 406. ἔλκε δὲ δουρὸς ἐλών ὑπὲρ ἄντυγος (*Comp.* 409. ὥς ἔλκ' ἐκ δίφροιο κεχηνῶτα δουρὶ φαεινῷ) is, ἔλκε δὲ αὐτὸν δουρός, ἐλών τὸ δόρυ.

7. The same construction is retained also with the 367. verbs which signify the opposite of 'to take, to seize', viz. 'to let go, to loose, not to obtain any thing, to miss', &c. Here too they are mostly *middle* verbs, which take the genitive.

μεθίεσθαι, 'to let go', takes only the genitive, μεθιέναι on the contrary, in the same sense, usually takes the accusative. *Soph. Œd. C.* 830. μέθες χεροῖν τὴν παῖδα θᾶσσον. *Eur. Hec.* 404. ὡς τῇσδ' ἐκούσα παιδὸς οὐ μεθήσομαι. *Aristoph. Plut.* 42. ὅτῳ ξυναντήσαιμι πρῶτον ἔξωίν, ἐκέλευσε τούτου μὴ μεθίεσθαι μ' ἔτι. *Eur. Med.* 734. ἄγουσιν οὐ μεθεῖ ἂν ἐκ γαίης ἐμέ is governed of ἄγουσιν, and with μεθείω must be supplied ἐμοῦ. Yet Herodotus has the genitive with the active ix, 33. Σπαρτιήται δὲ, πρῶτα μὲν ἀκούσαντες, δεινὰ ἐποιεῦντο καὶ μετίεσαν τῆς χρησμοσύνης τοπαράπαν in the sense of 'to lose sight of'.

ἀφίεσθαι τινος. *Plat. Lach.* p. 165. μὴ ἀφίεσό γε τοῦ ἀνδρός. *ib.* p. 171. ἀφίεται τοῦ δόρατος, 'lets go the

* Valck. ad Theocr. x. Id. iv, 35.

† Schol. Arist. Plut. 42. Dawes. Misc. Cr. p. 236. Valcken. ad Eur. Ph. 189. Hipp. v. 326. On the contrary, Brunck. ad Eur. Med. 737. Arist. Vesp. 416.

spear' (on the contrary, ἀφίεναι δόρυ, 'to hurl the spear') *ib.* p. 177. καθάπερ ἄρτι Λάχης μὴ ἀφίεσθαι σε ἐμοῦ διεκελεύετο, ἀλλὰ ἐρωτῶν, καὶ ἐγὼ νῦν παρακελεύομαι σοὶ μὴ ἀφίεσθαι Λάχητος, μηδὲ Νικίου, ἀλλὰ ἐρωτῶν. *Isocr.* π. ἀντιδ. p. 318. *D.* ἐκείνως ὑμᾶς ἡγοῦμαι τάχιστ' ἂν ἀφείσθαι τῆς δόξης ταύτης. p. 333. *A.* ἀφέμενος, τοῦ βοηθεῖν τοῖς εἰρημένοις. *Comp. Archid.* p. 133. *B. C.* *Eur. Hel.* 1650. οὐκ ἀφήσομαι πέπλων σῶν. On the other hand ἀφίεναι is constructed regularly with the accusative.

368. προῖεσθαι. *Demosth.* p. 18, 19. ὥς ἔστι τῶν αἰσχροῶν, μᾶλλον δὲ τῶν αἰσχίστων, μὴ μόνον πόλεων καὶ τόπων, ὧν ἡμὲν ποτε κύριοι, φαίνεσθαι προῖεμένους, ἀλλὰ καὶ τῶν ὑπὸ τῆς τύχης παρασκευασθέντων συμμαχῶν τε καὶ καιρῶν. Yet more frequently with the accus. See *Indic. Demosth.*

ἀμαρτάνειν and the comp. *Herod.* I, 43. ἔνθα δὴ — Ἀδρηστος, ἀκοντιζὼν τὸν σὺν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός. and in a metaphorical sense I, 207. ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω, κείνοι ἰδόμενοι ἀγαθὰ πολλὰ, τρέφονται πρὸς αὐτά. *Isocr. ad Phil.* p. 87. *A.* ὁμολόγουν δὲ μηδενὸς πώποτε τοσοῦτο πράγματος διαμαρτεῖν. *Comp. Archid.* p. 123. *C. D.* In the latter metaphorical sense it very nearly agrees with ψεύδεσθαι τινος (§. 1. 316.), as σφάλλεσθαι τινος, 'to miss of any thing', §. 316. accords with ἀμαρτάνειν τινός, as opposed to τυχεῖν⁵.

369. 8. From this idea of partition, which is implied in the genitive, in the superlative also that substantive which marks the class from which the superlative takes the chiefest (as a part), is put in the genitive as in

⁵ Fisch. III, a. p. 368.

Latin, e. g. *Il. α'*, 176. ἔχθιστος δέ μοι ἐσσι διотреφέντων βασιλῶν. Herodotus adds *ἐκ ι*, 196. τὴν εὐειδεστάτην ἐκ πασέων, the same as in Latin different prepositions are put for the genitive^h.

Obs. Properly the genitive can only designate the class of objects, of which the superlative marks the chief. Hence the passage in *Pind. Ol.* 10, 48. of Augeas is peculiar: κάκεινος ἀβουλία, ὕστατος ἀλώσιος ἀντήσας, θάνατον αἰπὺν οὐκ ἐξέφυγεν, 'at the end of the capture', περὶ τὰ τελευταῖα τῆς ἀλώσεως Schol. In the passage of Isocrates also quoted above, §. 320. the genitive τῶν περὶ τοὺς θεοὺς and τῶν ἄλλων may be governed of the superlative μάλιστα, in which case the genitive would mark the class of the objects of the anger, but not of the persons angry.

Hence the genitive is put also with verbs, adjectives and adverbs, which are derived from superlatives, or in which merely the idea of a degree of preferableness is implied. 370.

a. Verbs. *Il. ζ'*, 460. Ἑκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι Τρώων ἱπποδάμων, i. e. ἄριστος ἦν Τρώων. *Xen. Mem. S.* III, 5, 10. λέγω πάντας (τοὺς πολέμους) τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πᾶσιν ἐκείνοι (οἱ Ἀθηναῖοι) δῆλοι γεγόνاسι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες. *Eurip. Hipp.* 1009. πότερα τὸ τῆσδε σῶμ' ἐκαλλιστευέτο πασῶν γυναικῶν; *Med.* 943. δῶρ', ἃ καλλιστευέται τῶν νῦν ἐν ἀνθρώποισιν, οἷδ' ἐγώ, πολύ. *Alc.* 653. ἦτ' ἄρα πάντων διαπρέπεις ἀψυχία, to which *Pind. Ol. i*, in. adds ἔξοχα, besides ὁ χρυσὸς αἰθόμενον πῶρ ἅτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλούτου.

b. Adjectives. *Eur. Suppl.* 843. πόθεν πόθ' οἶδε διαπρεπεῖς εὐψυχία θνητῶν ἔφυσαν. Thus also ἔξοχος. *Il. ν'*, 499. and *passim*, which however *Od. φ'*, 266. is

^h Fisch. III, a. p. 352.

constructed with the dative, 'amongst', for ἐν πᾶσιν αἰπολίοισιν.

c. Adverbs. ἔξοχα *Il.* ζ', 257. ἐμέ δ' ἔξοχα πάντων ζήτει. *Pind. Ol.* 9, 104. νῆα δ' Ἀκτορος ἔξόχως τίμασεν ἐποίκων Αἰγίνας τε Μενoitιον.

371. III. The genitive is used also to mark the person or thing to which any thing belongs, whether it be a property, or quality, habit, duty, &c., and those also from which any thing arises. Probably here too an obscure idea of the relation of this quality, &c. to that which possesses it, as of a part to the whole, is the basis.

1. Property. οἰκεῖος, ἰδιός τινος. *Isocr. ad Nicocl.* p. 19. B. ἅπαντα τὰ τῶν οἰκούντων τὴν πόλιν οἰκεῖα τῶν καλῶς βασιλευόντων ἔστι, and elsewhere *passim*. In the same manner the simple article with the genitive is used, as in the passage adduced τὰ τῶν οἰκούντων τὴν πόλιν, 'the property of the citizens'. Hence ἱερός with a genitive *Herod.* II, 72. ἱρὸν δὲ τούτους τοῦ Νεῖλου φασί. *Plat. Phædon.* p. 193. *Eur. Alc.* 76.

εἶναι, γίγνεσθαι in particular with the genitive signify 'to belong to'. *Herod.* III, 117. τοῦτο τὸ πεδῖον ἦν μὲν κοτε Χορασμίων, — ἐπεὶ τε δὲ Πέρσαι ἔχουσι τὸ κράτος, ἔστι τοῦ βασιλῆος¹. *id.* II, 134. Αἰσωπος Ἰάδμονος ἐγένετο, *viz.* δούλος². Hence *Soph. Œd. T.* 411. οὐ Κρέοντος προστάτου γεγράψομαι, 'the client of Creon belonging to Creon as my patron'. ἐαυτοῦ εἶναι, 'to be his own master, free'. *Demosth. Olynth.* p. 26, 27. δεῖ δὴ ταῦτα ἐπανέντας καὶ ὑμῶν αὐτῶν ἔτι καὶ νῦν γενομένους κοινὸν καὶ τὸ λέγειν

¹ Valck. ad *Herod.* I. c. p. 255, 67.

² Valck. ad *Her.* I. c. p. 168, 55.

καὶ τὸ βουλεύεσθαι καὶ τὸ πράττειν ποιῆσαι. *Comp. p. 42, 10. 1456, 9. Isocr. de Pac. p. 185. B. Plat. Gorg. p. 153.* εἰμι δὲ ἐπὶ τῷ βουλομένῳ, ὥσπερ οἱ ἄτιμοι τοῦ ἐθέλοντος, ἂν τε τύπτειν βούληται, 'in the power of any one who wishes it'. *Politic. p. 111.* ἔλαθον αὐτοὶ τε ἀπολέμῳ ἴσχοντες, — ὄντες τε αἰεὶ τῶν ἐπιτιθεμένων, 'the prey of those who attacked them'. *Soph. Œd. T. 917.* ἀλλ' ἔστι τοῦ λέγοντος, ἣν φόβους λέγει, 'he gives himself up entirely to him who speak of terror'. *Demosth. c. Panteæn. p. 982, 3.* μήτε συγγνώμης, μήτ' ἄλλον μηδενός εἰσιν, ἀλλ' ἣ τοῦ πλείονος, where εἰσὶ properly belongs only to πλείονος, 'are intent upon profit', but by a zeugma is referred also to the other¹.

To this class also, in some measure, belongs *Soph. Antig. 1205.* αὐτὸς πρὸς λιθόστρωτον κόρης νυμφεῖον Ἄιδου κοῖλου εἰσεβαίνομεν, where νυμφεῖον ἄδου is the tomb of Antigone, sentenced to death, and thus destined to be the bride of Pluto, νύμφη Ἄιδου, as his property.

'Quality, power, custom, duty'. Here εἶναι may be 372. translated different ways. *a. Soph. Electr. 1054.* πολλῆς ἀνοίας (ἐστὶ) καὶ τὸ θηρᾶσθαι κενά, 'it partakes of great folly, it is very foolish', as in Latin *magnæ stultitiæ est.* *Eurip. Phæn. 731.* ἀλλὰ τοῦθ' ὁρῶ πολλοῦ πόνου (όν) 'a matter of great labour, I see that it is attended with great labour', in which there is no need to supply δέόμενον with Valckenaer. *Thuc. I, 83.* ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν, ἀλλὰ δαπάνης. *V, 9.* νομίζατε εἶναι τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν καὶ τὸ αἰσχύνεσθαι, 'that alacrity and a love of honour are necessary to fight well'.

¹ Brunck, ad *Soph. O. T. I. c.* Heind, ad *Plat. Gorg. p. 213.*

b. In other cases εἶναι may be rendered by 'to be able', referred to the Greek genitive as the subject. *Soph. Œd. T.* 393. καίτοι τό γ' αἰνιγμ' οὐχὶ τούπιόντος ἦν ἀνδρὸς διειπεῖν, 'it was not a riddle for the first comer to solve'. *Thuc.* vi, 22. πολλή γὰρ οὔσα (ἡ στρατιὰ) οὐ πάσης ἔσται πόλεως ὑποδέξασθαι, 'not every city will be able to receive the army'; where, at the same time, it is to be observed, that the verb is referred to στρατιὰ, as its subject, instead of to πολλήν οὔσαν — ὑποδέξασθαι, as in the passage adduced of Sophocles τὸ αἰνιγμα was the nominative. *Plat. Gorg.* p. 115. ἀρ' οὖν παντὸς ἀνδρὸς ἔστιν ἐκλέξασθαι, ποῖα ἀγαθὰ τῶν ἡδέων ἔστι καὶ ὅποια κακά; ἡ τεχνικοῦ δεῖ εἰς ἕκαστον^m;

c. 'Must'. *Soph. Œd. C.* 1429. στρατηλάτου χρηστοῦ, τὰ κρείσσω μὴδὲ τάνδεα λέγειν.

d. 'To be wont'. *Thuc.* iii, 39. ἀπόστασις τῶν βιαίον τι πασχόντων ἔστιν. 'they who are treated with violence are wont to revolt'. *Plat. Rep.* i, p. 163. ἔστιν ἄρα δίκαιον ἀνδρὸς βλάπτειν καὶ ἄντιον ἀνθρώπων; 'it is to be expected from a just man, a just man is accustomed', &c. *Xen. Anab.* ii, 5, 21. παντάπασι δὲ ἀτόρῳν ἔστι καὶ ἀμηχάνῳ καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτοκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι, where the construction is changed, for τὸ ἐθέλειν. *Xen. Mem.* S. ii, 1. 5. τηλικούτων ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχυρῶν — ὅμως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἀρ' οὐκ ἤδη τῷτο παντάπασι κακοδαιμονῶντός ἔστι; 'is not that the action of a mad man'?

Obs. 1. πρὸς often accompanies these genitives. *Æsch. Agam.*

^m Valcken. ad Herod. p. 575, 27.

603. ἡ κάρτα πρὸς γυναῖκος αἰρεσθαι κέαρ, 'the custom, the characteristic of a woman'. 1647. τὸ γὰρ δολῶσαι πρὸς γυναῖκος ἦν σαφῶς. *Herod.* vii, 153. τὰ τοιαῦτα ἔργα οὐ πρὸς ἅπαντος ἀνδρὸς νενόμικα γενέσθαι. 'that not every one can do such things'. *Soph. Aj.* 319. πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους τοιοῦσδ' αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν, 'that it is cowardly', or *Isocr. de Pac.* 177. C. τῶν ἀρχόντων ἔργον ἐστὶ τοὺς ἀρχομένους ταῖς ἐαυτῶν ἐπιμελείαις ποιεῖν εὐδαιμονοστάτους. (Cf. p. 167. B.) In *Thuc.* ii, 39. τῷ ἀφ' ἡμῶν αὐτῶν ἐνψύχῳ the quality is considered as something that proceeds from any one.

Obs. 2. Hither is to be referred also the phrase εἶναι ἐτῶν τριάκοντα *Plat. Leg.* iv, p. 195. 'to be thirty years old', where *Isocr. Eg.* p. 388. E. puts the accusative, ἀδελφὴν κόρην τέτταρα καὶ δέκ' ἔτη γεγονυῖαν. The phrase is more peculiar in *Herod.* iv, 138. ἦσαν δὲ οὗτοι οἱ διαφέροντές τε τὴν ψῆφον καὶ εὐόντες λόγου πρὸς βασιλῆος, which elsewhere is εἶναι ἐν λόγῳ, *aliquo numero haberi*. Εἶναι also, with the genitive, signifies 'to have', in the phrase τῆς αὐτῆς γνώμης εἶναι *Thuc.* i, 113. Comp. *Xen. H. Gr.* ii, 4, 36. *ejusdem sententiæ esse*, 'to be of the same opinion'. Otherwise the Latin idiom of *esse*, with the genitive, e. g. *Titus erat summæ facilitatis*, is not used in Greek.

Thus the genitive is used, particularly with *demonstrative pronouns*, (which are explained), in order to shew in whom a certain quality is found. *Eur. Iph. A.* 28. οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέος, 'I do not approve this in a prince'. *Xen. Ages.* ii, 7. ἀλλὰ μᾶλλον τὰδ' αὐτοῦ ἄγαμαι, ὅτι πληθὺς τε οὐδὲν μείων, ἢ τὸ τῶν πολεμίων, παρεσκευάσατο, &c. 'I admire this in him'. *ib.* i, 8. εὐθύς μὲν οὖν πολλοὶ πάνυ ἠγάσθησαν αὐτοῦ (vulg. αὐτό) τοῦτο, τὸ ἐπιθυμῆσαι, &c.^o — *Plat. Theaet.* p. 89. οἶσθ' οὖν, ὦ Θεόδωρε, ὁ θαυμάζω τοῦ ἐταίρου σοῦ Πρωταγόρου. *Menex.* p. 288. τοῦτο δὲ ἄξιον ἐπαινεῖν τῶν

^a Brunck. ad *Arist. Ran.* 355.

^b Buhnke. ad *Tim.* p. 8.

^c Heind. ad *Plat. Theaet.* p. 347.

ἀνδρῶν τῶν τότε ναυμαχουσάντων, ὅτι τὸν ἐχόμενον φόβον διέλυσαν τῶν Ἑλλήνων. *de Rep.* II, p. 227. τοῦτ' οὖν αὐτὸ ἐπαινεσον δικαιοσύνης, ὃ αὐτὴ δι' αὐτὴν τὸν ἔχοντα οὔτησι, καὶ ἀδικίαν, ὃ βλάπτει. *Xen. Ages.* 8, 4. ἐγὼ οὖν καὶ τοῦτο ἐπαινῶ Ἀγησιλάου, τὸ πρὸς τὸ ἀρέσκειν τοῖς Ἑλλήσιν, ὑπεριδεῖν τὴν βασιλέως ξενίαν. — *Thuc.* I, 84. καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε. — *Xen. Cyrop.* VIII, 1, 40. καταμαθεῖν δὲ τοῦ Κύρου δοκοῦμεν, ὡς οὐ τούτῳ μόνῳ ἐνόμιζε χρῆναι τοὺς ἀρχοντας τῶν ἀρχομένων διαφέρειν, τῷ βελτίονας αὐτῶν εἶναι, ἀλλὰ καὶ καταγοητεύειν ᾤετο χρῆναι αὐτούς. 'we think we have observed in Cyrus'. *Æcon.* 16, 3. οὐκοῦν καὶ ἀλλοτρίας γῆς τοῦτό ἐστι γινῶναι, ὃ τι τε δύναται φέρειν καὶ ὃ τι μὴ δύναται, ὀρῶντα τοὺς καρποὺς καὶ τὰ δένδρα. *Anab.* III, 1, 19. ἐγὼ μὲν — οὔποτε ἐπανόμην — βασιλέα καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν, ὅσην μὲν χώραν καὶ οἶαν ἔχαιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, &c.

Obs. The above-mentioned construction of ἄγαμαι and θαυμάζω appears to have been the cause of the construction of both verbs, with a genitive of the object, the genitive being unaccompanied by another word, denoting a quality, &c. These verbs, with this construction, usually signify, 'to wonder at any one, or any thing', the idea of disapprobation, of blame of contempt being implied. *Isocr. Nicocl.* p. 27. *A. B.* θαυμάζω τῶν ταύτην τὴν γνώμην ἐχόντων, ὅπως οὐ καὶ τὸν πλοῦτον καὶ τὴν ῥώμην καὶ τὴν ἀνδρίαν κακῶς λέγουσιν. *Comp.* π. ἀντιδ. p. 313. *E. Archid.* p. 128. *E.* 135. *B. de Pac.* p. 161. *A.* also, 'to admire, to approve, ironically, in ridicule'. *Herod.* VI, 76. ἄγασθαι ἔφη τοῦ Ἑρασίνου οὐ προδιδόντος τοὺς πολίτας. *Plat. Hipp. Maj.* p. 27. καὶ νῆ τὴν Ἥραν ἄγαμαι σοῦ, ὅτι μοι δοκεῖς εὐνοϊκῶς, καθ' ὅσον οἷός τ' εἰ, βοηθεῖν. Frequently, however, it signifies 'to admire', in a good sense. *Plat. Griton.* p. 100. ἀλλὰ καὶ σοῦ πάλαι θαυμάζω, αἰσθανόμενος ὡς ἡδέως καθεύδεις. *Leg.* XII, p. 190. Παδαμάνθυνος δὲ περὶ τὴν λεγομένην κρίσιν τῶν δικῶν ἄξιον ἄγασθαι, διότι κατείδε τοὺς τότε ἀνθρώπους ἡγουμένους ἐναργῶς εἶναι θεοὺς· εἰκότως, ἅτε

κατὰ τὸν τότε χρόνον τῶν πολλῶν ἐκ θεῶν ὄντων. (*vulg.* θεοὺς εἰκότως.) *Demosth. Pro. Cor.* p. 296, 4. τίς γὰρ οὐκ ἂν ἀγασσαιο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς, &c. Otherwise ἀγαμαι and θαυμάζω usually stand with the accusative¹.

In other places the genitive expresses the person or 374.
thing from which any thing proceeds, and is to be rendered by the preposition *ab*, *ex*, 'from'. This is the case particularly with the verbs 'to hear, to experience, to learn'. *Xen. Cyrop.* III, 1, 1. ὁ Ἀρμένιος, ὡς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη. *Herod.* II, 3. ὧδε μὲν γενέσθαι τῶν ἱρέων τοῦ Ἡφαίστου ἐν Μέμφι ἤκουον. *Eur. Alc.* 378. ὦ παῖδες, αὐτοὶ δὴ τάδ' εἰσηκούσατε πατρός λέγοντος, μὴ γαμεῖν ἄλλην ποτὲ γυναικ' ἐφ' ὑμῖν, μῆδ' ἀτιμάσειν ἐμέ, which however may also be explained, according to §. 327. *Obs.* 2^r. Again, in a somewhat different sense, *Soph. Aj.* 1235. ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; 1320. οὐ γὰρ κλύοντες ἐσμέν αἰσχίστους λόγους, ἀναξ' Ὀδυσσεύ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως; *Plat. Euthyphr.* p. 8. ὁ πατήρ — — πέμπει δεῦρο ἄνδρα πυνθόμενον τοῦ ἐξηγητοῦ, ὃ τι χρὴ ποιεῖν, instead of which *ib.* p. 19. is παρὰ τῶν ἐξηγητῶν περὶ αὐτοῦ πυνθῆσθαι, τί χρὴ ποιεῖν. *Thucyd.* I, 125. ἐπειδὴ ἀφ' ἀπάντων ἤκουσαν γνώμην. *Eur. Rhes.* 129. μαθόντες ἐχθρῶν μηχανὰς κατασκόπου βονλευσόμεσθα.

Obs. The foundation of the construction ἀκούειν τινὸς λέγοντος, 'to hear any one say', rests partly on this idiom, and partly on the remark §. 327. *Obs.* 2. In a similar manner appears to have arisen the expression ἀποδέχασθαι τινος, 'to assent to any one, to listen to him', properly ἀποδ. τί τινος, 'to approve something that another has said or done', *Plat. Prot.* p. 115. ὡς μὲν εἰκότως ἀποδέχονται οἱ σοὶ πολῖται καὶ χαλ-

¹ *Piers. ad Moerid.* p. 1 sq. *Ruhnck. ad Tim.* I. c.

² *Fisch.* III, a. p. 362 sq.

κέως καὶ σκυτοτόμου συμβουλευόντος τὰ πολιτικά, — — ἀποδέδεικται σοι. *Isocr. c. Euth. p. 403. B.* ἐρθημῆσθαι δὲ χρή, εἰ ἀποδέξεσθε τῶν τὰ τοιαῦτα λεγόντων, ὅτι νόμον θήσετε, πῶς χρή ἀδικεῖν.

375. In the same relation stand 1. εἶναι, γίνεσθαι with the genitive. *Xen. Cyr. I, 2, 1.* πατρὸς μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσου, μητρὸς δὲ ὁμολογεῖται Μαρδάνης γενέσθαι, *natus esse dicitur patre Camb.—Eurip. Hec. 383.* δεινὸς χαρακτήρ κάπσιμος ἐν βροτοῖς ἐσθλῶν γενέσθαι. Thus also ποταμοῦ (κατὰ) γένος εἶναι, Διὸς εἶναι γενεήν *Il. φ', 186.* Again, *Id. Iphig. A. 407.* δείξεις δὲ ποῦ μοι πατρὸς ἐκ ταντοῦ γεγώς;

This genitive is used even with passives. *Eurip. Med. 800.* οὔτε τῆς νεοζύγου νύμφης τεκνώσει παῖδα, with which otherwise ἐκ is put.

2. The genitive often expresses the material of which any thing is made, with verbs, substantives, and adjectives. *Herod. v, 82.* ἐπειρώτεον οἱ Ἐπιδάυριοι, κότερα χαλκοῦ ποίονται τὰ ἀγάλματα, ἢ λίθου· ἡ δὲ Πυθίη οὐδέτερα τουτέων ἔα, ἀλλὰ ξύλου ἡμέρης ἐλαίης. *II, 138.* ἐστρωμένη ἐστὶ ὁδὸς λίθου ἐπὶ σταδίοις τρεῖς μάλιστά κη. *Xen. Cyr. VII, 5, 22.* εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φόινικος μὲν αἱ θύραι πεποιημένα, &c. Στέφανος ποίας *Pind. P. 4, 426.* στ. ἀνθέμων *Arist. Ach. 991.* στ. λευκοῖων *Theocr. VII, 64.* σχεδιαὶ διφθερῶν *Xen. Anab. II, 4, 28*.*

Ἐκ often accompanies this genitive. *Herod. II, 96.* τὰ δὲ δὴ πλοῖά σφι — ἐστὶ ἐκ τῆς ἀκάνθης ποιευμένα; and again: ἐστὶ ἐκ μυρικής πεποιημένη θύρη. *Theocr. XVII, 21.* ἔδρα — τετυγμένα ἐξ ἀδάμαντος, οἱ ἀπό. *Her. VII, 65.* εἵματα — ἀπὸ ξύλων πεποιημένα. The dative also is used

* Heind. ad Plat. Crat. p. 79.

for the genitive, when the stuff of which any thing is made may be considered also as the means by which it is made. *Od.* τ', 563. αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι¹.

3. A genitive is put with substantives of all sorts, to express the author of a thing implied in the substantive. *Æsch. Prom.* 908. Ἦρας ἀλατείαι, 'the wanderings of Io caused Juno'. *Soph. Œd. C.* 786. (ἦκεις ἐμ' ἄζων, ἴνα) πόλις σοι κακῶν ἀνατος τῇσδ' ἀπαλαχθῇ χθονός, *quo urbs tibi sit immunis a cladibus, quæ ab hac terra impendent.* *Eur. Or.* 610. (μᾶλλον δ' ἐκείνη σου θανεῖν ἐστ' ἄξια, ἢ τῇ τεκούσῃ σ' ἠγρίωσεν) ὀνείρατ' ἀγγέλλουσα τὰ γαμέμενος, 'the dreams sent by Agamemnon from the shades below'. *Suppl.* 1038. ἦκω, διπλοῦν πένθος γε δαιμόνων ἔχων, *luctum a diis immissum.*

IV. The genitive is put with verbs, compounded with 376
prepositions which govern the genitive, that is to say, when these prepositions may be separated from the verb, and placed immediately before the case, without altering the signification of the verb, e. g. ἀντιπαρέχειν τί τινος for παρέχειν τι ἀντί τινος. ἀποπηδᾶν ἄρματος for πηδᾶν ἀφ' ἄρματος. ἐξέρχεσθαι οἰκίας for ἔρχεσθαι ἐξ οἰκίας, &c. but not ἀντιλέγειν τινός, 'to contradict any one', for τινί, because λέγειν ἀντί τινος would give an entirely different sense, 'to speak in the place of any one'. Frequently also a verb compounded with a preposition which requires a genitive, governs the genitive, though the preposition cannot be separated from the verb, e. g. ἀντιποιεῖσθαι τινος, ἐφίεσθαι τινος, ἀπολαύειν τινός. Here then the genitive does not arise from the preposition, but from the relation which the verb expresses.

¹ Fisch. III, a. p. 374 sq.

From the same kind of reference to themselves and the preposition with which they are compounded, and which expresses this reference more definitely, the verbs compounded with *κατὰ* ('against', with a genit.) which represent an action as tending to the disadvantage of a person or thing, take the genitive of the person or thing against which the action is directed; together with the accusative of the thing which is the passive object of the verb, e. g. *κατηγορεῖν τι τίνος*, properly, 'to utter, to assert any thing to the disadvantage of a person', i. e. 'to accuse one of any thing'. *Xen. Mem. S. I, 3, 4.* τῶν ἄλλων μωρίαν κατηγορεῖ, οἵτινες παρὰ τὰ παρὰ τῶν θεῶν σημαινόμενα ποιούσι τι. (Hence in the passive the verb, as the predicate, is referred to the thing, or the object, as the subject. *Thuc. I, 95.* καὶ γὰρ ἀδικία πολλή κατηγορεῖτο αὐτοῦ (Πανσανίου) ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνουμένων. — — κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥκιστα Μηδισμός. *Pausanias accusabatur injustitiae, studiū partium Persicarum.* Cf. *Xen. Cyrop. v, 2, 27.*) καταγιγνώσκειν. *Plat. Ap. S. p. 58.* πολλήν γέ μου κατέγνωκας ἀτυχίαν. 'thou pronouncest that I am very unhappy'. *Leg. I, p. 6.* ἀνοιαν δὴ μοι δοκεῖ καταγνώναι τῶν πολλῶν, ὡς οὐ μανθανόντων, ὅτι πόλεμος αἰεὶ πᾶσι διὰ βίον ξυνεχὴς ἐστὶ πρὸς ἀπάσας τὰς πόλεις. *Euthyphr. p. 4.* οὐ γάρ σου (*vulg.* σου) ἐκεῖνό γε καταγνώσομαι, ὡς σύ γε ἕτερον (γέγραψαι). *Isocr. c. Loch. p. 396.* *D. orō* δ' ὑμᾶς, ὅταν του καταγνῶτε ἱεροσυλίαν ἢ κλοπὴν, οὐ πρὸς τὸ μέγεθος ὧν ἂν λάβωσι τὴν τιμωρίαν ποιούμενους, ἀλλ' ὁμοίως ἀπάντων θάνατον κατακρίνοντας, 'judge that any one has committed sacrilege or theft, condemn him of sacrilege or theft'. *Comp. id. p. 17. B. 35. A.* *Thuc. III, 81.* κατέγνωσαν ἀπάντων θάνατον, 'declared death to all, condemned them to death'. Thus κατακρίνειν ἀπάντων θάνατον *ib.* καταψηφίζεσθαι τινος δειλίαν

Lysias p. 325. 'to pronounce that one is guilty of cowardice'. *Æschin. Axioch.* 12. οἱ δὲ περὶ Θηραμένην καὶ Καλλίξενον — κατεχειροτόνησαν τῶν ἀνδρῶν ἄκριτον θάνατον. — *Plat. Rep.* III, p. 274. τὸν δὲ (Χρῦσῆν) κατεύχεσθαι τῶν Ἀχαιῶν πρὸς τὸν θεόν. — Moreover κατασκεδά-ζειν, καταχεῖν, καταντλεῖν in their proper and figurative sense. *Xen. Anab.* VII, 3, 32. ἀναστὰς ὁ Σαύθης συνεξέπιε καὶ συγκατεσκεδάσε τῶν μετ' αὐτοῦ τὸ κέρας, 'poured out the drinking-vessel over them'. *Demosth. pro Cor.* p. 242, 12. αἴτιος δὲ οὗτος, ὥσπερ ἐωλοκρασίαν τινά μου τῆς πονηρίας τῆς ἐαυτοῦ καὶ τῶν ἀδικημάτων κατασκεδά-σας¹. καταφορεῖν τί τινος *Plat. Rep.* IX, p. 272. — *Plat. Leg.* VII, p. 345. πᾶσαν βλασφημίαν τῶν ἱερῶν καταχέ-ουσι. *Il.* ψ', 408. μὴ σφῶϊν ἐλεγχεῖν καταχεύῃ Αἴθῃ. *Plat. Rep.* VII, p. 171. φιλοσοφίας ἔτι πλείω γέλωτα καταντλήσομεν. *Lys.* p. 214. ἐπειδὰν τὰ ποιήματα ἡμῶν ἐπιχειρήσῃ καταντλεῖν². — κατεῖπειν τί τινος. *Æsch. Axioch.* 7. τοσάδε τοῦ ζῆν κατεῖπεν. 'said thus much against life'. *Xen. Cyrop.* I, 4, 8. οἱ δὲ φύλακες προσελά-σαντες — ἔφασαν κατερεῖν αὐτοῦ τῷ πάπῳ, 'that they would accuse him to his grandfather'. *Plat. Phædon.* p. 193. οἱ ἄνθρωποι — τῶν κύκνων καταψεύδονται, καὶ φασὶν αὐτοὺς θρηνοῦντας τὸν θάνατον ὑπὸ λύπῃς ἐξάδειν. *id. Rep.* VI, 119. καταλάμπειν τινός. *Thuc.* VIII, 8. τὸν πλοῦν ταύτῃ ἐκ τοῦ προφανοῦς ἐποιούντο, καταφρονήσαν-τες τῶν Ἀθηναίων ἀδυνασίαν, ὅτι ναυτικὸν οὐδὲν αὐτῶν πολὺ πω ἐφαίμετο, 'thought that the Athenians were unable', καταφρονεῖν more usually has the genitive only, without the accusative of the thing, 'to despise any one'. καταφρονεῖν τινός. καταγελᾶν τινός. *Plat. Lach.* εἰς γὰρ

¹ Fisch. III, a. p. 381.

² Piers. ad Moer. p. 216 sqq. Toup. Em. in Suid. T. I, p. 319 sq.

³ Heusde Spec. Cr. in Pl. p. 127 sq.

τινὲς οἱ τῶν τοιούτων καταγελῶσι. Hence also *Apoll. Rh.* IV, 25. μετὰ δ' ἤγε παλίσσυτος ἀθρόα κόλπων (ἐκ κόλπων) φάρμακα πάντ' ἄμυδις κατεχεύατο φωριαμοῖο for εἰς φωριαμόν.

Obs. 1. These verbs have not always the two cases, the genitive and accusative; only one is often put, if the thing or person which is expressed by the other, is easily understood. *Plat. Theaet.* p. 187. μὴ ταῖνυν ῥαδίως καταγιγνώσκωμεν τὸ μηδὲν εἰρηκέναι τὸν ἀποφηνάμενον ἐπιστήμην, ὃ νῦν σκοποῦμεν. the object only, or matter of the judgement is expressed; and since this is an infinitive, the person is referred, as the subject, to this, for μὴ καταγιγνώσκωμεν τοῦ ἀποφηνάμενου τὸ εἰρηκέναι or ὅτι μηδὲν εἰρηκεν.

Obs. 2. Sometimes the person in the accusative accompanies these verbs. τοὺς πρεσβυτέρους κατηγορεῖν *Plat. Gorg.* p. 162. — *Eurip. Bacch.* 503. καταφρονεῖ με καὶ Θήβας ὁδε. in the dative also *Herod.* VII, 9. Ἰώνας τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἑάσεις καταγελάσαι ἡμῖν. *ib.* 146. καὶ τοῖσι μὲν κατεκέκριτο θάνατος, in the active κατακρίνειν τινὶ θάνατον. *Il.* v', 282. καὶ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν. So also is constructed κατακερτομεῖν τινός, τινι and τινά. *Schaeff. ad Long.* p. 366 sq.

Obs. 3. The genitive also, from the analogy of καταφρονεῖν accompanies περιφρονεῖν, ὑπερφρονεῖν, 'to despise'. *Æsch. Axiach.* 22. ἤδη περιφρονῶ τοῦ ζῆν, ἅτε εἰς ἀμείνω ὄκον μεταστησόμενος. *Aristoph. Nub.* 1400. (ὡς ἡδὺ — —) τῶν καθεστώτων νόμων ὑπερφρονεῖν δύνασθαι! Yet this is often put with the accus. also, as *Thuc.* III, 39. *Arist. Nub.* 226. So also ὑπερορᾶν τινος *Xen. Symp.* 8, 22. which *ib.* 8, 3. *Mem.* S. I, 3, 4. is constructed with the accusative.

377. The same is the case with πρὸ in composition. *Thucyd.* III, 39. πόλεμον ἤραυτο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεῖναι, 'to set higher'. *Herod.* v, 39. εἰ τοι σύ γε σεωϋτοῦ μὴ προορᾷς, 'to care for'. *Xen. Hier.* 6, 10. αὐτῶν (τῶν φυλάκων) προφυλάττουσιν οἱ νόμοι, ὥστε περὶ ἐαυτῶν φοβοῦνται καὶ ὑπὲρ ὑμῶν. *Ib.* 11,

5, 7. προστατεύειν τινός. *Isocr.* p. 108. Α. προστῆναι τινος. *Xen. Hier.* 10, 8. προνοεῖν καὶ προκινδυνεύειν τῶν πολιτῶν. On the other hand, *Plat. Lys.* p. 245. ὁ τι ἂν τις περὶ πολλοῦ ποιῆται, — ἀντὶ πάντων τῶν ἄλλων χρημάτων προτιμᾷ. *Leg.* v, p. 205. οὐδὲ μὲν, πρὸ ἀρετῆς ὁπόταν αὖ προτιμᾷ τις κάλλος, τοῦτ' ἐστὶν οὐχ' ἕτερον, ἢ ἡ τῆς ψυχῆς ὄντως καὶ πάντως ἀτιμία.

Obs. 1. Sometimes, in these compound verbs, no regard is paid to the prepositions, and another case is put for the genitive, as the sense and reference of the verb require, as ἀποστρέφεσθαι τινα. *Eur. Suppl.* 159. aversari aliquem. ἀποτρέπεσθαι τι. *Iph. A.* 336. ἀπεῖναι τινι, *id. Troad.* 393. 'to be distant with respect to any one'. ἐκπλεῖν τὸν Ἑλλήσποντον *Herod.* v, 103. ἐπεὶ ἐξῆλθον τὴν Περσίδα χώραν *id.* vii, 29. *Comp. Aristot. Polit.* iii, 14. p. 475. D. ἐκβαίνειν τὰ τριάκοντα ἔτη *Plat. Rep.* vii, p. 174². Sometimes also some verbs compounded with ἐκ are constructed with the dative. *Il.* ξ', 115. Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο. *H. in Ven.* 197. παῖδες παίδεσσι διαμπερὲς ἐκγεγάονται. *Herod.* i, 30. καὶ σφι εἶδε ἅπασι τέκνα ἐκγενόμενα. Similarly *Eur. Iph. A.* 1226. ἰκτερίαν δὲ γόνασιν ἐξάπτω σέθεν.

Thus also verbs compounded with κατὰ sometimes take the accusative. *Arist. Ach.* 711. κατεβόησε δ' ἂν κεκραγὼς τοξότας τρισχιλίους².

Obs. 2. On the other hand, verba which are compounded with prepositions governing a dative or accusative, sometimes take the genitive. *Soph. Aj.* 1292. τειχέων ἐγκεκλεισμένους. *Aristoph. Lys.* 272. οὐ γὰρ, μὰ τὴν Δήμητρί, ἐμοῦ ζῶντος ἐγγανούνται. *Soph. Œd. T.* 825. ἐμβατεύειν πατρίδος. *Phil.* 648. τί τοῦθ', ὃ μὴ νεῶς γε τῆς ἐμῆς ἐνι; (ἐνεστι) *Plat. Leg.* v. p. 222. νόσημα πόλεως ἐμπεφυκός. *Soph. Œd. T.* 808. καὶ

² Valck. ad *Herod.* p. 429, 86.

² Brunck. ad *Arist. Equ.* 287.

μὲν ὁ πρέσβυς ὡς ὁρᾷ ὄχον παραστείχοντα, &c. *Eur. Ph.* 454. τόνδ' εἰσεδέξω τειχέων^b.

378. V. The genitive serves also to determine place and time, in answer to the question where? when? &c.

1. Where? *Od.* γ', 251. ἡ οὐκ Ἀργεος ἦεν Ἀχαιῶ-
κού; for ἐν Ἀργεῖ. φ', 108 sq. οἷη νῦν οὐκ ἔστι γυνή κατ'
Ἀχαιίδα γαῖαν, οὔτε Πύλου ἱερῆς, οὔτ' Ἀργεος, οὔτε
Μυκῆνης, οὔτ' αὐτῆς Ἰθάκης, οὔτ' Ἡπείροιο μελαίνης.
Thus also *Æsch. Prom.* 720. Λαῖᾶς δὲ χειρὸς οἱ σιδη-
ροτέκτονες οἰκοῦσι Χάλυβες, 'on the left hand', for ἐπὶ λ.
χ. *Soph. El.* 900. ἐσχάτης ὁρῶ πυρᾶς νεωρῇ βόστρυχον
τετμημένον. *Eur. Suppl.* 499. Καπανέως κεραύνιον δέμας
καπνοῦται κλιμάκων ὀρθοστάτων. Hence the adverbs
οὐ, ποῦ, ὅπου, where?

2. When? *Il.* λ', 690. ἐλθὼν γὰρ ἐκάκωσε βίη Ἑρα-
κληίῃ τῶν προτέρων ἐτέων, 'in the former years'. φ',
111. καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιῇ ἔσσεται ἡ ἡώς, ἡ
δείλης, ἡ μέσον ἡμαρ. 'in the afternoon'. *Soph. Œd. C.*
396. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν ἥξοντα βαιοῦ
κονυχὶ μυρίου χρόνου. *Aj.* 141. τῆς νῦν φθιμένης νυκτός,
for ἐπὶ τῆς νυκτός — 285. ἄκρας νυκτός. *Thuc.* III, 104.
τοῦ αὐτοῦ χειμῶνος. τῆς αὐτῆς ἡμέρας *Isocr. de Pac.*
p. 170. A. Thus the genitives νυκτός, θέρους, χειμῶνος,
ἔαρος, 'in summer, winter, spring', are very frequent,
accompanied sometimes by οὔσης, ὄντος^c.

3. The genitive is often to be rendered by, 'within,
in the space of'. *Her.* II, 115. αὐτὸν δὲ σε καὶ τοὺς σοὺς

^b Valck. ad *E. Ph.* 454. Brunck, ad *Soph. O. T.* 825. *Herm.* ad
Vig. p. 813, 392.

^c *Thom. M.* p. 630 sq.

σμπλόους τριῶν ἡμερέων προαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τινὰ μετορμίζεσθαι. *Plat. Alcib.* 1, p. 7. ἡγῆ, εἰς θᾶπτον εἰς τὸν Ἀθηναίων δῆμον παρέλθης — τοῦτο δὲ ἔσεσθαι μάλα ἡμερῶν ὀλίγων, παρελθὼν δὲ ἐνδείξασθαι, &c. *Comp. Leg.* 1, p. 41. xi, p. 125. εἰς δὲ καὶ τῷ ἀπελευθερωθέντι ἢ καὶ τῶν ἄλλων τῷ (*vulg.* τῶν) ξένων οὐσία πλείων γίγνηται τοῦ τρίτου μεγέθει τιμήματος, ἢ ἂν τοῦτο ἡμέρα γίγνηται, τριάκοντα ἡμερῶν ἀπὸ ταύτης τῆς ἡμέρας λαβὼν ἀπίτω τὰ ἑαυτοῦ. *Xen. Anab.* v, 7, 20. This genitive is accompanied by ἐντὸς *Plat. Alc.* 1, p. 10. ἐντὸς οὐ πολλοῦ χρόνου. *Isocr. Æg.* p. 388. *E.* ἐντὸς τριάκονθ' ἡμερῶν. *Euvag.* p. 201. *E.* ἐντὸς ἐτῶν.

4. 'Since'. *Æsch. Agam.* 288. ποίου χρόνου δὲ καὶ πεπάρηται πόλις. *Plat. Phædon.* in. οὔτε τις ξένος ἀφίκεται χρόνου συχνοῦ ἐκεῖθεν. *Symp.* p. 165. οὐκ οἶσθ', ὅτι πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν;

5. 'How long'? *Arist. Lys.* 280. ἐξ ἐτῶν ἄλντος. 'for six years, during six years'. *Plat. Gorg.* p. 150. (οὐκ ἐξωστράκισαν Κίμωνα) ἵνα αὐτοῦ δέκα ἐτῶν μὴ ἀκούσειαν τῆς φωνῆς, where however it may also be 'within ten years'. *Isocr. de Pac.* p. 177. *D.* πολλῶν ἐτῶν οὐδ' ἰδεῖν αὐτοῖς ἐξεγένετο τὴν αὐτῶν.

Obs. The word which governs the genitive is often wanting. These words are, besides υἱός, e. g. Θουκυδίδης ὁ Ὀλόρου, Μιλτιάδης ὁ Κίμωνος, especially οἶκος or δῶμα. e. g. *Od.* β', 195. μητέρα ἦν ἐς πατρός ἀνωγέτω ἀπονέεσθαι. *Her.* v, 51. ἐς τοῦ Κλεομένεος. *Id.* 1, 35. ἐν Κροίσου. *Theocr.* 24, 89. ἐν Διός, instead of which is put 17, 17. ἐν Διὸς οἴκῳ. Particularly εἰς ᾄδου and ἐν ᾄδου, 'to the shades below, in the shades below'. Fully in Homer *Od.* κ', 512. εἰς Αἴδεω δόμον (*Comp.* ψ', 322. *Il.* γ', 322. ξ', 457. ψ', 74, &c.) and Hesiod. *ἔργ.* 153. ἐς δόμον κρυεροῦ Αἰδαο. Homer himself has Αἰδόσδε *Il.* η', 330. υ', 294. and *passim*. Thus εἰς διδασκάλου ἵνα or φοιτᾶν

379.

Xen. Cyr. II, 3, 9. 'to go to a teacher', properly 'to the house of a teacher': εἰς ὀρχηστρίδος ἰέναι *Arist. Nub.* 992. 'to go to a dancer'^d.

The Dative.

380. The Dative in Greek expresses two determinations, one that of the dative in other languages, answering to the question, 'to whom'? and one that of the Latin ablative.

1. The Dative expresses the distant object of a (transitive or intransitive) action, with reference to which this action takes place. It answers thus in most cases, as in Latin and English, to the question 'to whom'? e. g. δίδοναι τί τινι, 'to give any thing to any one', πεῖθεσθαι τινι, 'to obey any one'. Thus also with adjectives with the same reference, as φίλος τινί, ἐχθρός τινι, εὔνους, ὁμοῖος, ὠφέλιμος, &c. This requires no further illustration; but there are some cases especially to be noticed:

1. The verbs 'to order, to exhort', as προσηγορεύειν, ἐπιτέλλεσθαι, παραινεῖν, παρεγγυᾶν, παρακελεύεσθαι, ὑποτίθεσθαι, &c. regularly take the dative. κέλευειν however, takes not only the dative in the sense of 'to exhort'; but also the accusative with the infinitive. *Il.* β', 50. αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοῦς. and 28. θωρήξαι σε κέλευσε κερηκομόωντας Ἀχαιοῦς. *Thuc.* I, 44. εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμπλεῖν,

^d Koen. ad *Greg.* p. 18, 36. Brunck. ad *Arist. Lys.* 407. Fisch. III, 2. p. 255.

δύοντ' ἂν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαί. Thus also προστάττειν. *Demosth. in Macart.* p. 1070, 1. ταῦτα πάνθ', ὅσα οἱ νόμοι προστάττονσι ποιεῖν τοὺς προσήκοντας, ἡμῖν προστάττονσι καὶ ἀναγκάζουσι ποιεῖν*.

Note. On the other hand, νουθετεῖν, παρακαλεῖν, προτρέπειν, παραξύνειν, παρορμᾶν, &c. take only the accusative.

From this analogy the verbs 'to rule, to govern', also take the dative for the genitive, see §. 338. a. Thus too *Eur. Androm.* 325. σὺ δὴ στρατηγῶν λογάσιν Ἑλλήνων ποτὲ Τροίαν ἀφείλου Πρίαμον.

2. Of the verbs signifying 'to obey, to disobey', *πείθεσθαι*, *ἀπειθεῖν* take regularly the dative. *ὑπακούειν* takes the genitive and dative. Of the Genitive, see §. 340. The following are some instances of the construction with the dative. *Xen. Cyr.* II, 4, 6. σχολῇ σαλεύων ὑπήκουόν σοι. *Arist. Nub.* 360. οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαιμεν τῶν νῦν μετεωροσοφιστῶν, πλὴν ἢ Προδίκῳ. *Plat. Leg.* VI, p. 296. μηδεὶς ὑπακουέτω μηδὲν αὐτῷ ἐκὼν τῶν νέων. *Comp. Xen. Mem. S.* II, 3, 16.

Obs. 1. The same relation of subordination is expressed by the dative also. *Il. σ'*, 432. ἐκ μὲν μ' ἁλλάνων ἀλιάων ἀνδρὶ δάμασσαν, Αἰακίδῃ Πηλεΐῃ, 'made me subject, as a wife, to Peleus', in which construction *ὑπό* also elsewhere accompanies the dative; *Il. ν'*, 434. π', 543.

Obs. 2. To this class *ὑποπτήσσειν τινί* also seems to belong, 'to lose one's courage against any one, to be afraid of any one, to reverence one'. *Xen. Cyr.* I, 5, 1. ἐνταῦθα δὲ πάλιν ὑπέπτησσαν οἱ ἥλικες αὐτῷ (τῷ Κύρῳ) opposed to the foregoing *σκοπτεῖν τινά*. *Xenoph.* also *ib.* 6, 8. joins the accusative with it, πάνν μοι δοκεῖ αἰσχρὸν εἶναι τὸ τοιοῦτους αὐτοὺς ὄντας ὑποπτῆζαι, which is rendered 'to fear.'

Obs. 3. *λατρεύειν*, 'to serve, to pay honour to the gods by

* Fisch. III, a. p. 404.

offerings', in the first sense takes the dative; and with reference to the latter, though rarely, the accusative. *Eurip. El.* 132. τίνα πόλιν, τίνα δ' οἶκον, ὃ τλᾶμον σύγγονε, λατρεύεις; 'implore'. *Iphig. T.* 1122. ἐνθα τᾶς ἐλαφοκτόνου θεᾶς ἀμφίπολον κούραν, παῖδ' Ἀγαμεμνονίαν, λατρεύω, it is found, however, in the first sense with the accusative also.

382. 3. The verbs 'to yield', εἶκειν, ὑπείκειν, &c. govern the dative, as in Latin. See the passages §. 331. c. 454. *Soph. Aj.* 669 ἄρα καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα τιμαῖς ὑπείκει· τοῦτο μὲν κροσσιβεῖς χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει· ἐξίσταται δὲ νυκτὸς αἰαντὴς κύκλος τῇ λευκοπώλῃ φέγγος ἡμέρα φλέγειν. But ὑπεκστῆναι is put with the accus. of the thing *Plat. Phileb.* p. 273. ἀλλὰ γὰρ ὑπεκστῆναι τὸν λόγον ἐπιφερόμενον τοῦτον βούλομαι. as *Soph. Aj.* 82. φρονοῦντα γὰρ νιν οἶκ' ἂν ἐξέστην ὄκνῳ. Comp. *Demosth. in Lept.* p. 460, 1. in *Androt.* p. 617, 15. Where, on account of the preposition ἐκ the genitive should be put. ὑπεκτρέπεσθαι τινα *Plat. Phædon.* p. 245. So in *Apollon. Rh.* 11, 92. it should probably be ὁ δ' αἰζαντος ὑπέκστη, not ὑπέστη.

Hence also ἐκποδών is often put with the dative, though elsewhere accompanied by the genitive. *Eur. Or.* 541. ἀπελθέτω δὴ τοῖς λόγοισιν ἐκποδὼν τὸ γῆρας ἡμῖν τὸ σόν. *Phæn.* 40. ὦ ξένη, τυράννοισ ἐκποδὼν μεθίστασο'.

4. The Poets add sometimes ἐν τό διδόναι, with the dative instead of the dative alone. *Eurip. Med.* 629. ἔρωτες, ὑπὲρ μὲν ἄγαν ἐλθόντες, οἶκ' εὐδοξίαν, οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν⁵.

Obs. The verbs 'to happen of, to meet any one', take the dative, as in Latin, ἀντᾶν, ἐντυγχάνειν τινι, συντυγχάνειν τινι.

⁴ Thom. M. p. 288. Brunck. ad Eur. Bacch. 1137.

⁵ Pors. ad Eur. Med. l. c. p. 404. ed. Lips.

Arist. Ran. 198. ὅμοι· κκοδαίμων, τῷ· ξυνέτυχον· ἐξιόν; and in the derivative sense 'to fall into any thing; *Soph. Philoct.* 681. ἄλλον δ' οὐτίν' ἔγωγ' οἶδα κλύων, οὐδ' ἐσίδον ποίρα τοῦδ' ἐχθίονι συντυχόντα θνατῶν. Nevertheless ἐντυχ. συντυχ. are found also with the genitive, in which case the compound is put instead of the simple verb. *Herod.* iv, 140. λελυμένης τῆς γεφύρης ἐντυχάντες. *Soph. (Ed. Col.)* 1482. ἐναισιώη δὲ συντύχοιμι (σοῦ, ὦ δαῖμον.) *utinam propitium numen pasciscar.* *Philoct.* 320. συντυχῶν κακῶν ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσεῶς βίας^b.

Note. It is doubtful whether ἀντᾶν in the sense of 'to meet, to happen of', takes the genitive also instead of the dative. At least it has not this sense in the passages which Musgrave quotes *Eur. Troad.* 214. See §. 363. But ἀντιᾶζειν, 'to go against', with the collateral idea, 'to attack, to repel', is constructed in Herodotus. with the accusative. iv, 118. ἀντιᾶζομεν τὸν ἐπιόντα. *ib.* 121. οἱ Σκύθαι ὑπηντίαζον τὴν Δαρείου στρατιήν.

Thus ἐνοχλεῖν also, *incommodare, molestum esse alicui*, 'to be troublesome to any one', governs the dative. *Isocr. Paneg.* p. 42. C. ἐνοχλεῖν τοῖς ἀκούουσιν. *ad Phil.* p. 84. E. ταῖς πατηγύρεσιν ἐνοχλεῖν; but *ib.* p. 92 sq. Θηβαῖοι ἠνώχλουν τὰς πόλεις τὰς ἐν Πελοποννήσῳ. Again, ἐμποδίζω governs properly the accusative, 'to hinder any one', e. g. *Xen. Mem. S.* iv, 3, 9. but on account of the construction of ἐμποδῶν τινι, the dative also, *impedimento alicui esse.* *Isocr. π.* ἀντᾶ. p. 321. E. νῦν δέ μοι τὸ γήρας ἐμποδίζει, and in *Aristot.* See *Steph. Thes.*

5. ἀρέσκειν, 'to please', takes the dative, as in Latin, 383. (*Plat. Menon.* p. 341.) though frequently the accusative also, as *delectare.* *Plat. Theaet.* p. 113 sq. ἐὰν αὐτοῖς ὁ ἐπελθὼν (λόγος) τοῦ προκειμένου μᾶλλον, καθάπερ ἡμᾶς, ἀρέσῃ. *ib.* p. 177. ἀρέσκει οὖν σε καὶ τίθεσθαι ταύτη, δόξαν ἀληθῇ μετὰ λόγον ἐπιστήμην εἶναι; p. 178. ἐν μέντοι

^b Toup. ad Suid. I. p. 171. Brunck. ad *Soph.* ll. cc.

τί με τῶν ῥηθέντων ἀπαρέσκει. *Comp. Rep. viii, p. 211^f.* Hence ἀρέσκεισθαι τινι, 'to be pleased with any thing, to take delight in'. *delectari aliqua re. Herod. iii, 34. iv, 78. Thuc. ii, 68. viii, 84^k.*

The same construction as in ἀρέσκειν τινα occurs *Soph. El. 147. ἀλλ' ἐμέ γ' ἄστονός εσσ' ἄραρε φρένας, ἃ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται, ὄρνις.* On the other hand, *Od. δ, 777. μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν.*

Obs. In some passages ἀνδάνειν with the accusative is also found: *Theogn. 26. οὐδὲ γὰρ ὁ Ζεὺς οὐθ' ὕων πάντας ἀνδάνει, οὐτ' ἀνέχων;* where however Porson reads *ad Eurip. Or. 1623. πάντεσσ' ἀνδάνει.* Thus *Eur. Med. 12. is read ἀνδάνουσα μὲν φυγῇ πολίτας,* where Brunck has πολίτας^l.

6. The verbs 'to reproach one with any thing, to censure, to reprimand, to rebuke', take the dative of the person or thing against which the reproof is directed, often with the accusative of the thing in which the reproof consists, ἐπιτιμᾶν τί τινι, μέμψεσθαι τι τινι, ἐγκαλεῖν τί τινι, as in Latin *exprobrare alicui aliquid. Isocr. ad Dem. p. 5. C. μάλιστα ἂν εὐδοκιμοίης, εἰ φαίνοιο ταῦτα μὴ πράττων, ἃ τοῖς ἄλλοις ἂν πράττουσιν ἐπιτιμῶης. Xen. Econ. 2, 15. εἰ ὕδωρ παρ' ἐμοῦ αἰτοῦντί σοι, αὐτὸς μὴ ἔχων, ἄλλοσε καὶ ἐπὶ τοῦτο ἤγαγον* (an ἀνακολουθία, when the writer had the preceding ἡγησάμην in his mind in the dative αἰτοῦντί σοι, but afterwards took ἤγαγον instead of it; yet perhaps καὶ ἐπὶ τοῦτο ἡγησάμην is more correct, and ἤγαγον in the former) οἷδ' ὅτι οὐδ' ἂν ταῦτό μοι ἐμέμφον. These verbs, however, frequently are put

^l Moeris p. 175. Spanh. Brunck, ad Aristoph. Plut. 353. Gregor. p. 27. Toup. ad Suid. i. p. 83. Duk. ad Thuc. i, 128. Fisch. iii, a. p. 410. Heind. ad Plat. Cratyl. p. 29.

^k Valcken. ad Her. p. 579, 58.

^l Pors. l. c. Bibl. Crit. ii, 1. p. 40.

with the dative alone. *Isocr. Areop.* p. 149. *E.* ὥστε οὐκ ἂν εἰκότως τούτοις ἐπιτιμήμεν, ἀλλὰ πολὺ ἂν δακνύοντες τοῖς ἄλλοις πρὸς ἡμῶν τὴν πόλιν διοικήσασιν. *Evag.* p. 197. *B. C.* *Thuc.* iv, 61. οὐ τοῖς ἄρχειν βουλευμένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὖσιν. *Isocr. Paneg.* p. 77. *C.* (τῶν πόλεων) αἱ ἐκδεδομέναι τοῖς βαρβάροις μάλιστα μὲν Λακεδαιμονίοις ἐγκαλοῦσιν, ἔπειτα δὲ καὶ τοῖς ἄλλοις τοῖς μετέχουσιν τῆς εἰρήνης, ὥς ὑπὲρ τούτων δουλεύειν ἡναγκασμένοι.

Obs. 1. Μέμφεσθαι is found also with the accusative. *Thuc.* vii, 77. (οὐ χρή) καταμέμψασθαι ὑμᾶς ἄγαν αὐτοὺς μήτε ταῖς ξυμφοραῖς, μήτε ταῖς παρὰ τὴν ἄξίαν νῦν κακοπαθείαις ('on account of your misfortunes' §. 403, 4. b.) *Comp.* *Isocr. Panath.* p. 234. *C.* *Areop.* p. 154. *C.* Also ἐπιπλήττειν τινά, *Plat. Protag.* p. 120. εἰ μὴ οἷόν τ' ἦν πόλιν εἶναι, εἰ μὴ πάντες αὐληταὶ ἦμεν, ὅποῖός τις ἐδύνατο ἕκαστος, καὶ τοῦτο ἰδία καὶ δημοσία πᾶς πάντα καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς αὐλοῦντα, — — — — οἷε ἂν τι μᾶλλον τῶν ἀγαθῶν αὐλητῶν ἀγαθοὺς αὐλητὰς τοὺς νικίους γενέσθαι, ἢ τῶν φαύλων;

Obs. 2. Λοιδορεῖν is usually constructed with the accusative, but the middle λοιδορεῖσθαι with the dative. *Herod.* ii, 121, 4. τὸν δὲ διαλοιδορέεσθαι πᾶσιν. *Xen. Cyrop.* i, 4, 8. οἱ δὲ φύλακες ἐλοιδόρουσιν αὐτόν *ib.* 9. ἐνταῦθα μέντοι ἦδη καὶ ὁ θεὸς αὐτῷ ἐλοιδορεῖτο, τὴν θρασύτητα ὁρῶν. *Aristoph. Pac.* 57. ὡδὲ κεχρηῶς λοιδορεῖται τῷ Δίῳ.

7. Some verbs, which signify 'to assist, help, to injure', govern the dative and accusative. ἀρήγειν, ἀμύνειν, ἀλεξεῖν, βοηθεῖν, ἐπικουρεῖν, λυσitteλεῖν govern only the dative, like *auxiliari*, *opitulari*; ὠφελεῖν however is used with both cases. With the dative: *Æsch. Pers.* 839. ὥς τοῖς θανούσι πλούτος οὐδὲν ὠφελεῖ, *nihil proat mortuus.*

² Hemsterh. ad *Aristoph. Plut.* p. 131. Heind. ad *Plat. Gorg.* p. 128. Fisch. III, a. p. 403.

From. 342. μήτην γάρ, οὐδὲν ὠφελὼν ἐμοί, πονήσεις, εἴ τι καὶ πονεῖν θέλεις. *Soph. Antig.* 560. ἡ ἐμὴ ψυχὴ πάλας τέθνηκεν, ὥστε τοῖς φίλοιςιν ὠφελεῖν. *Eur. Or.* 658. τοὺς φίλους ἐν τοῖς κακοῖς χρή τοῖς φίλοιςιν ὠφελεῖν. *Cf.* 673. *Aristoph. Av.* 420. *Herod.* ix, 103. τῶν Σαρμίων οἱ στρατευόμενοι — ἐρδον ὅσον ἐδυνάτο, πρυσωφελεῖν ἐθέλοντες τοῖσι Ἑλλήσι². See in §. 406, 4. examples of the construction of this verb with the accusative. Thus also λυμαίνεσθαι τινι *Herod.* i, 214. λυμαινομένη δὲ τῷ νεκρῷ ἐπέλεγε τοιάδε, 'maltreating'. viii, 15. νέας οὕτως σφι ὀλίγας λυμαίνεσθαι, 'to injure'. *Xen. Hell.* ii, 3, 26. πολὺ μάλιστα ἡμῖν δοκεῖ δίκαιον εἶναι, εἴ τις ἡμῶν αὐτῶν λυμαίνεται ταύτῃ τῇ καταστάσει, δίκην αὐτὸν δίδοναι. vii, 5, 18. Ὁ Ἐπαμινώνδας ἐνθυμούμενος, ὅτι — — αὐτὸς λελυμασμένος παντάπασι τῇ ἑαυτοῦ δόξῃ ἔσοιτο. *Arist. Nub.* 925. λυμαινόμενον τοῖς μειρακίοις. Both constructions are united *Herod.* iii, 16. ὃ λυμαινόμενοι Πέρσαι ἐδόκεον Ἀμασιν λυμαίνεσθαι³. Thus also λωβᾶσθαι τινι. *Plat. Crit. p.* 110. Ἀλλὰ μετ' ἐκείνου ἐστὶν ἡμῖν βιωτὸν διεφθαρμένον, ὃ τὸ ἄδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνησιν. On the other hand, ὀνίνημι, βλάπτω are constructed with the accusative only.

To this class belongs the phrase τί πλεον ἐστὶν ἐμοί, 'what advantage have I from it? what good is it to me'? *Xen. Cyrop.* v, 5, 34. τί γάρ ἐμοί πλεον τὸ τὴν γῆν πλατύνεσθαι, αὐτὸν δὲ ἀτιμάζεσθαι; *Soph. Antig.* 268. ὅτ' οὐδὲν ἦν ἐρευνῶσι πλεον, 'as we made nothing out of our enquiries⁴.'

² Fisch. iii, a. p. 406.

³ Gronov. ad *Herod.* l. c. Wesseling. ad *Her.* p. 625, 94. *Lenep.* ad *Phal.* p. 47 sq. *Ernesti* ad *Xenoph. Mem.* S. i, 3, 6. Fisch. iii, a. p. 406.

⁴ Valck. *Diatr.* p. 150.

8. The verbs and adjectives which signify 'useful, injurious, inimical', &c. are properly constructed with the dative^a, but sometimes with the genitive also. *Plat. Polit. p. 87.* ὥσπερ ὁ κυβερνήτης, τὸ τῆς νεῶς καὶ ναυτῶν αἰὲς ξυμφέρον παραφυλάττων, — — σώζει τοὺς συναύτας. *Rep. I, p. 169.* φημί ἐγὼ εἶναι τὸ δίκαιον οὐκ ἄλλό τι, ἢ τὸ τοῦ κρείττονος ξυμφέρον. Thus also ἐχθρός. *Plat. Rep. I, p. 335.* ἐχθρὸν δὲ καὶ ταύτην (τὴν Ἀγαμέμνονος ψυχὴν) τοῦ ἀνθρωπίνου γένους διὰ τὰ πάθη αὐτοῦ διαλλάξαι βίον. Ἐναντίος. *Id. Theæt. p. 199^r.*

9. The impersonal δεῖ is constructed with the dative and accusative. With the dative: *Æschyl. Agam. 857.* ὅτφ δὲ καὶ δεῖ φαρμάκων παιωνίων, ἦτοι κέαντες, ἢ τεμόντες εὐφρόνως πειρασόμεσθα πήματος τρέψαι νόσον. *Eur. Med. 565.* σοὶ παίδων τί δεῖ; *Suppl. 596.* ἐν δεῖ μόνον μοι, τοὺς θεοὺς ἔχειν, ὅσοι δίκην σέβονται. *Plat. Menon. p. 346.* δεῖ οὖν σοι πάλιν ἐξ ἀρχῆς, ὡς ἐμοὶ δοκεῖ, τῆς αὐτῆς ἐρωτήσεως, τί ἐστὶν ἀρετή^b. Also, if an infinitive follows, in the place of the accusat. with an *infin.* which is more usual. *Soph. Œd. C. 721.* νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη. *Plat. Phileb. p. 253.* ἐρρήθη που τότε ἐν τῇ παραβολῇ τῶν βίων, μηδὲν δεῖν μήτε μέγα μήτε σμικρὸν χαίρειν τῷ τὸν τοῦ νοεῖν καὶ φροεῖν βίον ἐλομένφ. *Rep. I, p. 311.* οἶσι ἀθανάτφ πράγματι ὑπὲρ τοσούτου δεῖν χρόνον ἐσπουδακέναι;

On the other hand, χρή takes only the accusative; for in *Eurip. Ion. 1397.* it should probably be: τοῖσι δ' ἐνδίοις ἰρὰ καθίζειν, ὅστις ἡδικεῖτ', ἔδει.

^a Fisch. III, a. p. 399.

^b Fisch. III, a. p. 396.

^c Fisch. III, a. p. 413.

10. *καινός* is also constructed with *ἐπί* and the dative. *Plat. Theæt.* p. 141. ἡ δὲ δαί τινας δύνανται τὸ τ' ἐπὶ πῶσι καινὸν καὶ τὸ ἐπὶ τούτοις ἀπλοῖ σοι. The following phrases are to be noticed in the construction of *καινός* with the dative: *Eur. Ion.* 1303. τί δ' ἐστὶ Φοίβῳ σοί τε καινὸν ἐν μέσῳ. 'What has Phœbus to do with thee? what art thou to Phœbus?' *Heraclid.* 185. ἡμῖν δὲ καὶ τῷδ' οὐδὲν ἐστὶν ἐν μέσῳ. *Comicus apud Stob.* p. 501, 4. Τίς γὰρ κατόπτρῳ καὶ τυφλῷ κοινωνία; where, in Latin, one dative is put with the ablative and *cum*: *quid Phæbo tecum rei est.* *πρᾶγμα* also is used in this combination. *Herod.* v, 84. οἱ δὲ Αἰγινῆται ἔφασαν σφίσι τε καὶ Ἀθηναίοισι εἶναι οὐδὲν πρᾶγμα. *Demosth. pro Cor.* p. 320. μηδὲν εἶναι σοι καὶ Φιλίππῳ πρᾶγμα. which in this case belongs to §. 392. i. a. Hence the abbreviated phrase *τί σοι καὶ ἐμοί*; *Demosth in Aphob.* p. 855. τί νόμῳ καὶ τῇ βασιάνῃ¹.

396. The words which signify 'equality, suitableness, resemblance', or the contrary, as *ὁμοῖος, ἴσος, &c.*² govern the dative, as *similis* in Latin; but this idiom is more extended than in Latin. Thus the following in Greek take the dative.

1. ὁ αὐτός, *idem.* *Herod.* III, 48. ὕβρισμα — — — κατὰ δὴ τὸν αὐτὸν χρόνον τοῦ κρητῆρος τῇ ἀρπαγῇ γεγεμένος. 'at the same time that the cup was carried off'. Thus also VII, 206. ἦν γὰρ κατὰ τῷῦτό (i. e. κατὰ τὸν αὐτὸν χρόνον) Ὀλυμπιάς τούτοις τοῖσι πρήγμασι συμπεσοῦσα. *Comp.* VII, 3. *Id.* IV, 132. μῦς ἐν γῇ γίνεταί, καρπὸν τὸν αὐτὸν ἀνθρώπῳ σιτεόμενος. *Thuc.* VII, 77.

¹ Valck. ad *Herod.* p. 387 sq. ad *Eur. Hippol.* 224. *Fisch.* III, a. p. 419.

² *Fisch.* III, a. p. 395 sqq.

κάγω τα — — νῦν ἐν τῷ αὐτῷ κινδύνῳ τοῖς φανλο-
τάτοις αἰμρούμαι. *Plat. Leg.* xii, p. 205. τὸν αὐτὸν
φίλον τε καὶ ἐχθρὸν νομιζέτω πᾶς τῇ πόλει. *Comp. Rep.*
ii, p. 234. Instead of which Herodotus says v, 69. ἦα μὴ
σφισι αἱ αὐταὶ ἔωσι φυλαὶ καὶ (as) 'Ιῶσι.

In the same manner as ὁ αὐτός, εἰς also is constructed
with the dative. *Eur. Ph.* 157. ὃς ἐμοὶ μῶς ἐγένετο ἐκ
ματέρος.

Note. Of the imitation of this in Latin see *Burm. ad Ovid.*
Am. i, 4, 1. *Cort. ad Sallust. Catil.* 20, 3.

2. τοιούτος. *Eurip. Or.* 905. ὑπὸ δ' ἔτεινε Τυνδάρεως
λόγους τῷ σφῷ κατακτείνοντι τοιούτους λέγειν,
' words such as he would speak whom you condemned
to death'.

Obs. In the same manner as in this construction the dative
is to be rendered by an entire proposition, beginning with a
particle of comparison; so also other adjectives, whose construc-
tion in other respects agrees with that of the equivalent adjective
in Latin, take the dative of the principal word only in the proposi-
tion, which contains the member of the comparison, whilst in Latin
and English a proposition with *quam*, *atque*, *ac*, 'as, than', must
follow. *Herod.* vii, 155. Ἰπποκράτεια τυραννεύσαντα ἴσα
ἔτεια τῷ ἀδελφεῷ Κλεάνδρῳ κατέλαβε ἀποθαιεῖν, *toti-*
dem annos, quot frater regnaverat. *Arist. Ran.* 649:
οὐ καὶ σὺ τύπτει τὰς ἴσας πληγαὶς ἐμοί; 'as many strokes
as I'.

3. The adverbs ὁμοίως, ἴσως (ἐξ ἴσου) παραπλησίως, ὡσαύ-
τως. *Herod.* ii, 72. ἤδη ὡν ἔφη λέγων ὁμοίως αὐτὸς τῷ
ποδανικτῆρι πεπρηγέσθαι. 'that he had fared the same
as the foot-bath (of which a statue of a god was made,
as Amasis, who being formerly a private individual, was
now a king.) *Xen. Hier.* 6, 3. μέθην καὶ ὕπνον ὁμοίως
ἐνέδρα φυλάττομαι. — *H. γ.* 454. ἴσον — σφιν πᾶσιν
ἀπήχθετο κηρὶ μελαίνῃ, 'as death'. *Soph. Antig.* 644.

(τούτου οὐνεκ' ἄνδρες εὐχονται γονὰς — ἔχειν) ὡς τὸν φίλον τιμῶσιν ἐξ ἴσου πατρὶ. — *Herod.* II, 67. ὡς δ' αὐτὸς τῇσι κυσὶ δι' ἰχνεύται θάπτονται. 'in the same manner as the dogs'. *Soph. Trach.* 371. καὶ τὰντα πολλοὶ πρὸς μέσῃ Τραχινίων ἀγορᾷ ξυνεζήκουν ὡσαύτως ἐμοί.

4. In the same manner the verbs 'to accommodate one's self to, to become', *πρέπειν*, *ἀρμόττειν*, *εὐκέναι*, govern the dative; and hence the adverb *εἰκότως* also takes this case. *Æsch. Ag.* 924. Ἀπουσίᾳ μὲν εἰπας εἰκότως ἐμῇ, 'thou hast spoken with propriety, considering my long absence'.

Obs. *πρέπειν* is found also with the genitive. *Soph. Aj.* 534. πρέπον γε τ' ἦν ἂν δαίμονος τοῦ μου τόδε. *Plat. Rep.* III, p. 289. ἀλλὰ τὰντα μὲν καὶ μετὰ Δάμνων βουλευσόμεθα, τίνες τε ἀνελευθερίας καὶ ὕβρεως, ἡ μανίας καὶ ἄλλης κακίας πρέπουσαι βάσεις. In the latter passage, however, the genitive may also be governed of βάσεις, and *πρέπουσαι* be put absolutely: 'which are the natural proceedings of'; and in the former the participle may be put *substantively*. *πρέπει* also is accompanied by an accusative with an *infinitive*. *Isocr. Evag.* p. 191. C. πρῶτον μὲν οὖν περὶ τῆς φύσεως τῆς Εὐαγόρου, καὶ τίνων ἦν ἀπόγονος, — — δοκεῖ μοι πρέπειν, καὶ ἐμὲ τῶν ἄλλων ἕνεκα διελθεῖν περὶ αὐτῶν. *Ἀρμόττειν* is found also with *πρὸς* and the accus. e. g. in *Isocrates*. ἡ σωφροσύνη πρὸς τὰς συνουσίας ἀρμόττει.

5. *ὅμοιος*, *ἴσος* are also constructed with the genitive. *Herod.* III, 37. ἔστι δὲ καὶ ταῦτα ὅμοια τοῦ Ἡφαίστου². also with *κατά* and the accus. *Plat. Rep.* VIII, p. 206.

Like *ὅμοιος* are constructed all adjectives of a similar meaning, e. g. *ἀδελφός*, 'akin, conformable to'. *Soph. Œd. C.* 1262. ἀδελφὰ, δ', ὡς εἴοικε, τούτοισιν

² Thom. M. p. 649.

φορεῖ τὰ τῆς ταλαίτης νηδύος θρεπτήρια. *Plat. Leg.* iii, p. 128. πατήρ — ἐν παθήμασιν ἀδελφοῖς ὧν τοῖς γενομένοις Θησεῖ πρὸς τὸν δυστυχῶς τελευτήσαντα Ἰκκίλυτον.

However, with the genitive also: *Plat. Phil.* p. 229. ὅρα δὴ, τοῦ φρονεῖν καὶ νοεῖν καὶ λογίζεσθαι τὰ δέοντα, καὶ ὅσα τούτων ἀδελφά; (προσδεῖν ἄν σοι ἡγοῖα.) *Isochr. Paneg.* p. 55. Α. ἀδελφὰ τῶν εἰρημένων.

Ξυμφῶς is similar *Eur. Med.* 1004. τὰδ' οὐ ξυμφῶς τοῖσιν ἐξηγγελμένοις; προσφῶς, *Eurip. Ion.* 371. προσφῶς ἡ τύχη τῷ μῶ πάθει. See below.

Obs. Since the idea of conformity and agreement is expressed by the dative, so in *Il. σ'*, 312. Ἐκτ' ὅρι μὲν γὰρ ἐπήρησαν πακὰ μητιόοντι, the sense is 'agreed with him.'

The dative is put with transitive and intransitive verbs, to shew that an action takes place with reference to a person or thing; particularly 1. 'for the advantage of any one, for the pleasure of any one', (*dativ. commodi.*) *Herod.* viii, 61. Ταῦτα λέγοντος Θεμιστοκλέους, αὐτὸς ὁ Κορίνθιος Ἀδείμαντος ἐπεφέρετο, — — Εὐρυβιάδεα οὐκ ἔω ἐπιψηφίζεν ἀπολι ἀνδρί, 'dissuading him from collecting the voices to oblige a man without a country'. *Soph. Aj.* 1045. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν, which Homer expresses *Il. α'*, 159. τιμὴν ἀνύμενοι Μενελάῳ. *Eur. Suppl.* 15. οὗς (*septem duces*) ποτ' Ἀδραστος ἡγάγ', Οἰδίπουν παγκληρίας μέρος κατασχεῖν φυγάδι Πολυνεῖκει θέλων γαμβρῷ, 'for Polynices.'

Hence the expressions; τιμωρεῖν τί τι. *Plat. Apol. S.* p. 66. αἱ τιμωρήσεις Πατρώκλῳ τῷ ἐταίρῳ τὸν φόνον.

* Heath. ad *Eurip. Suppl.* 73.

* On this whole section, see *Fisch.* iii, a. p. 395 sqq.

* Valcken. ad *Eurip. Ph.* p. 582.

ἀμύνειν τί τιμ. *Od. θ', 525.* for ἀπό τινος. See §. 331. c. *Æsch. S. c. Th. 418.* εἶργειν τεκούσῃ μητρὶ πολέμιον δόρυ. περιδείδειν τινί *Il. ο', 123.* ὑπεραρβώδειν τινί *Herod. viii, 72.* *timere alicui*, which also is δαίμαίνειν περί τινι in *Herod. viii, 74.*

2. 'In honour of any one'. *Herod. iv, 34.* τῇσι παρθένοισι ταύτησι τῇσι ἐξ Ὑπερβορέων τελευτησάσῃσι ἐν Δῇλφ κείρονται καὶ αἱ κόραι καὶ αἱ παῖδες τῶν Δηλίων. *Aristoph. Lysistr. 1277.* ὀρχησάμενοι θεοῖσιν, εὐλαβώμεθα τὸ λοιπὸν αὐθις μὴ ἔξαμαρτάνειν ἔτι^b.

388. 3. Generally a reference to a person or thing may be considered as implied in verbs of all kinds, in which such a reference is admissible; in this case it is expressed by the dative, which is rendered in various modes. *Xen. Mem. S. i, 1. in.* ὅτι ἄξιός ἐστι θανάτου τῇ πόλει, 'with regard to the State', i. e. 'deserves that the State should condemn him to death'. *Id. Agesil. 2, 9.* εἶχε δὲ ὁ Ἀγησίλαος μὲν τὸ δεξιὸν τοῦ μεθ' ἑαυτοῦ, Ὀρχομένιοι δὲ ἔσχατοι ἦσαν αὐτῷ τοῦ εὐώνυμον. οἱ δ' αὖ Θηβαῖοι αὐτοὶ μὲν δεξιοὶ ἦσαν, Ἀργεῖοι δ' αὐτοῖς τὸ εὐώνυμον εἶχον. *Æschyl. Prom. 12.* Κράτος, βία τε, σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος δὴ, κούδεν ἐμποδὼν ἔτι· ἐγὼ δέ, &c. 'as far as concerns you, for you'. *Soph. Aj. 1128.* θεὸς φάρ ἐκώζει με, τῷδε (Αἴαντι) δ' οἶχομαι, 'with regard to Ajax', i. e. 'as much as lay in him'. *Xen. Cyrop. i, 2, 2.* δοκοῦσιν οἱ νόμοι ἄρχεσθαι οὐκ ἐνθεν, ὅθεν περ ταῖς πλείσταις πόλεσιν ἄρχονται, 'with respect to most of the cities', i. e. 'in most of the cities'. *Plat. Leg. iv, p. 166.* Ὀδυσσεὺς αὐτῷ (Ομήρῳ) λουδορεῖ τὸν Ἀγαμέμνονα, 'in Homer'. *Hipp. Min. p. 201.* ὁ Ἀχιλλεὺς οὐ πολύτροπος τῷ Ὀμήρῳ

^b Valck. ad *Herod. p. 132, 19.* ad *Phoen. p. 582.* Brunck. ad *Arist. Lys. l. c.* Hemsterh. ad *Lucian. T. i, p. 291.*

πεποιήται; the dative may be explained thus, but it may also be referred to the passive πεποιήται, for ὑπὸ τοῦ Ὁμ. πεπ. The passage in *Plat. Theaet.* p. 157. may be thus explained: ἐπίσταμαι αὐτὸς ἐμαντῶ, 'I know it of myself'; where Heindorf reads ἐν ἐμαντῶ. *Soph. Œd. T.* 380. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης ὑπερφέρουσα τῶ πολυζήλῳ βίῳ, *ad vitæ felicitatem*, as Brunck renders it. Hence *Il. α'*, 284. αὐτὰρ ἔγωγε λίσσομ', Ἀχιλλῇι μεθέμεν χόλον, as *Od. φ'*, 377. μεθίεν χαλεποῖο χόλοιο Τηλεμάχῳ, *H. in Cer.* 350. ὄφρα ἐ μήτηρ ὀφθαλμοῖσιν ἰδοῦσα χόλον καὶ μήνιος αἰνῆς ἀθανάτοισι παύσειεν, 'to suffer the anger with respect to Achilles to subside', i. e. 'against Achilles'. Thus also μέμναι τινί, *manere aliquem*, 'to await any one'. *Æschyl. Ag.* 1160. ἐμοὶ δὲ μέμναι σχισμὸς ἀμφήκει δορί. In the same manner the dative seems to be put for the accusative *Plat. Phileb.* p. 253. τῶ τὸν τοῦ φρονεῖν ἐλομένῳ βίον οἶσθ' ὡς τοῦτον τὸν τρόπον οὐδὲν ἀποκωλύει ζῆν, 'there is no obstacle to him who — has chosen'; in which case ἀποκωλύει is in a neuter sense.

Thus the dative is put with verbs and adjectives, where in English the preposition *for* is used; with ῥάδιος, 'easy', χαλεπός, 'difficult'; ἀγαθός, εὐχρηστος, καλός, 'good, serviceable, useful, handsome', αἰσχρός, 'bad', ἡδύς, 'pleasant', and others, with which the dative expresses the person or thing, with reference to which one of those predicates is applied to an object. Thus also Ἔκτορ, ἀτὰρ σύ μοι ἐσσι πατὴρ καὶ πόσνια μήτηρ, καὶ κασίγνητος. and *passim*, as in Latin. *Plat. Phædon.*

* On these passages of Homer, see Brunck, *ad Arist. Ran.* 851. Porson. *ad Eur. Or.* 663.

p. 147. ἀρα ἔχει ἀλήθειάν τινα ὅψις τε καὶ ἀκὴ τοῖς ἀνθρώποις.

389. Hence various phrases are to be explained:

a. The dative is often put, especially with ὡς, in order to shew that a proposition is affirmed, not as generally true, but valid only with respect to a certain person. *Soph. Œd. C.* 20. μακρὰν γὰρ, ὡς γέροντι, προϋστάλης ὁδόν, 'for an old man'. *ib.* 76. ἐπέειπερ εἰ γενναῖος, ὡς ἰδόντι, 'for one who sees thee', in appearance. φαίνεται or εἰκάσαι might be supplied. *Plat. Soph.* p. 220. ταχεῖαν ὡς ἐμοὶ σκέψιν ἐπιτάττεις. *Rep.* iii, p. 267. σωφροσύνης δὲ ὡς πλήθει οὐ τὰ τοιαύδε μέγιστα; for the people^d. Instead of which *Plat. Soph.* 241. χαλεπὸν ἦρου καὶ, σχεδὸν εἰπεῖν, οἷψ γε ἐμοί, παντάπασιν ἄπορον.

Thus the dative expresses the opinion or judgment of a person. *Soph. Ant.* 904. καὶ τοί σ' ἐγὼ 'τίμησα τοῖς φρονούσιν εὖ, 'according to the judgment of those who understand'. See the Scholiast. Hence the phrase ὡς ἐμοί, or ὡς γ' ἐμοί, 'according to my judgment'. *Soph. Antig.* 1161. Κρέων γὰρ ἦν ζηλωτός, ὡς ἐμοί, πατέ. *Aj.* 395. ἔρεβος ὦ φαεινότατον, ὡς ἐμοί. *Plat. Rep.* vii, p. 171. ἀγανακτήσας μοι δοκῶ καὶ ὥσπερ θυμωθεὶς τοῖς αἰτίοις, σπουδαιότερον εἰπεῖν ἢ εἶπον. Οὐ μὰ τὸν Δί, ἔφη, οὐκ οὖν, ὡς γ' ἐμοί ἀκροατῇ. Ἀλλ' ὡς ἐμοί, ἦν δ' ἐγώ, ῥήταρι. Instead of which *Eurip. Alc.* 810. ὡς γ' ἐμοί χρῆσθαι κριτῇ. *Plat. Soph.* p. 236. ὡς γοῦν ἐμοί, τηλικῶδα ὄντι, κρῖναι. *Xen. Vectig.* 5, 2. ὡς ἐμῇ δόξῃ. *Herod.* iii, 160. παρὰ Δαρείῳ κριτῇ^e.

^d Heusde Spec. Crit. in Plat. p. 52.

^e Valck. ad Hipp. 324. Toup. ad Suid. i, p. 454. Brunck. Lex. Soph. p. 744.

b. In the definition of a property, distance, situation 390. of a place, &c. there is often put a participle which expresses the action with respect to which that definition is applied. It may be resolved by a conditional proposition.

Herod. II, 11. ἀρχαμένῳ ἐκ μυχοῦ διεκπλῶσαι ἐς τὴν εὐρέην θάλασσαν ἡμέραι ἀναισιμούνται τεσσαρῆκοντα, εἰρεσίῃ χρεωμένῳ, 'when one begins'. *Id.* *ib.* 29. ἀπὸ Ἑλεφαντίνης πόλιος ἄνω ἰόντι ἄναντές ἐστι χωρίον. *Comp.* I, 181. IV, 25. *Thuc.* II, 49. τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμόν ἦν. *Plat. Rep.* IX, p. 275. πρὸς τε ἡδονὴν καὶ πρὸς εὐδοξίαν καὶ ὠφέλειαν σκροπυμένῳ ὁ μὲν ἐπαινετῆς τοῦ δικαίου ἀληθεύει, ὁ δὲ ψέκτης οὐδὲν ὑγιές, οὐδ' εἰδὼς ψέγει ὅ τι ψέγοι.

c. The same takes place in definitions of time, when it is to be expressed that an action has taken place since a certain person has done this or that. *H.* β', 295. ἡμῖν δ' εἰνατός ἐστι περιτροπέων ἐναντὸς Ἐνθαδὲ μιμνόντεσσι, 'since we have been here'. ὦ', 413. δυωδεκάτῃ δέ οἱ ἡὺς κειμένῳ. *Comp.* *Od.* τ', 192. Instead of which *H.* φ', 155. ἥδε δέ μοι νῦν ἡὺς ἐνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα. ὦ', 765. ἥδη γάρ νῦν μοι τόδ' ἐικοστὸν ἔτος εἰσι, ἐξ οὗ κέθεν ἔβην. *Comp.* *Od.* ὦ', 308. *Herod.* IX, 41. ὡς δὲ ἐνδεκάτῃ ἐγγέγονε ἀντικατημένοισι ἐν Πλαταιῇσι. *Soph.* *Phil.* 354. ἦν δ' ἡμᾶρ ἥδη δεύτερον πλέοντί μοι. *Eupir.* *Ion.* 358. Χρόνος δέ τίς τῳ παιδί διαπεπραγμένῳ; *Xen.* *Hell.* II, 1, 27. ἐπεὶ ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις. Similar to this is *Herod.* II, 124. χρόνον δὲ ἐγγεγέσθαι τριβομένῳ τῷ λαῷ δέκα μὲν ἔτεα τῆς ὁδοῦ, κατὰ τὴν εἰλικον τοὺς λίθους, τὴν ἔδειμαν, &c. 'whilst the people were tormented'. *ib.* 145. Ἡρακλέϊ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοί φασι εἶναι ἔτεα ἐς Ἀμασιν βασιλέα, δεδήλωταί μοι πρόσθε. 'from Hercules', or 'since the death of Hercules', and *passim*, in following parts of his work.

† Valck. ad *Herod.* p. 104, 29.

391. *d.* Also, when the reference of an action to some one, with respect to the feeling, is implied, the person is put, especially with the verbs 'to come', in the dative, with the participle or adjective, which expresses the feeling. *Od.* φ', 209. γίγνώσκω δ, ὡς σφῶϊν ἐελδομένοισιν ἰκάνω οἷοισι δμῶων, 'that you alone longed for my arrival. *Soph.* *Æd. C.* 1505. ποθοῦντι προύφανης, 'thou comest as I hoped'. *Trach.* 18. χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένῃ δ' ἐμοί ὁ κλεινὸς ἦλθε Ζητὸς Ἀλκμήνης τε παῖς, 'he came, to my delight'. *Eurip.* *Phæn.* 1061. ἔβα — — Οἰδῖπους — — Θηβαίαν τάνδε γὰν τότε ἀσμένοις, πάλιν δ' ἄχῃ^ε.

e. In a similar manner the verbs εἶναι and γίγνεσθαι are often accompanied by a participle of the verb 'to wish', &c. in the dative; in which case the participle only, as the leading idea, is translated by the *finite verb*. *Od.* γ', 228. οὐκ ἂν ἔμοιγε ἐλπομένῳ τὰ γένοιτο, 'I had not hoped this'. *Herod.* ix, 46. ἐπεὶ δ' ὦν αὐτοὶ ἐμνήσθητε καὶ ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι, καὶ ἐτοιμοὶ εἶμεν ποιεῖν ταῦτα, 'since we were pleased with your discourse'. *Thuc.* vi, 46. τῷ Νικίᾳ προσδεχομένῳ ἦν τὰ περὶ τῶν Ἑγεσταίων, 'Nicias expected the events in Segesta'. vii, 35. οἱ Κροτωνιάται εἶπον, οὐκ ἂν σφίσι βουλομένοις εἶναι, διὰ τῆς γῆς σφῶν τὸν στρατὸν ἰέναι. *Comp.* ii. 3. *Soph.* *Æd. T.* 1356. θέλονται κάμοι τοῦτ' ἂν ἦν. *Eur. Ion.* 654. ὁ δ' εὐκτὸν ἀνθρώποισι, κὰν ἄκονσιν ἧ, δίκαιον εἶναι μ' ὁ νόμος. ἡ φύσις θ' ἅμα παρείχε τῷ θεῷ. *Plat. Gorg.* p. 7. εἰ αὐτῷ γε σοι βουλομένῳ ἐστὶν ἀποκρίσθαι. *Comp. Lach.* p. 178, 179. *Cratyl.* p. 231. *Rep.* i, p. 209^h. Similarly *Thuc.* v, 111. τούτων μὲν κατ' πεπει-

^ε Musgr. et Pors. ad Eur. Ph. l. c.

^h Valck. ad Herod. p. 666, 3. Dorv. ad Charit. p. 467. ed. L. Koen. ad Greg. p. 173.

ραμένοις ἄν τι γένοιτο καὶ ὑμῖν καὶ οὐκ ἀνεπιστήμο-
σιν, ὅτι οὐδ' ἀπὸ μιᾶς πώποτε πολιορκίας Ἀθηναῖοι δι' ἄλλων
φόβον ἀπεχώρησαν. i. e. according to the Schol. τούτων
μὲν καὶ ὑμεῖς πεπειρασθε, καὶ οὐκ ἀνεπιστήμονές ἐστε.

An imitation of this in Latin occurs *Sallust Jug.*
100. *uti militibus exæquatus cum imperatore labos*
volentibus esset. Tacit. Agr. 18. quibus bellum volenti-
bus erat.

f. Hence verbs of all kinds are accompanied by the da- 392.
tive of the personal pronouns, which represent the action
with reference to a person, but might also have been
omitted without injury to the sense; a pleonasm which is
very common in Latin and English. *Il. ξ', 501. εἰπέμεναι*
μοι, Τρῶες, ἀγαυοῦ Ἰλιονῆος πατρὶ φίλῳ καὶ μητρὶ, γοήμεναι
ἐν μεγάροισιν. as Herod. VIII, 68, 1. εἰπαί μοι πρὸς βασιλῆα,
Μαρδόνιε. Soph. Œd. C. 82. ὦ τέκνον, ἧ βέβηκεν ἡμῖν ὁ
ξένος; Plat. Rep. I, p. 179. (ἡ τιθῇ) σε κορυζῶντα περιορᾷ
καὶ οὐκ ἀπομύττει δεόμενον· ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ
ποιμένα γινώσκεις. Id. Protag. p. 122. εἰ ζητοῖς, τίς ἂν
ἡμῖν διδάξειε τοὺς τῶν χειροτεχνῶν νειεῖς αὐτὴν ταύτην τὴν
τέχνην, — — οὐ ρᾶδιόν οἶμαι εἶναι τούτων διδάσκαλον
φανῆναι.

Note. To this place may perhaps be referred the passage
Plat. Theæt. p. 51. τινες ἡμῖν τῶν νέων ἐπίδοξοι γενέσθαι
ἐπικεικῆς and οἷψ ὑμῖν τῶν πολιτῶν μεираκιῳ ἐντετύχηκα,
where Heindorf *ad Theæt. p. 287.* supposes the dative to be
put instead of the genitive.

g. Partly from this idiom, and partly because gene-
rally in the dative the idea of respect or reference to a
person or thing is implied, the dative is often put in

¹ Hemsterh. *ad Luc. T. I, p. 432.* Wessel. *ad Herod. p. 649, 91.*
Taylor. *Ind. Lys. p. 916. ed. R. Fisch. II, p. 232.*

Greek, where, in other languages, the genitive is used; for this reason, that the Greeks understand a person or thing in relation to the action expressed in the verb, or to an adjective; whereas others, the Latins, for instance, take it with relation to a substantive. Hence this exchange of cases takes place mostly in verbs only.

1. The dative for a genitive in reference to a verb. *Herod.* II, 17. ἡ δὲ δὴ ἰδέη τῶν ὁδῶν τῷ Νείλῳ ἐστὶ ἔδε, *Thuc.* V, 70. ἵνα μὴ διασπασθῇ αὐτοῖς ἡ τάξις. VI, 31. προθυμηθέντος ἑνὸς ἐκάστου, ὅπως αὐτῷ τινὶ εὐπρεπείᾳ τε ἡ ναὺς προέξει. I, 89. Ἀθηναίων τό κοινόν, ἐπεὶδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο — παῖδας, &c. These three cases may also be explained in the same manner as *f.* *Comp.* I, 6. Thus also *Eurip. Ph.* 1563. οὐκέτι σοι τέκνα λένυσσει φάος ἰ. *q.* τέκνα σοῦ or like *N^o. f. Eur. Hec.* 664. ἐν κακοῖσι δὲ οὐ ῥάδιον, βροτοῖσιν εὐφημεῖν στόμα. *Comp. Xen. Cyr.* III, 2, 4. 7. *Plat. Hipp. Min. in.* τοῦ σου πατρὸς Ἀπῆμαντου ἤκουον, ὅτι ἡ Ἰλιάς κάλλιον εἶη ποίημα τῷ Ὀμήρῳ, ἢ ἡ Ὀδύσσεια. Thus in *Thuc.* V, 46. (ἐκέλευον) τὴν Βοιωτῶν ζυμμαχίαν ἀνεῖναι, with reference to a substantive; but immediately afterwards with reference to a verb, εἰ μὴ τὴν ζυμμαχίαν ἀνήσουσι Βοιωτοῖς, τὴν μὲν ζυμμαχίαν οἱ Λακεδαιμόνιοι Βοιωτοῖς οὐκ ἔφασαν ἀνήσειν. Thus also *Plat. Phædon.* p. 140. 87. ἀλλὰ τόδε γέ μοι δοκεῖ εὐ λέγεσθαι, τὸ — ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι, which just afterwards, p. 141. is expressed: εὐλόγως ἔχει ἡμᾶς ἐκείνους κτήματα εἶναι^k.

2. With adjectives. *Plat. Charm.* p. 115. ἡ τε γὰρ πατὴρ ἡμῶν οἰκία, ἡ Κρατίου τοῦ Δρωπίδου, καὶ ὑπὸ Ἀνακρέοντος καὶ ὑπὸ Σόλωνος καὶ ὑπὸ ἄλλων πολλῶν ποιητῶν

^k Wolf. ad Dem. Lept. p. 274.

ἐγκεχωμίασται. where, however, the dative ὑμῖν may be referred to ἐγκεχωμ, and then would belong to *f.* or *g.* 1.

3. Substantives are often accompanied also by a dative, which is to be explained by a genitive, but not without limitation. For it signifies properly 'for any one'. Some adduce passages as instances of this, which belong to the preceding observations. *Eur. Phæn.* 17. ὦ Θήβαισιν εὐίπποις ἀναξ, because the expression ἀνάσσειν τινί is used. *ib.* 86. ᾧ κλεινὸν οἴκοις, Ἀντιγόνη, θάλος πατρί, where the dative πατρί belongs to κλεινὸν θάλος (not to one of them alone), 'illustrious offspring to the father', and οἴκοις for ἐν οἴκοις. *Hippol.* 189. χερσὶν πόνος, 'labour for the hands', *Thucyd.* vi, 18. καὶ μὴ ὑμᾶς ἢ Νικίου τῶν λόγων ἀπραγμοσύνη καὶ διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους ἀποστρέψη is the same as οἱ Νικίου λόγοι οἱ ἀπραγμοσύνην ποιοῦντες καὶ διάστασιν ἐμποιοῦντες τοῖς νέοις¹.

Obs. Passages in which a dative, referred to a substantive, seems to be put for the genitive, are very rare. *Pind. Ol.* 9, 24. ἂν Θέμις θυγάτηρ τέ οἱ σώτεια λέλογχεν μεγαλόδοξος Εὐνομία for θυγάτηρ αὐτῆς, unless οἱ express a companionship 'whom her daughter has received with her'. Hermann explains thus *Pind. Ol.* 1, 91. τάν οἱ πατήρ (for πατήρ αὐτοῦ) ὑπερέκρεμασε καρτερὸν αὐτῷ λίθον, where, however, it may also be a pleonasm, more frequent in the ancient-informed language, οἱ αὐτῷ, not *ei ipsi*, but instead of the simple οἱ or αὐτῷ, as *Ol.* 6, 21. — *Nem.* 7, 32. appears to belong to *h.* *Soph. Antig.* 857. ἔψανσας ἀλγεινοτάτας ἐμοὶ μερίμνας, πατρός τριπόλιστον οἶτον (λέγων), τοῦ τε πρόπαντος ἀμετέρου πότμου κλεινοῖς Λαβδακίδαισιν, where κλ. Λαβδ. has the same reference to ἔψανσας πότμου, as ἐμοὶ has to ἔψανσας μερίμνας.

¹ Fisch. 111, a. p. 420.

Herod. vi, 103. ὁ μὲν δὲ πρεσβύτερος τῶν παίδων τῷ Κίμωνι Σησαγόρης ἦν τηλικαῦτα παρὰ τῷ πατρὶ Μιλτιάδῃ τρεφόμενος is said with relation to the verb ἦν τρεφόμενος *Xen. Anab.* iv, 4, 2. βασιλεῖον εἶχε τῷ σατράπῃ signifies properly, 'had a palace for the Satrap'; but which, according to the sense is undoubtedly the same as 'had a palace of the Satrap'. The dative for the genitive may also be explained frequently by supplying the particle ὧν. *Plat. Rep.* v, p. 33. τοῦ μεγίστου ἄρα ἀγαθοῦ τῇ πόλει αἰτία ἡμῖν πέφανται ἡ κοινωνία τοῖς ἐπικούροις τῶν τε παίδων καὶ τῶν γυναικῶν, and just before: ἡ τῶν γυναικῶν τε καὶ παίδων κοινωνία τοῖς φύλαξι. *Comp.* p. 38^m.

II / *h.* The old Poets in particular often add to the dative a pronoun in the dative, which in other languages is put in the genitive, in the same manner as the Greeks also join with an accusative another accusative of a pronoun in the place of the genitive. See §. 413. Obs. 6. The pronoun is usually put as a pleonasm, as *f. Il.* ε', 116. εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέσθης, 'if once thou supportedst my father', the same as πατρί μου. *Comp.* δ', 219. *Herod.* i, 34. μή τί οἱ κρεμάμενον τῷ παιδὶ ἐμπέσῃ. *R.* 18. μαρτυρεῖ δέ μοι τῇ γνώμῃ, where τῇ γνώμῃ seems to be a more precise explanation of μοι. *Pind. Ol.* 8, 109. κόσμον, ὃν σφιν ὥπασεν Ζεὺς γένοι. 'to them', viz. 'to their race', for γένοι. σφῶν. *Nem.* 7, 32. ἐπεὶ ψευδέεσσιν οἱ ποτανῇ μαχανῇ σεμνὸν ἔπεστί τι. This is more rare in Attic. *Arist. Av.* 812. φέρ' ἴδω, τί δ' ἡμῖν τοῦνομ' ἔσται τῇ πόλει; as *N^o. f. Plat. Hipp. Min.* p. 200. ὥκνουν ἐπανερέσθαι, μή σοι ἐμποδὼν εἴην ἐρωτῶν τῇ ἐπιδείξει, 'to thee', i. e. 'to thy exposition'.

i. The same relation seems to be the basis of the construction of the verbs εἶναι, γίγνεσθαι, ὑπάρχειν 'to be',

■ Hemsterh. ad Arist. Plut. p. 2.

with the dative, and of passives, with the dative, instead of *ὑπό*, with the genitive.

α. εἶναι, &c. *Eurip. Heracl.* 298. οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ καὶγαθοῦ πεφυκέναι. 'there is no nobler privilege to the children'. *Xen. Cyr.* IV, 3, 3. οὐδὲν οὕτως ἡμέτερόν ἐστιν, ἢ ἡμεῖς ἡμῖν αὐτοῖς, 'than we belong to ourselves'. It is usually translated 'to have', as in Latin *esse* with the dative, e. g. Τέλλῳ παῖδες ἦσαν καλοὶ καὶγαθοί, 'Tellus had good children'. Hence also μέτεστί μοι τινος^a.

β. The dative for *ὑπό* with the genitive. *Il.* π', 326. ὥς τῷ μὲν δοιοῖσι κασιγνήτοισι δαμέντε βήτην εἰς Ἐρεβος, Σαρπηδόνος ἐσθλῷ ἐταῖροι. *Soph. Aj.* 539. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται. 'by his attendants'. *Pind. Ol.* 12, 3. 'to the goddess Fortune': τιν γὰρ ἐν πόντῳ κυβερνῶνται θοαὶ νᾶες, ἐν χέρσῳ τε λαυψηροὶ πόλεμοι καὶγοραὶ βουλαφόροι. *Xen. Cyr.* III, 2, 16. ἂ ὑπισχνῷ ποίησιν ἀγαθὰ ἡμᾶς, — ἀποτετέλεσται σοι ἤδη, and elsewhere in abundance in the Prose writers and Poets^c. Hence the dative, with verbals. See under the head Adjective.

Obs. The dative frequently stands in this sense with *ὑπό*, especially in Homer, although this preposition in the sense of *a, ab* governs the genitive. *ὑπό* with the dative, signifies properly 'under', and is put in this construction, with passives, in order to express the subordinate relation in which the subject of the passive stands to the person, by means of which relation it suffers the effect. *Il.* π', 420. ἐταῖρους χέρσ' ὑπο Πατρόκλαιο Μενoitιάδαο δαμέντας for the simple dative. Thus also *ib.* 708. οὐ νύ τοι αἶσα; σὺ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγεράχων. *ib.* 384. ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβραθε

^a Fisch. III, a. p. 414.

^c Fisch. III, a. p. 399 sq.

χθών. *Hærod. Th.* 862. ἐτήκετο, κασσίτερος ὡς τέχνη ὑπ' αἰζήων ὑπὸ τ' εὐτρήτου χοάναιο θαλφθεῖς, ἥ σάηρας, — — — τήκεται ἐν χθονὶ δίῃ ὑφ' Ἡφαίστου παλάμῃσιν. *Eurip. Suppl.* 404. Ἐτεοκλέους θανόντος — — ἀδελφοῦ χειρὶ Πολυνείκους ὑπο. *Iphig. A.* 1284. ἐλευθέραν γὰρ δεῖ νιν (τὴν Ἑλλάδα), ὅσον ἐν σοί, τέκνον, καί μοι, γενέσθαι, πῇ δὲ βαρβάροις ὑπο, Ἑλλήνας ὄντας, λέκτρα συλᾶσθαι βίη. On the other hand, *Plat. Lach.* p. 173. ὅστις τυγχάνει ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος, for ὑπὸ παιδοτρίβου. *Rep.* III, p. 271. ὑπὸ τῷ σοφωτάτῳ Χείρωνι τεθραμμένος. *id.* VII, p. 213. υἱὸς ὑπὸ τῷ πατρὶ τεθραμμένος. *Comp.* IX, p. 240. *Isocr. de Big.* p. 352. C. ἡγούμεναι γὰρ καὶ τούτ' εἶναι τῶν καλῶν, ἐκ τοιούτων γενόμενον ὑπὸ τοιούτοις ἡθεσιν ἐπιτροπευθῆναι καὶ τρυφῆναι καὶ παιδευθῆναι, 'under a man of such a character' P.

393. The dative expresses also the direction of an action to an object, whether this direction be proper and agreeable to the senses, or an improper one, which is only imagined in conformity with a sensible mode of expression by action, e. g. *Il.* ζ', 301. αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χειράς ἀνέσχον, 'lifted up their hands to Minerva'.

Thus also the verbs 'to pray'. *Il.* γ', 296. εὐχοντο θεοῖς αἰεργενέτησιν, 'prayed to the gods', because in praying the countenance or the hands were lifted up. *Il.* γ', 318, η', 177. λαοὶ δ' ἡρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον. *Xen. Cyr.* v, 2, 12. εὐχονται πᾶσι θεοῖς γενέσθαι ποτὲ (οἱοί τε) καὶ ἑαυτοὺς ἐπιδείξαι, ὅτι πιστοὶ εἰσιν. *Comp.* VII, 1, 1. *Plat. Rep.* III, p. 276. *Aristoph. Vesp.* 862. *Soph. Aj.* 509. μήτηρ σε πολλάκις θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν. Thus also προσεύχεσθαι τινι, though πρὸς by itself, in the sense of 'to, against', governs the accusative. *Xen. Cyr.* II, 1, 1. προσευζάμενοι θεοῖς καὶ

ἔρωσι. *Plat. Rep.* i, in. κατέβην χθὲς εἰς Πειραιᾶ—προσ-
ωξόμενος τῇ θεῷ. But the construction with the accu-
sative was one peculiar to the Attics¹. *Eurip. Andr.*
1107. ἄνεραι; τί σοι θεῷ κατενξόμεσθα; *Plat. Leg.*
III, p. 128. καὶ μὲν, ὧν γ' ὁ παῖς εὐχεται ἑαυτῷ γίγνεσθαι,
πολλὰ ὁ πατήρ ἀπεύξαιτ' ἂν τοῖς θεοῖς μηδ' αὖτε κατὰ
ταῖς τοῦ νόμου εὐχαῖς γίγνεσθαι.

Thus also ἀναβλέπειν τινι, 'to look up to any one'.
Eur. Suppl. 323. ὄρας, ἄβουλος ὥς, κεκερτομημένη ('who
was ridiculed as inconsiderate') τοῖς κερτομουῖσι γορ-
γὸν ὡς ἀναβλέπει σὴ πατρίς; *Ion.* 1486. ἁνθᾶ Ἐρα-
χθεὺς, ὃ τε γηγενέτας δόμος οὐκέτι νύκτας δέρκεται, Ἄλιον δ'
ἀναβλέπει λαμπάσι. *Bacch.* 1307. τῆς σῆς τόδ' ἔρνος, ὦ
τάλαινα, μηδ' αὖτε αἰσχιστα καὶ κάκιστα κατθανόνθ' ὀρώ, ᾧ
δῶμ' ἀνέβλεπεν, where, however, Brunck reads ὄν.
Plat. Charm. p. 111. ἀνέβλεψέ τέ μοι τοῖς ὀφθαλμοῖς
ἀμήχανόν τι οἶον. Similarly ἐμβλέπεω τινί. *Plat. Rep.*
x. p. 311.

Of this kind seems to be also the construction ἀνα-
στήναι τινι, 'to stand up against any one, in order to fight
with him'. *Il.* ψ', 635.

The dative alone often stands in this sense, instead
of the preposition πρὸς, εἰς, ἐπὶ, with the accusative,
Herod. II, 62. ἐς Σάιν—ἐπεὶ ἀνταλεχθέντων τῇσι θυσίῃσι.
for εἰς τὰς θυσίας. *Eurip. Or.* 1429. αἱ δὲ λινὸν ἠλακάτα
δακτύλοις ἔδασσε, νήματα θ' ἔπειτο πέδῳ. Thus too *Ari-
stoph. Theam.* 1055. αἰὲλ' ἀνέκτανεν ἐπὶ παροῖα, for πρὸς
νέκτας².

The same appears to be the ground of the construc-

¹ Moeris p. 314. Fisch. III, a. p. 372.

² Abresch. *Diluc. Thuc.* I, p. 92 sqq. *Musgr. ad Eurip. Phœn.* 310.

tion ὑποστῆναι τιμ, 'to await an enemy, not to give ground', *excipere*. *Xen. Anab.* III, 2, 11. ἐλθόντων Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεὶ στόλῳ, ὡς ἀφανίσαντων τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς. *Hellen.* VII, 5, 12. ἔξεστι λέγειν, ὡς τοῖς ἀποκενοημένοις οὐδεὶς ἂν ὑποσταίη. *Thuc.* II, 61. πόλιν μεγάλην οἰκοῦντας καὶ ἐν ἥθεσιν ἀντιπάλους αὐτῇ τεθραμμένοις χρεῶν καὶ ξυμφοραῖς ταῖς μεγίσταις ἐθέλεν ὑφίστασθαι, καὶ τὴν ἀξίωσιν μὴ ἀφανίζειν. It more commonly takes the accusative. Both constructions are united *Eurip. Herc. f.* 1352. ταῖς συμφοραῖς γὰρ ὅστις οὐχ ὑφίσταται, οὐδ' ἀνδρὸς ἂν δύναϊθ' ὑποστῆναι βέλος.

394. Hence those verbs govern a dative, which are compounded with the preposition ἐπὶ and πρὸς, serving to mark more precisely the idea of the direction of an object, although these prepositions by themselves, in that sense, govern the accusative.

a. Ἐπὶ. ἐπιστρατεύεσθαι. *Eur. Med.* 1182. διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο. *Arist. Av.* 1522. οἱ δὲ βάρβαροι θεοὶ — — ἐπιστρατεύσειν φάσ' ἄωνθεν τῷ Διί. *Comp. Vesp.* 11. *Xen. Cyr.* VIII, 5, 25. ἐπεξιέναι τινί. *Dem in Mid.* p. 583, 23. ὅπως ἐπέξει τῷ μιαρῷ. Ἐπιχειρεῖν τιμ, properly, 'to lay hands on any thing, to undertake'. *Isocr. de Pac.* p. 180. C. ταῖς πράξεσι ταῖς αὐταῖς ἐπεχείρησαν. Ἐπέρχεσθαι τιμ. *Isocr. Pan.* p. 252. C. ἐπελήλυθέ μοι τὸ παρρησιάζεσθαι*. *Comp. Xen. M. S.* IV, 2, 4. *Plat. Rep.* VIII, p. 212. Thus also ἐπεγγελᾶν τιμ. *Soph. Aj.* 989. τοῖς θανούσι τοι φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν. (on the other hand, *ib.* 969. πῶς δῆτα τοῦδ' ἐπεγγελῶν ἂν κατά; (*Xen. Cyr.* V, 5, 9.

* Valck. ad Her. p. 531, 64.

ἐγὼ δοκῶ δεσπικεῖν ἂν κατὰ τῆς γῆς ἡδίων δύναι, ἢ ἐφθῆναι οὕτω ταπεινὸς καὶ ἰδεῖν τοὺς ἐμοὺς ἐμοῦ ἀμαλῆσαντας καὶ ἐπεγγελῶντας ἐμοί.

Obs. 1. These verbs are also found with the accusative, whenever consideration is had, not to the direction of an action, but to its effective relation, or where the preposition is considered as separate. *Soph. Trach.* 74. Εὐβοῖδα χώραν φασίν, Εὐρύτου πόλιν, ἐπιστρατεύειν αὐτόν. *Comp.* 362. *Eur. Suppl.* 648. Ἀδραστος — — ἐπιστράτευσε Καδμείων πόλιν. *Thuc.* iv, 92. εἰώθασί τε οἱ (not οἱ) ἰσχύος ποῦ θράσει τοῖς πέλας, ὥσπερ Ἀθηναῖοι νῦν, ἐπιόντες τὸν μὲν ἡσυχάζοντα καὶ ἐν τῇ ἑαυτοῦ μόνον ἀμυνόμενον ἀδεέστερον ἐπιστρατεύειν¹) — *Demosth. in Mid.* p. 549, 24. ἐπεξήειμεν τοῦ φόνου τὸν Ἀρίσταρχον. — *Herod.* v, 1. τοὺς δὲ (Περινθίους) ἐπιχειρεῖν².

Obs. 2. In Herodotus the construction of ἐπεγγελάω is followed in καταγελάω iii, 37. πολλὰ τῷ γάλατι κατεγέλασε. 38. οὐ γὰρ ἂν ἱροῖσιν τε καὶ νομαίοισιν ἐπεχειρήσε καταγελάω. *Comp. ib.* 155. iv, 79.

b. *Πρός.* 28 προσέχειν τὸν νοῦν τοῖς πράγμασι. προσγελάω τινι. *Lucian. D. D.* 7. ἰν. προσβάλλειν τινι, 'to attack', e. g. τῷ τείχει. *Xen. Hell.* i, 2, 2. also ἰν the sense of 'to smell of any thing'. προσέρχεσθαι τινι. *Xen. Cyr.* i, 4, 27. — *Herod.* vii. 6. Πεισιστρατιδῶν οἱ ἀναβεβηκότες ἐς Σούσα — — ἔτι πλέον προσωρέγοντό οἱ (τῷ Ξέρξῃ) which shortly afterwards is expressed προσφέρειν and i, 123. προσκείσθαι τινι. *Xen. Mem. S.* iii, 11, 11. πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπων προσφέρειν.

Obs. These verbs too are often constructed with the accu-

¹ Valck. ad *Her.* p. 531, 64.

² Perizon. ad *Æl.* v. H. 13. Reiske ad *Dion. Chrys.* p. 14. Valck. ad *Herod.* p. 393, 99.

³ Koen. ad *Greg.* p. 14 sq.

saline, e. g. προσεύχεσθαι τινα §. 393. *Eur. Med.* 1159. ἀψυχὸν εἰς ᾧ προσγελῶσα σώματος¹. προσβάλλειν, 'to seize', often takes this preposition besides. *Xen. Anab.* v, 2, 4. *Cyrop.* v, 3, 12. *Aristoph. Pac.* 180. πόθεν βροτοῦ με προσέβαλε². προσκυνεῖν, προσειπεῖν, προσφανεῖν, προσπτύσσεσθαι³, &c. govern only the accusative, so that on the whole the idiom in this case is to be carefully observed.

c. Even verbs compounded with prepositions, which never govern a dative, take the dative, when they express such a direction to an object, as εἰσέρχεσθαι τινι. *Soph. Œd. C.* 372. εἰσῆλθε τοῖν τρισαθλίοις ἕρις κακή. *Herod.* I, 24. καὶ — τοῖσι ἐσελθεῖν γὰρ ἡδονήν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων αἰδοῦ, — ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσσην νέα. III, 14. αὐτῷ τε Καμβύσῃ ἐσελθεῖν οἰκτόν τινα. *Plato Rep.* I, p. 153. ἐπειδὴν τις ἐγγὺς ἢ τοῦ οἴεσθαι τελευτήσῃ, εἰσέρχεται αὐτῷ δέος καὶ φροντίς περὶ ὧν ἔμπροσθεν οὐκ εἰσῆε. *Phæd.* p. 133. διὰ δὲ ταῦτα οὐδὲν πάνυ μοι ἐλεεινὸν εἰσῆει. on the other hand, p. 132. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος εἰσῆει. *Eur. Iphig. A.* 1589. ἐμοὶ δὲ τ' ἄλγος θὺ μικρὸν εἰσῆει φρενί. (§. 392. h.) *Soph. Œd. Col.* 422. τὰν ὑμέναιον, ὃν δόμοις ἄνθρωπον εἰσέπλανσας. Yet the accusative is no less usual^b.

Thus Aristophanes says *Av.* 501. καὶ κατέδειξεν πρῶτος γ' οὗτος βασιλεύων προκυλινδεῖσθαι τοῖς ἰκτινοῖς, which elsewhere is joined with a genitive. *Isocr. Panath.* p. 244. Α. νῦν δ' οὐδὲν ὑπέρχεται μοι τοιοῦτο.

¹ Schweigh. ad *Athen.* T. III, p. 307.

² Koen. ad *Greg.* p. 14.

³ Brunck ad *Soph. Antig.* 1237.

^b Hemst. ad *Luc.* T. I, p. 206. Dorv. ad *Charit.* p. 501. Valck. ad *Ph.* p. 464. Thom. M. p. 272 sq.

where, however, Valcken. *ad Herod.* p. 531, 64. reads *ἐπέρχεται*

d. Otherwise verbs, compounded with prepositions which by themselves require the dative, govern the same case, if the preposition may be separated from the verb without affecting the sense, as *ἐνορᾶν τί τινι*. Also *ἐπιστατεῖν τινι* *Isocr.* p. 91. B. although *στατεῖν* does not exist out of composition. *ἀμφιβάλλειν τί τινι*. Verbs also compounded with *περί* are constructed with the dative, where the preposition appears to have no influence upon this construction. *Isocrat. Paneg.* p. 67. B. *περιβάλλειν ταῖς μεγίσταις συμφοραῖς*, like *διδόναι τινα συμφοραῖς*, *Il.* ε', 397. *Plat. Phædr.* p. 338^c. *Isocr. de Pac.* p. 176. A. *πλείοσι καὶ μείζοσι κακοῖς περιέπεσον*. *Thuc.* 1, 55. *ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων*, *emergit e bello*. *ib.* 76. *ἡμῖν δὲ καὶ ἐκ τοῦ ἐπιεικοῦς (ἐκ τῆς ἐπιεικείας) ἀδοξία τὸ πλέον ἢ ἔπαινος οὐκ εἰκότως περιέστη*, where the accusative is more usual; e. g. see VIII, 15. but *περιέστη* is only a more figurative expression for *ἐγένετο ἡμῖν*.

The following constructions are to be noticed :

395.

1. *ἐπιψηφίζειν τινι*, 'to permit one to vote', in *suffragia mittere*. *Luc. Tim.* p. 113. *ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων*. instead of which *Thuc.* 1, 87. *ἐπεψήφισεν αὐτὸς ἐς τὴν ἐκκλησίαν τῶν Λακεδαιμονίων*. The construction seems to arise from this, that *ἐπιψηφίζειν* is the same as *ψῆφον προθεῖναι*, *ἐπαγαγεῖν τινι*. Plato, on the other hand, uses it *actively*, *Gorg.* p. 60. *μὴ οὖν μηδὲ νῦν με κέλεις ἐπιψηφίζειν τοὺς παρόντας*. *Comp.* p. 64^d.

^c Dorv. *ad Char.* p. 598.

^d Heemsterh. *ad Luc. T.* 1, p. 415. Valcken. *ad Herod.* p. 645, 83.

2. Sometimes the dative is used for *ἀπό* with the genitive. *Il. ó*, 87. *Θέμιστι δὲ καλλιπαρήφ δέκτο δέπας*, 'from Themis', or 'took it off Themis'. *Od. π'*, 40. *ὥς ἄρα φωνήσας, οἱ ἐδέξατο χάλκεον ἔγχος*. *Pind. P.* 4, 35. *ὄρνις (augurium) ὃν ποτε Τριτωνίδος ἐπ' προχοαῖς λίμνας θεῷ ἀνέρι εἰδομένῳ, γαῖαν διδόντι ξείνα, πρῶταθεν Εὐφάμος καταβάς δέξατο*. *Soph. El.* 442. *σκέψαι γάρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ γέρα τάδ' οὖν τάφοισι δέξασθαι νέκυσ*. Similar to this is *Soph. El.* 226. *τίνι γάρ ποτ' ἂν — πρόσφορον ἀκούσαιμι ἔπος; τίνι φρονοῦντι καίρια; for παρὰ τίνας**.

396. This reference or respect to a person or thing can properly take place only with verbs, because it is only admissible in an action; but the dative often accompanies substantives also, which are derived from or allied to verbs, governing the dative. *Hesiod. Th.* 93. *τοίη τα Μουσέων ἱερῇ δόσις ἀνθρώποισιν*, instead of which *Plat. Phileb.* p. 219. *θεῶν εἰς ἀνθρώπους δόσις*. *Herod.* VII, 169. *ὦ νήπιοι, ἐπιμέμφεσθε ὅσα ὑμῖν ἐκ τῶν Μενελέῳ τιμωρημάτων Μίνως ἄπεμψε μηνίων δακρύματα*, 'on account of the assistance which you afforded to Menelaus', because they said *τιμωρεῖν τινι*. *Eurip. Phææn.* 948. *(δεῖ τόνδε) φόμον αἶμα γῇ δοῦναι χροάς, Κάδμω παλαιῶν Ἄρεος ἐκ μηνιμάτων, ὃς γηγενεῖ δράκοντι τιμωρεῖ φόμον*. from *μηνίειν τινι*. *Thuc.* I, 73. *ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ὑμετέροισι ξυμμάχοις ἐγένετο*. from *ἀντιλέγειν τινι*. VI, 76. *οὐ περὶ τῆς ἐλευθερίας οὔτε οὗτοι τῶν Ἑλλήνων, οὔθ' οἱ Ἕλληνες τῆς ἑαυτῶν τῇ Μήδῃ ἀντέστησαν, περὶ δὲ οἱ μὲν σφίσιν, ἀλλὰ μὴ ἐκείνῃ καταδουλώσεως, οἱ δὲ ἐπὶ δεσπότου μεταβολῇ*. from *καταδουλοῦν τινά τινι*. *Plat. Alc.* I, p. 30. *τὴν ἐν τῷ πολέμῳ τοῖς*

* Herm. de Metr. *Pind.* p. 273. Abresch. *Diluc. Thuc.* I, p. 95.

φίλοις βοήθειαν. *Charm.* p. 194. σὺ δὲ ὁμοιότητα
 τῷ ζῆντι αὐτῆς ταῖς ἄλλαις. *Leg.* IX, p. 18. τί συμ-
 βουλεύεις ἡμῖν περὶ τῆς νομοθεσίας τῇ τῶν Ἑλλήνων πό-
 λει; *Aristot. Polit.* III, p. 473. Ε. τοὺς ψέγοντας τὴν
 τυραννίδα καὶ τὴν Περιάνδρου Θρασυβούλῃ συμβουλίαν
 οὐχ ὁπλῶς οἰητέον ὀρθῶς ἐπιτιμᾶν¹.

II. The Greek dative also supplies the place of the 397.
 Latin ablative, and in this case expresses the relation of
 the connection or companionship to the question 'where-
 with?' of an instrument or mean to the question
 'whereby?' of an impulse or excitement, 'from what?'
 of an external cause, 'by what means? on what account?
 for what?' &c.

1. 'Wherewith?' when a society or companionship
 is expressed. *σύν*, ἅμα, are usually put in this case. The
 dative alone is used only in the following cases :

a. With words which are compounded with *σύν*,
μετά ('with') ὁμοῦ, e. g. *σὺζῆν τινί*, *vivere cum aliquo*,
viz. when the preposition may, without injury to the
 sense, be separated from the verb, and be placed im-
 mediately before the dative, or where this division can-
 not take place, may be repeated. Thus in adjectives.
Herod. VII, 102. τῇ Ἑλλάδι πένη αἰεὶ κοτε *σύντροφός ἐστι*.
σύντροφος. *σύμφωνος*, *συμφωνεῖν*, &c.⁵ *Μετά*, indeed, in
 the sense of 'with', by itself, takes the genitive; but in
 composition the dative, e. g. *μετέχειν τινός τινι*, 'to partake
 of any thing with some one'. *μεταίτιος τινί*. (But in *μεταδι-
 δόκει τινί*, *μέτεστί μοι*, *μεταμέλει μοι*, the dative does not

¹ Duker. ad Thuc. v, 46. VIII, 21. Valcken. ad Herod. p. 517,
 100. V. et Pors. ad Eurip. Ph. l. c. Herm. ad Viger. p. 713, 47.
 Fisch. III, a. p. 336. Heind. ad Plat. Gorg. p. 229.

⁵ Fisch. III, a. p. 394.

express a companionship, but merely the personal object of the verb, as in the simple verbs διδόναι τινί, ἔστί μοι, μέλει μοι.) Ὅμοῦ, e. g. ὁμολογεῖν τινι, 'to agree with any one, properly, 'to speak with him'. ὁμόγλωσσός τινι, 'speaking the same language with any one. ὁμώνυμός τινι, 'of the same name with any one, a namesake of any one', ὁμότροφός τινι, 'brought up with any one, living with any one'. ὁμορος (Ion. ὁμουρος), 'who has a common boundary (ὄρος, οὐρος) with any one'^b. Thus also ὁμιλεῖν τινι (which is a lengthened form from ὁμοῦ) 'to associate with any one'ⁱ.

Obs. Adjectives compounded with σύν or ὁμοῦ are often found with the genitive. *Herod.* 11, 134. Ῥοδῶπις ἦν — — σύνδουλος Αἰσώπου τοῦ λογοποιοῦ καὶ γὰρ οὗτος Ἰάδμονος ἐγένετο (δούλος). *Plat. Phædon.* p. 193. ἐγὼ δὲ καὶ αὐτὸς ἡγοῦμαι ὁμόδουλός γε εἶναι τῶν κύκνων καὶ ἱερὸς τοῦ αὐτοῦ θεοῦ. *Soph. Antig.* 451. ἡ ξύννοικος τῶν κάτω θεῶν Δίκη. *Arist. Av.* 676. ὦ φίλη, ὦ ξουθή, ὦ φιλάτη, ὀρνέων πάντων ξύννομε, τῶν ἐμῶν ὕμνων ξύντροφ' ἀηδοῖ. *Plat. Phædon.* p. 195. τοῦ θνητοῦ ξυγγενῇ. *Comp. Philob.* p. 226. 280. 320. *ib.* p. 208. Φίληβος ἀγαθὸν εἶναι φησι τὸ χαίρειν πᾶσι ζώοις καὶ τὴν ἡδονὴν καὶ τέρψιν καὶ ὅσα τοῦ γένους ἐστὶ τούτου ξύμφωνα. *ib.* p. 291. τούτου ξυμφύτους ἡδονὰς ἐπομένας. *Isocr. Evag.* p. 192. C. Τεῦκρος Σαλαμῖνα κατέκτισεν, ὁμώνυμον ποιήσας τῆς πρότερον αὐτῷ πατρίδος οὔσης.

398. *b.* With the verbs 'to follow', ἐπεσθαι, ἀκολουθεῖν, ὀπηδεῖν. That the dative with these verbs does not express their personal object, but a companionship, is evident from this, that they are often constructed with μετά, σύν, ἅμα, &c. *Soph. Trach.* 563. ἦνίκα ξὺν Ἡρακλεῖ τὸ πρῶτον εὔνης ἐσπόμεν. *Xen. Hier.* 9, 8. ἡ σωφροσύνη πολὺ μᾶλλον σὺν τῇ ἀσχολίᾳ συμπαρομαρτεῖ. *Cytop.* v,

^b Fisch. III, a. p. 394.

Fisch. III, a. p. 401.

2, 36. σὺν τοῖς νικῶσι, σάφ' ἴσθι, — θαρρύντες καὶ οἱ ἀκόλουθοι ἔπονται. *Hes. ἔργ.* 228. οὐδέ ποτ' ἰθυδικαῖσι μετ' ἀνδράσι λυγρὸς ὀπηδεῖ. *Plat. Phileb.* p. 247. μετ' ἐκείνου τοῦ λόγου ἐπόμενοι^k. *Il.* γ', 143. ἅμα τῇγε καὶ ἀμφίπολοι δὺ ἔποντο. We find also *Od.* α', 278. ὅσσα ἔουκε φίλης ἐπὶ παιδὸς ἔπεσθαι. *Xen. Cyr.* v. 5, 37. ἐπὶ μὲν τῷ Κυαζάρει οἱ Μῆδοι εἶποντο, ἐπὶ δὲ τῷ Κύρῳ οἱ Πέρσαι, ἐπὶ δὲ τούτοις οἱ ἄλλοι.

Obs. Hence *Xen. Cyr.* viii, 6, 18. τῷ ἡμερινῷ ἀγγέλῳ (φασί) τὸν νυκτερινὸν διαδέχεσθαι in the sense of ἔπεσθαι. Otherwise διαδ. is a verb transitive, as the Latin *excipere*.

Thus the adjectives also, and adverbs, derived from those verbs, ἀκόλουθος, ἀκολούθως, ἐπομένως, or agreeing with them in signification, are constructed with the dative. Thus ἐξῆς with the dative, *Plat. Cratyl.* 33. ὅτι τούτοις ἐξῆς ἐστίν—διάδοχος. *Eurip. Androm.* 803. ὡς κακὸν κακῷ διάδοχον ἐν τῇ ἡμέρᾳ πορσύνεται. also the substantive, διαδοχή. *Xen. Cyrop.* i, 4, 17. ἡ διαδοχή τῇ πρόσθεν φυλακῇ ἔρχεται. Hence ἐκ διαδοχῆς with the dative^l. Yet διάδοχος is often found with the genitive also. *Soph. Philoct.* 867. ὦ φέγγος ὕπνου διάδοχον. *Eurip. Suppl.* 71. ἀγὼν ὃς ἄλλος ἔρχεται γόων, γόων διάδοχος.

c. 'To converse,' διαλέγεσθαι, also λαλεῖν τινι. *Demosth.* p. 411. *Theophr. Ch.* 3, 5. 20, 1^m. Thus too μίγνυσθαι τινι, in all senses. καταλλάττεσθαι τινι. *Plat. Rep.* viii, p. 230. 'to be reconciled'. Instead of this

^k Markl. ad *Lysiam.* p. 92. ed. R. Duker. ad *Thuc.* vii, 57. Heind. ad *Plat. Phædr.* p. 262.

^l Valcken. ad *Phœn.* 374. Schæfer *Meletem.* in *Dion. H.* i. p. 17. 83.

^m Fisch. iii, a. p. 405.

dative of the person in *μίγνυσθαι τινι*, &c. if another dative of the mean, instrument, kind and mode, &c. follow, a genitive is sometimes put, governed of this dative. *Hesiod. Sc. Herc. 35. τανυσφύρον Ἠλεκτρώνης εὐνῇ καὶ φιλότῃτι μίγῃ. Hom. H. in Merc. 4. Μαῖα, Διὸς ἐν φιλότῃτι μίγεισα^{mm}. Thus too οἰκειοῦσθαι. Plat. Parm. p. 74. Ζήνων ὁδε οὐ μόνον τῇ ἄλλῃ σοῦ φίλῃ βούλεται ῥκειῶσθαι, ἀλλὰ καὶ τῷ συγγραμματι φοῦ σοί.*

d. 'To contend'. *ἐρίζειν, μάχεσθαι* (and the comp. *διαμάχεσθαι*), *πολεμεῖν. Xen. Mem. S. III, 9, 2. δῆλον μὲν γάρ, ὅτι Σκύθαι καὶ Θρᾷκες οὐκ ἂν τολμήσειαν, ἀσπίδας καὶ δόρατα λαβόντες, Λακεδαιμονίοις διαμάχεσθαι· φανερόν δέ, ὅτι καὶ Λακεδαιμόνῳ αὐτ' ἂν Θρηξὶν ἐν πέλτας καὶ ἀκοντίοις, οὔτε Σκύθαις ἐν τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι. Hesiod. ἔργ. 413. ἀμβολιαργὸς ἀνὴρ ἄτῃσι παλαιαί. Pind. Nem. 1, 37. χρὴ δ' ἐν εὐθείαις ὁδοῖς στείχοντα μάρνασθαι φυῇ (cum indole certare, i. e. parem ad ingenium industriam et studium afferre). Eur. Hipp. 431. μόνον δὲ τοῦτο φάσ' ἀμιλλᾶσθαι βίῃ, γνώμῃ δικαίαν κάγαθὴν. 'to vie with life, that it is as great a good as life itself'. Theocr. 1, 136. κῆξ ὀρέων τοὶ σκῶπες ἀηδόσι γαρύσαιντο (leg. δαρύσαιντο. See Anal. Br. T. III, p. 250. Virg. Ecl. VIII, 55.) δικάζεσθαι τινι, 'to go to law with any one, to accuse'. Plat. Euthyphr. p. 9. Hence verbs compounded with *διά*, *διαπυκτεύειν τινί*, *certare cum aliquo lucta*, *Xen. Cyr. VII, 5, 33. διαθρύπτεσθαι τινι Theocr. 6, 15. διασίδειν τινί id. 5, 22.**

Hence arises the construction *πειρηθῆναι τινι H. α', 278. φ', 225. 'to try one's strength against any one'. Thuc. 1, 73. φαιμέν Μαραθῶνι μόνοι προκινδυνεύσαι τῷ βαρβάρῳ.*

^{mm} Animadv. ad H. Hom. p. 209.

Obs. 1. πολεμεῖν is also constructed with the accusative, in the sense of 'to attack'. *Dinarch. adv. Demosth. p. 29. ed. R.* τοιοῦτων συμβούλων καὶ ἡγεμόνων ὄφελον οἱ πολεμήσαντες τὴν πόλιν^a.

Obs. 2. Instead of πολεμεῖν τινι we find too πρὸς τινα. *Isocr. Paneg. p. 66. C. (c. 34.)* τοῖς βαρβάροις αὐτοὺς (τοὺς Ἴωνας) ἐξέδοσαν, — πρὸς οὓς οὐδὲ πώποτε ἐπαύσαντο πολεμοῦντες, and *passim*.

e. The words στρατός, στόλος, 'an army, a fleet', 400. στρατιῶται, and the different classes of soldiers, as πεζοί, ἱπκεῖς, ὀπλίται, ψилоί, πελτασταί, again νῆες, &c. are generally accompanied by the dative only, without σύν, when they constitute an accompaniment. *Herod. v, 99.* ἐπειδὴ οἱ Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσί. 100. ἀπικόμενοι δὲ τῷ στόλῳ τούτῳ (*cum hac classe*) Ἴωνες ἐς Ἐφεσον, πλοῖα μὲν κατέλιπον ἐν Κερήσσῃ τῆς Ἐφεσίδης, αὐτοὶ δὲ ἀνέβαινον χειρὶ πολλῇ (*cum magna manu*). *Thuc. i, 102.* Ἀθηναῖοι ἦλθον, Κίμωνος στρατηγούντος, πλήθει οὐκ ὀλίγῃ. 107. οἱ Λακεδαιμόνιοι — ἐβοήθησαν τοῖς Δωριεῦσιν ἐαυτῶν τε πεντακοσίοις καὶ χιλίοις ὀπλίταις καὶ τῶν ξυμμάχων μυρίοις. II, 21. ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσῖνα καὶ Θρᾷζε στρατῷ Πελοποννησίων. III, 96. αὐλισάμενος δὲ τῷ στρατῷ ἐν τοῦ Διὸς τοῦ Νεμείου τῷ ἱερῷ — ἐπορεύετο.

f. When a word which expresses the accompaniment has αὐτός with it, both, in the sense of 'together with', are put in the dative, without σύν. *Il. ψ', 8.* ἀλλ' αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσπον ἰόντες Πάτροκλον κλαίωμεν. *Herod. II, 47.* ἦν τις ψαύση αὐτῶν (Αἰγυπτίων) παριὼν ὅς, αὐτοῖσι ἱματίοισι ἀπ' ὧν ἔβαψε ἐαυτόν. III, 45. τῶν ὑπ' ἐαυτῷ ἐόντων ποληγέων τὰ τέκνα καὶ τὰς

^a Hemst. Obs. Misc. iv, p. 292. Dorville ad Char. p. 576. Wessel. ad Diod. S. I. p. 305.

γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσοίκους συναλίσσας, εἶχε ἐτοιμοὺς — ὑποπρῆσαι αὐτοῖσι νεωσοίκοισι. *Εκτίρ. Suppl.* 929. καὶ μὴν τὸν Οἰκλέους γε γενναῖον τόκον θεοὶ, ζῶντ' ἀναρπάσαντες εἰς μυχὺν χθονὸς αὐτοῖς τεθρίπποις, εὐλογοῦσιν ἐμφανῶς. *Isocr. de Pac.* p. 176. B. εἰς Αἴγυπτον μὲν γε διακόσαι πλεύσασαι τριήρεις αὐτοῖς πληρώμασι διεφθάρησαν. σύν is rarely found in this situation. *Hom. H. in Apoll.* 1, 146. ἔνθα τοι ἐλκεσχίτωνες Ἰάονες ἤγε-ρέθονται αὐτοῖς σύν παιδεσσι καὶ αἰδοίης ἀλόχοισιν, where, however, perhaps αὐτοῖσιν παιδεσσι is the true reading^o.

g. To this class, perhaps, belongs the idiom, by which of two substantives, one is put in the dative, in order to express the long continuance of a condition, in which one thing is succeeded by another of the same kind. *Hesiod. Th.* 742. ἀλλά κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλη, 'storm upon storm'. *Soph. Œd. T.* 175. ἄλλον δ' ἂν ἄλλῃ προσίδοις — — ὄρμενον ἀκτὰν πρὸς ἐσπέρου θεοῦ. *El.* 236. ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ, — μὴ τίκτειν σ' ἅταν ἅταις. *Eur. Ph.* 1510. ἀλλὰ φόνῃ φόνος Οἰδιπόδα δόμον ὤλεσεν. Or else ἐπί, 'upon', is put with the dative.

401. 2. 'Wherewith? whereby?' when a mean or instrument is expressed, as in Latin, e. g. *Il.* β', 199. τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ. *Xen. Cyr.* IV, 3, 21. δυοῖν ὀφθαλμοῖν ὀρᾶν. Also with persons: *Xen. Cyr.* III, 2, 11. τὸν Τιγράνην ἐκέλευσε πέμπειν ἐπὶ τὸν πατέρα καὶ κελεύειν παραγενέσθαι, ἔχοντα, ὅποσοι εἰεν τέκτονες τε καὶ λιθοδόμοι. Ἐπὶ μὲν δὴ τὸν Ἀρμένιον ἄρχετο ἄγγελος· ὁ δὲ Κύρος τοῖς παροῦσιν (τέκτοσι καὶ λιθαδόμοις) ἐτείχιζεν. In this sense the dative is put also with

^o Wessel. ad Herod. p. 126, 20. Herm. ad Vig. p. 815. n. 409.

substantives. *Plat. Leg.* I, p. 18. κινήσεις τῷ σώματι, 'motions made with the body'. IV, p. 187. ἡ τοῖς βέλεσιν ἔφσεις, 'the shooting with arrows'.

Hence seems to arise the construction of the verb χρῆσθαι with the dative, as in Latin *uti* with the ablative, unless the dative in this case also marks an accompaniment, for Sophocles joins σύν with it, *Antig.* 24. σύν δίκη χρησθεῖς δικαία καὶ νόμφ. With two datives it is rendered, (as in Latin, *uti aliquo monitore*), 'for', or 'as'. *Xen. Cyrop.* VIII, 1, 11. καὶ πόλεων δὲ καὶ ὅλων ἐθνῶν φύλαξι καὶ σατράπαις ἥδει ὅτι τούτων τισὶν εἶη χρηστέον, 'that some of these must be made use of as guardians of the city'. χρῆσθαι is accompanied by the accusative. *Xen. Hier.* II, 11. καὶ τὸ μεγαλόφρον οὐ σύν ὕβρει, ἀλλὰ σύν γνώμῃ ἐχρήτο.

In this sense the dative is also put with some verbs, with which, in Latin and English, no instrument or mean is signified, e. g. τεκμαίρεσθαι τοῖς πρόσθεν ὡμολογημένοις, 'to conclude, to infer from what was granted', *Plato Euthyd.* p. 41. which is elsewhere expressed: τεκμ. ἀπό τινος. *Plat. Rep.* VI, p. 104. or ἐκ τινος. *Xen. M. S.* IV, 1, 2. οἱ Σκύθαι μαντεύονται ῥάβδοις ἰτεῖνῃσι πολλῇσι, 'by the assistance of many willow rods', *Her.* IV, 67. σταθμᾶσθαι τί τινι, 'to judge of from any thing', where *Plat. Charm.* p. 108. ἐμοὶ μὲν οὐ σταθμητόν.

Obs. 1. Another mode of expressing the mean, or the instrument is by διὰ with the genitive; but these two modes appear to have this distinction properly, that the dative marks the immediate and near instrument, διὰ with the genitive the more remote, by which the use of the former is admitted. The chief passage

† Heind. ad *Plat. Cratyl.* p. 131.

is *Plat. Theaet.* p. 139. σκόπει, ἀπόκρισις ποτέρα ὀρθότερα· ᾧ ὁρῶμεν, τούτο εἶναι ὀφθαλμούς, ἢ δι' οὗ ὁρῶμεν καὶ ᾧ ἀκούομεν, ὅτα, ἢ δι' οὗ ἀκούομεν; *ΘΕΑΙ.* Δι' ὧν ἕκαστα αἰσθανόμεθα, ἔμοιγε δοκεῖ, ὦ Σώκρατες, μᾶλλον ἢ οἷς. *ΣΩ.* Δεινὸν γάρ που, ὦ παῖ, εἰ πολλαί τινες ἐν ἡμῖν, ὥσπερ ἐν δουρείοις ἱπποῖς, αἰσθήσεις ἐγκάθηνται, ἀλλὰ μὴ εἰς μίαν τινα ιδέαν, εἴτε ψυχὴν, εἴτε ὃ δεῖ καλεῖν, πάντα ταῦτα ζυντείνει, ἢ διὰ τούτων, αἶαν ὀργάνων, αἰσθανόμεθα ὅσα αἰσθητά, the sense of which is expressed by *Cicero Tusc. Qu.* 1, 20, 46.

Obs. 2. Sometimes instead of the simple dative, prepositions with that or other cases are used, as ἐν, ἐν ὀφθαλμοῖσιν ὁρᾶμαι in *Homer. Eur. Or.* 1018. ὥς σ' ἰδοῦς ἐν ὄμμασι πανστατην πρόσσφιν ἐξέστην φρενῶν. *Soph. Œd. T.* 821. λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν χραίνω, δι' ὧνπερ ὤλετο. *Xen. Cyr.* 1, 6, 2. ὅτι οἱ θεοὶ ἴλεψ τε καὶ εὐμενεῖς πέμπουσί σε, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις¹. Especially with δέω 'to bind'. *Plat. Rep.* viii, p. 292. ἐν μακαρίᾳ ἄρα ἀνάγκῃ δέδεται (ὁ τύραννος), ἢ προστάττει αὐτῷ ἢ μετὰ φαύλων τῶν πολλῶν οἰκεῖν καὶ ὑπὸ τούτων μισούμενον, ἢ μὴ ζῆν².

ἀπὸ with the genitive. *Soph. Œd. C.* 936. ταῦτά σοι τῷ νῷ θ' ὁμοίως καὶ ἀπὸ τῆς γλῶσσης λέγω. Hence the expression ἀπὸ στόματος εἰπεῖν, 'to speak orally', or ἀπὸ γλώσσης *Thuc.* vii, 10. ἀπὸ τῶν ἀριστερῶν (χειρῶν) μάχεσθαι *Plat. Leg.* vii, p. 335. ἀπὸ γνώμης σοφῆς *Eur. Ion.* 1313. *Comp. Thuc.* ii, 77. iii, 11. 64. ἀπὸ σμικρᾶς δαπάνης, 'with little expence', i, 91. viii, 87. ὀξύτης σώματος ἢ ἀπὸ τῶν ποδῶν *Plat. Leg.* viii, p. 406³.

διὰ with the genitive. *Soph. Œd. C.* 470. δι' ὁσίων χειρῶν θιγόν.

¹ Hemsterh. ad *Luc. T.* ii. p. 522 sq. Brunck. ad *Soph. Œd. T.* 1112. Phil. 60. Tyrwhitt. ad *Arist. de Poët.* p. 120. Porson. ad *Eur. Or.* l. c.

² Heind. ad *Plat. Cratyl.* p. 71.

³ Hemsterh. ad *Luc. T.* iii, p. 380.

οὖν. *Soph. Ant.* 43. εἰ τὸν νεκρὸν ξὺν τῇδε κουφῆϊς χερσί.
Comp. *Theogn.* 231. Br.

3. 'From what?' 'whence'? when the cause proceeding from an affection or disposition of the mind, or a subjective quality, is assigned, as the motive of an action. *Il. ο'*, 363. παῖς, ὅστ', ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν, ἀψ' αὐτοῦ συνέχευε, 'from childishness'. *Soph. El.* 233. ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ, 'from good will', *Aj.* 531. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελευσάμην, 'from fear'. *Thuc.* 1, 80. ὥστε μήτε ἀπειρία ἐπιθυμήσαι τινα τοῦ ἔργου, — μήτε ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα, 'neither from inexperience, nor from conjecture, that', &c. Comp. *ib.* 81. extr. iv, 19. vi, 33. φρονήματι, 'from pride'. *Plat. Apol. S.* p. 62. Μέλιτος δοκεῖ τὴν γραφὴν ταύτην ὑβρεῖ τι καὶ ἀκολασίᾳ καὶ νεότητι γράψασθαι. *Xen. Cyr.* viii, 1, 16. οἱ δὲ μὴ παρῆεν, τούτους ἡγεῖτο ἢ ἀκρατεῖα τι καὶ ἡ ἀδικία καὶ ἡ ἀμελεία ἀπείναι.

Here also the dative expresses the nearer, διὰ with the accusative, the more remote motive. *Plat. Rep.* ix. p. 270. Τί δὲ περὶ τὸ θυμοειδές; οὐχ ἕτερα ταιαῦτα ἀνάγκη γίνεσθαι, ὅς ἂν αὐτὸ τοῦτο διαπράττεται, ἢ φθόνῳ διὰ φιλοτιμίαν, ἢ βίᾳ διὰ φιλονεικίαν, ἢ θυμῷ διὰ δυσκολίαν, πλησμονὴν τιμῆς τε καὶ νίκης καὶ θυμοῦ διώκων ἄνευ λογισμοῦ τε καὶ νοῦ; *Thuc.* iv, 36. οἱ Λακεδαιμόνιοι ἀσθενεῖα σωμάτων διὰ τὴν σιτόδειαν ὑπεχώρουν.

Obs. The Poets often add to this dative ἀμφὶ or περὶ. *Æsch. Choëph.* 543. ἀμφὶ τάρβει, 'from fear', *Soph. ap. Athen.* 1, 17. D. ἀμφὶ θυμῷ, 'from indignation' (which Toup. *l. c.* explains wrongly). See *Brunck. fr. Soph.* p. 605.) *Il. ρ'*, 22. περὶ σθένει βλεμαίνει, which *ι'*, 237. *μ'*, 42. *ρ'*, 135. is merely σθένει βλεμαίνειν. *Æsch. Pers.* 693. περὶ τάρβει, or *Choëph.*

' Toup. ad *Suid.* ii, p. 32.

33. *περὶ φόβῳ*. *Pind. P. v, 78. περὶ δέλματι*¹. Instead of this also *ὑπό* with the genitive is found. *Thuc. II, 8. νεότης οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἤπτετο τοῦ πολέμου*.

403. 4. The dative expresses also every external cause.
a. with passives, when the cause, and not the person, by which the action is effected, is put in the dative, as in Latin, in the ablative, e. g. *Plat. Leg. IV, p. 185. χρήμασιν ἐπαιρόμενος ἢ τιμαῖς ἢ καὶ σώματος εὐμορφία, opibus, honoribus, pulchritudine elatus. Rep. x, p. 310. ὥστε οὔτε τιμῇ ἐπαρθέντα, οὔτε χρήμασιν, οὔτε ἀρχῇ οὐδεμία, οὐδέ γε ποιητικῇ ἄξιον ἀμελῆσαι δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς*. This ἐπαίρεσθαι is accompanied also by ἐπί, in which case the construction belongs to (c). *Xen. Mem. 8. I, 2, 25. of Critias and Alcibiades: τοιούτων δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ μὲν ἐπὶ γένει, ἐπηρμένῳ δ' ἐπὶ πλούτῳ. πεφυσημένῳ δὲ ἐπὶ δυνάμει, διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἀνθρώπων, — — τί θαυμαστόν, εἰ ὑπερηφάνῳ ἐγενέσθην;*

Hence also ἀρέσκεσθαι τινι (as far as ἀρέσκειν is a transitive verb §. 383.) *delectari aliqua re. Herod. IV, 78. ὁ Σκύλης — — διαίτη μὲν οὐδαμῶς ἠρέσκετο Σκυθικῇ*. The phrase too ἀρκεῖσθαι τινι, *contentum esse aliqua re. Herod. IX, 33. οὐδ' οὕτω ἔφη ἔτι ἀρκέσθαι τούτοισι μόνοις*. *Æschin. Axioch. 15. τὰ παθήματα σοφισμάτων οὐκ ἀνέχεται, μόνοις δὲ ἀρκεῖται τοῖς δυναμένοις καθικέσθαι τῆς ψυχῆς*².

b. With verbs of all kinds, when the dative is rendered by 'on account of', *Herod. I, 87. ἐγὼ ταῦτα ἔπραξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμεωῦτοῦ δὲ κακο-*

¹ Brunck. ad. Apoll. Rh. II, 96. Ilgen. ad Hom. H. Cer. p. 560. Herm. ad Vig. p. 816. n. 416.

² Valcken. et Wessel. ad Herod. p. 579, 58. Fisch. III, a. p. 409.

δαιμονίῃ. *Thuc.* III, 98. *extr.* Δημοσθένης δὲ περὶ Ναυ-
 πακτον καὶ τὰ χωρία ταῦτα ὑπελείφθη, τοῖς πεπραγμέ-
 νοις φοβούμενος τοὺς Ἀθηναίους, *as Eurip. Or.* 455. Τυνδά-
 ρεως ὁδε στείχει πρὸς ἡμᾶς, οὐ μάλιστ' αἰδῶς μ' ἔχει εἰς ὄμματ'
 ἔλθεῖν, τοῖσιν ἐξειργασμένοις. *Thuc.* IV. 35. οἱ Ἀθη-
 ναῖοι ἐπισπόμενοι (ἐπισπόμενοι) περίοδον μὲν αὐτῶν καὶ
 κύκλωσιν χωρίου ἰσχύϊ οὐκ εἶχον, 'on account of the
 strength of the place'. VI, 33. Ἀθηναῖοι ἐφ' ἡμᾶς πολλῇ
 στρατιᾷ ὥρμηνται καὶ ναυτικῇ καὶ πεζικῇ, πρόφασιν μὲν Ἐργε-
 σταίων ξυμμαχία, καὶ Λεοντίνων κατοικίσει, τὸ δὲ ἀληθές,
 Σκελίας ἐπιθυμία 'on account of the alliance with the
 inhabitants of Segesta, and in order to re-establish the
 Leontines', I, 84. μόνοι δ' αὐτὸ εὐπραγίαις τε οὐκ ἐξυ-
 βρίζομεν καὶ ξυμφοραῖς ἥσσον ἐτέρων εἴκομεν. 'we alone are
 not insolent on account of our success'. *Comp.* VII, 77.
Æsch. Choeph. 51. ἀνήλιοι βροτοστυγεῖς δνόφοι καλύπτουσι
 δόμους δεσποτῶν θανάτοισι. *Plat. Menex.* p. 283. οὔτε
 ἀσθενεῖα, οὔτε πενία, οὔτ' ἀγνωσία πατέρων ἀπελήλα-
 ται οὐδεῖς, οὐδὲ τοῖς ἐναντίοις τετίμηται, ὥσπερ ἐν ἄλ-
 λαις πόλεσιν. *Rep.* II, p. 210. τὸ δὲ δίκαιον — ἀγαπᾶσθαι,
 οὐχ ὡς ἀγαθόν, ἀλλ' ὡς ἀρρώστια τοῦ ἀδικεῖν τιμώμενον.
Leg. I, p. 9. ἐν ὁπόσαις οἱ ἀμείνονες νικῶσι τὸ πλῆθος καὶ τοὺς
 χείρους, ὁρθῶς ἂν αὕτη κρείττων τε αὐτῆς λέγοιθ' ἢ πόλις,
 ἐπαινοῖτό τε ἂν δικαιοῦτά τε τῇ τοιαύτῃ νίκῃ:

c. Hence the dative is put with many passives and
 neuters, where it also expresses the cause, occasion, or
 object of the action. *Thuc.* IV, 85. θαυμάζω τῇ ἀπο-
 κλείσει μου τῶν πυλῶν. VII, 63. τῆς τε φωνῆς τῇ ἐπι-
 στήμῃ καὶ τῶν τρόπων τῇ μιμήσει ἐθαυμάζεσθε κατὰ
 τὴν Ἑλλάδα. III, 97. Δημοσθένης — τῇ τύχῃ ἐλπίσας

† Markl. ad Eurip. Suppl. 304. Brunck. ad Soph. Antig. 1219.
 Heind. ad Plat. Gorg. p. 146. Fisch. III, a. p. 408.

ὅτι οὐδὲν αὐτῷ ἠναντιοῦτο, — — ἐχώρει ἐπὶ Αἰγυπτίου. *Plat. Hipp. Maj.* p. 14. εὐκότως σοι χαίρουσιν οἱ Λακεδαιμόνιοι, ἅτε πολλὰ εἰδότες, 'rejoice on your account, are pleased with you'. *Symp.* p. 180. καὶ τὴν ἐκείνης (Ἀλκίηστιδος ψυχὴν) ἀνείσαν (οἱ θεοί), ἀγασθέντες τῷ ἔργῳ. *Isocr. de Pac.* p. 159. extr. οἱ δὲ οὐδὲν τοιοῦτο προτείνουσιν, ἀλλ' ὡς ἡσυχίαν ἔχειν δεῖ, καὶ μὴ μεγάλων ἐπιθυμεῖν παρὰ τὸ δίκαιον, ἀλλὰ στέργειν τοῖς παροῦσιν. *id.* p. 163. *D.* ὁρῶσιν ἡμᾶς οὐ στέργοντας οἷς ἂν ἔχωμεν. ἐπὶ is joined with this dative *id.* p. 177. *A.* στέργονται ἐπὶ ταῖς ὑπὸ τοῦ πλήθους διδομέναις δωρεαῖς. *Comp. Panath.* p. 242. *A.* Ἀγαπάω is constructed like στέργω in the same sense. *Lysias Epitaph.* p. 82. ὁ τῆς Ἀσίας βασιλεὺς, οὐκ ἀγαπῶν τοῖς ὑπάρχουσιν ἀγαθοῖς, ἀλλ' ἐλπίζων καὶ τὴν Εὐρώπην δουλώσεσθαι, ἔστειλε πεντήκοντα μυριάδας στρατιάν. *Comp.* p. 106. *Demosth.* p. 13, 11. *Xén. Anab.* 1, 3, 3. ἄνδρες στρατιῶται, μὴ θαυμάζετε, ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασι, which otherwise is accompanied by ἐπὶ, as *Xén. Hell.* VII, 4, 21. χαλεπῶς ἢ τῶν Λακεδαιμονίων πόλες φέρονσα ἐπὶ τῇ πολιορκίᾳ*, as *Cicer. Verr.* IV, 30, 68. *interverso dono regali graviter ferre.* *Isocr. Panath.* p. 275. *A.* ἐδυσχέρανε μὲν οὐδενὶ τῶν γεγραμμένων. *Plat. Gorg.* p. 12. δυσχεραίνειν τοῖς λόγοις. *Id. Phædon.* p. 143. εἰ μὲν μὴ ᾤμην ἤξειν πρῶτον μὲν παρὰ θεοὺς ἄλλους σοφούς τε καὶ ἀγαθοὺς, ἔπειτα καὶ παρ' ἀνθρώπους τετελευτηκότας ἀμείνους τῶν ἐνθάδε, ἡδίκουν ἂν, οὐκ ἀγανακτῶν τῷ θανάτῳ. *Xén. Mem.* S. II, 1, 31. τοῖς πεπραγμένοις αἰσχυρόμενοι.

To these also πιστεύειν τινί, 'to rely upon any thing', seems to belong, as far as the dative expresses the ground of the reliance.

* Fisch. III, a. p. 409 sq.

* Bibl. Crit. III, 2. p. 17.

Obs. 1. It is more usual to find *ἐπί* with this dative. *Plat. Menon. in.* Θετταλοὶ ἐθαυμάζοντο ἐφ' ἱππικῇ τε καὶ πλούτῳ. *στέργω* is also found with the accusative, in the sense of 'to be content with any thing'. *Herod. ix, 117.* οὕτω δὴ ἔστεργον τὰ παρεόντα. *Soph. Fr. p. 677. xlviii. ed. Br.* στέργειν δὲ τὰ μπεσόντα καὶ θέσθαι πρέπει σοφὸν κυβευτήν, ἀλλὰ μὴ στένειν τύχην^b. Thus also ἀγαπᾶν, 'to be content with any thing'. *Isocr. Paneg. p. 69. D.* οὕτως αἰσχυρῶς ἀπηλλάγησαν, ὥστε τοὺς ἀφεστῶτας μηκέτι τὴν ἐλευθερίαν ἀγαπᾶν, ἀλλ' ἤδη καὶ τῶν ὁμόρων ζητεῖν ἐπαρχειν. *Comp. Thuc. vi, 18. Demosth. Phil. ii, p. 70, 19.*

Obs. 2. This dative often signifies 'according to, in consequence of'. *Eur. Phæn. 677.* (Κάδμος δράκοντα ὤλεσε) δίας ἀμάτορος Παλλάδος φραδαῖς γαπετεῖς δικῶν ὀδόντας εἰς βαθυπόρους γύας, as *Il. ó, 412.* ὑποθημοσύνησιν Ἀθήνης. *Hom. H. in Apoll. i, 98.* Ἥρης φραδμοσύνη. *Eur. Phæn. 1058.* χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν Οἰδίπους ὁ τλάμων Θηβαίαν τάνδε γὰν. *Xen. Cyr. i, 2, 4.* νόμῳ εἰς τὰς ἐαντῶν χώρας ἕκαστοι πάρεισιν^c. Similarly *Herod. iv, 16.* ἀκοῇ τι λέγειν, 'from hearsay', which *Plato Phædon. p. 139.* calls ἐξ ἀκοῆς λέγειν. Thus also κρίνειν τινὰ ἀρετῇ καὶ κακίᾳ, καὶ εὐδαιμονίᾳ καὶ τῷ ἐναντίῳ *Plat. Rep. x, p. 256. Comp. p. 261.*

5. The dative besides expresses the kind and manner 404. of an action. *Xen. Cyrop. i, 1, 2.* βίᾳ εἰς οἰκίαν παρίεναι, 'with force'. *Thuc. iv, 19.* βίᾳ διαφυγεῖν. However, this may be the mean by which the action is effected. Hence the datives of substantives are often put adverbially. *Xen. Cyr. v, 3, 47.* Ὁ Κῦρος ἐπιμελεῖα τοῦτο ἐποίει, 'with carefulness' (a consequence of §. 402. 3.) δίκῃ, 'with justice', which is also expressed σὺν δίκῃ. *Herod. vi, 112.* οἱ Ἀθηναῖοι δρόμῳ ἵεντο εἰς τοὺς βαρβά-

^b Gatak. ad M. Anton. vi, 44. Fisch. iii, a. p. 409 sq.

^c Heind. ad Plat. Gorg. p. 230. ad Cratyl. p. 29.

ρους^d. In the same manner the datives of adjectives are often put as adverbs, especially in the feminine. δημοσία, *publice*. ἰδία, *privatim*. πεζῇ, 'on foot'. τῷ ὄντι, 'in reality'. *Thuc.* iv, 62. εἴ τις βεβαίως τὶ ἢ τῷ δικαίῳ (δίκῃ) ἢ βίᾳ πράξειν οἶεται. ὅλῳ τινι, 'entirely, altogether', *omnino*, *Plat. Lys.* p. 236^e.

Hence also it would seem that in verbs of punishing, the punishment is put in the dative, as in Latin. *capite plectere, multare pecunia*. *Herod.* vi, 21. Ἀθηναῖοι ἐξημίωσάν μιν (Φρύνιχον), ὡς ἀναμνήσαντα οἰκήτῃα κακά, χιλίησι δραχμῇσι. ζημιοῦν τινα θανάτῳ, φυγῇ^f.

6. The dative often signifies 'with respect to', as in ποσὶ ταχύς, &c. *Soph. Œd. T.* 557. καὶ νῦν ἔθ' ὧντός εἰμι τῷ βουλευματι. *Plat. Leg.* p. 115. τὸ μὲν μὴ νομίζειν θεούς, ἀμφοῖν ἂν ὑπάρχοι κοινὸν πάθος, τῇ δὲ τῶν ἄλλων ἀνθρώπων λώβῃ, τὸ μὲν ἐλάττω, τὸ δὲ πλείω κακὰ ἐργάζοιτ' αὖ. *Isocr. Hel. Enc.* p. 215. C. of Theseus: τῇ μὲν ἐξουσίᾳ τυραννῶν, ταῖς δ' εὐεργεσίαις δημαγωγῶν.

Hence the dative in answer to the question 'wherein'? ὑπερβάλλειν, προέχειν, διαφέρειν, φρονήσει, ἀδικίᾳ, &c. 'to distinguish one's self in talent, injustice', where sometimes the accusative with κατὰ is put for the dative. *Isocr. Hel. Enc.* p. 217. Α. τοῖς κατὰ σύνεσιν ἢ κατ' ἄλλο τι προέχουσι φθονοῦμεν.

This dative is sometimes accompanied by ἐν. *Soph. Œd. T.* 1112. ἐν τε γὰρ μακρῷ γήρᾳ ξυνάδει, τῷδ' ἄνδρι ξύμμετρος, 'with respect to age, he coincides with this man'.

^d Fisch. III, a. p. 221 sq.

^e Fisch. ib. p. 220. Hoog. ad Vig. p. 57.

^f Fisch. III, a. p. 382.

7. The dative expresses the relation of the measure, 405. degree, &c. with the comparative. *Herod.* i, 184. Σαμί-
ραμιν γενεῇσι πέντε πρότερον ἐγένετο τῆς Νιτώκριος. *Id.*
vi, 106. πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρα. *Ari-*
stoph. *Ran.* 18. ἐνιαυτῷ πρεσβύτερος. Hence the dative
πολλῷ, ὀλίγῳ, βραχεὶ with the comparative. βραχεὶ τιμῇ
πλείω. *Plat. Rep.* i, p. 152, &c.

8. Lastly, it is put in definitions of time and place,
in answer to the question 'when'? and 'where'?

a. 'When?' *Soph. El.* 783. ἡμέρα γὰρ τῇδ' ἀπὸ λ-
λαγμαι φόβου. *Eur. Phæn.* 4. ὡς δυστυχῇ Θήβαισι τῇ τῷδ'
ἡμέρᾳ ἀκτὶν' ἐφῆκας. *Lysias* p. 76. αἱ δὲ παῖδες αὐτοῦ διὰ
τῆςδε τὴν πόλιν τῇ αὐτῇ εἶδον ἡμέρᾳ τὴν θ' εὐαντων σωτηρίαν
καὶ τὴν τῶν ἐχθρῶν τιμωρίαν. *Comp. Xen. Cyr.* iii, 3, 29.
At other times it is accompanied by ἐν. *Eur. Hec.* 44.
ἡ πεπρωμένη δ' ἄγει θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι^b.
In the same manner νύξ, μῆν, ἔτος, &c. are put in the
dative, τῇ αὐτῇ, νυκτὶ, τρισὶ μηνσί, πολλοῖς ἔτεσι.

b. 'Where'? with the names of places, where some-
times ἐν is used. *Soph. Trach.* 171. ὡς τὴν παλαιὰν φηγὸν
αὐτοῖσσι ποτε Δωδῶνι δισσων ἐκ Πελειάδων ἔφη, 'at Dodona'.
Eur. Phæn. 617. ἀνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν
πόλιν. εἰτα Μαραθῶνι μὲν ὅτ' ἦμεν, ἐδιώκομεν. *Plat. Me-*
nex. p. 296. βασιλεῖ δὲ αὕτη μὲν οὐκ ἐτόλμησε βοηθῆσαι,
αἰσχυνομένη τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι
καὶ Πλαταιαῖς^b.

^a Brunck. ad *Eur. Hec.* l. c. Markland. ad *Lys.* l. c. Fisch. iii,
a. p. 384.

^b Valck. ad *Eurip. Hipp.* 545. Wessel. ad *Herod.* p. 130, 34.
Brunck. ad *Arist. Lys.* 1299.

Of the Accusative.

406. The Accusative, as in other languages, marks the person or thing, which is affected by the action of the accompanying verb, i. e. which suffers a change of any kind. The verbs which govern an accusative, are hence called *verbs active* or *transitive*, i. e. which shew an action passing on to an object, and affecting and determining it in any actual manner. Besides the verbs which are *transitive* also in Latin, and govern an accusative, there are in Greek the following :

1. *πείθειν*, 'to persuade', e. g. *πολλάκις ἐθαύμασα, τίσι ποτέ λόγοις Ἀθηναίους ἐπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιος εἴη θανάτου τῇ πόλει. Xen. Mem. S. in. quam oratione Atheniensibus persuaserint accusatores Socratis.*

2. *ὕβριζεν* *τινά*, 'to insult, to maltreat any one', *Isocr. p. 179. B. ὕβριζον τὰς νήσους. Lysias p. 7. τοὺς παῖδας τοὺς ἐμούς ἥσχυνε, καὶ ἐμέ αὐτὸν ὕβρισε.*

Obs. *ὕβριζεν εἰς τινα*, is frequently found, which is to be distinguished from the foregoing in this, that the former relates to one's self, e. g. to any maltreatment of the body, but *ὕβριζεν εἰς τινα* 'to insult any person connected with one'. This distinction, however, is not always observed¹.

3. *ἀδικεῖν. Xen. Anab. I, 4, 9. τοὺς ἰχθῦς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστερὰς.*

4. Several verbs which signify 'to assist, profit, injure', as *Æsch. Prom. 507. μὴ νῦν βροτοὺς μὲν, ὠφέ-*

¹ Lucian. Soloec. T. ix, p. 232. Grævius et Reitz. ad Luc. l. c. p. 496. Hemsterh. ad Luc. T. I, p. 280. Kuster. ad Aristoph. Plut. 900. Markl. ad Lys. p. 17.

λει καιροῦ πέρα. *Eurip. Herc. f.* 584. Δίκαια τοὺς τεκόντας ὠφελεῖν τέκνα πατέρα τε πρέσβυν, τήν τε κοινωνὸν γάμων. where τέκνα is the accusative of the subject. *Xen. Cyrop.* II, 20. αἰσχρόν ἐστιν ἀντιλέγειν, μὴ οὐχὶ τὸν πλείστα καὶ πονοῦντα καὶ ὠφελοῦντα τὸ κοινὸν τοῦτον καὶ μεγίστων ἀξιοῦσθαι. *ib.* VIII, 4, 32. τὸ, πολλὰ δοκοῦντα ἔχειν, μὴ κατ' ἀξίαν τῆς οὐσίας φαίνεσθαι ὠφελοῦντα τοῦς φίλους, ἀνελευθερίαν ἔμοιγε δοκεῖ περιάπτειν^k. Thus also ὄνημι. *Il.* α', 394. εἴ ποτε δὴ τι ἡ ἔπει ὦνησας κραδίην Διός, ἡὲ καὶ ἔργω. *Eurip. Fr. inc. CLI*, 1. 2. οὐδεμίαν ὦνησε κάλλος εἰς πόσιν ξυνάορον· ἡ' ρετὴ δ' ὦνησε πολλὰς. Even λύνει in the sense of λυσιτελεῖν is constructed with the accusative, by Sophocles. *El.* 1005. λύνει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ, βάξιν καλὴν λαβόντε, δυσκλεῶς θανεῖν, unless the accusative is governed of the word ἐπωφελεῖ.

Obs. 1. The adverbs 'very, more', &c. are expressed with these verbs, by the accus. neuter of the adjective μέγας, πλέων. *Plat. Hipp. Maj.* p. 5. σὺ γὰρ καὶ ἰδία ἱκανὸς εἶ, παρὰ τῶν νέων πολλὰ χρήματα λαμβάνων, ἔτι πλείω ὠφελεῖν ὧν λαμβάνεις. *Id. Apol. S.* p. 71. εὖ γὰρ ἴστε, εἰάν ἐμέ ἀποκτείνητε τοιοῦτον ὄντα οἷον ἐγὼ λέγω, οὐκ ἐμέ μείζω βλάψετε ἢ ὑμᾶς αὐτούς. Thus also *Xen. Mem. S.* I, 2, 7. ἐθαύμαζε δὲ, εἴ τις, ἀρετὴν ἐπαγγελλόμενος, φοβοῖτο, μὴ ὁ γεγόμενος καλὸς κάγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι. *ib.* IV, 4, 1. μικρὰ ὠφελεῖν.

Obs. 2. For ὠφελεῖν with the dative also, see §. 384, 7.

5. ἀμείβεσθαι, ἀνταμείβεσθαι, 'to remunerate', is constructed with the accusative of the person or thing remunerated. *Eurip. Or.* 1045. καὶ σ' ἀμείψασθαι θέλω φιλόττη χειρῶν. *Xen. Mem. S.* IV, 3, 15. ἐκείνο ἀθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἰς ποτε ἀν-

^k Thom. M. p. 935.

θράπων ἀξίας χάρισιν ἀμείβεσθαι. Also, in the sense of 'to answer'. *Hesiod. Theog.* 654. *Herod.* v, 93. vii, 136.

Thus too τιμωρεῖσθαι τινα, 'to avenge one's self on any one'.

407. Many verbs have an accusative, which does not mark the *passive* object of the action, but the object to which an action has only generally an immediate reference. e. g. 1. προσκυνεῖν τινα. *Herod.* ii, 121. καὶ τὸν μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσιν τε καὶ εὖ ποίεουσιν. vii, 136. οὐ γάρ σφι ἐν νόμῳ εἶναι ἄνθρωπον προσκυνέειν. *Aristoph. Plut.* 771. καὶ προσκυνῶ γε πρῶτα μὲν τὸν Ἥλιον, ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον, χώραν τε πᾶσαν Κέκροπος, ἥ μ' ἐδέξατο. *Comp. Vesp.* 516. *Plat. Rep.* iii, p. 284. ἄνδρα δὴ, ὡς ἔοικε, δυνάμενον ὑπὸ σοφίας παντοδαπὸν γίγνεσθαι καὶ μιμεῖσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο, — — — προσκυνοῖμεν ἂν αὐτόν, ὡς ἱερὸν καὶ θαυμαστὸν καὶ ἡδύν. In the writers of the New Testament it is joined with the dative.

2. Δορυφορεῖν τινα, i. e. δορυφόρον εἶναι τινος *Thuc.* i, 130. διὰ τῆς Θράκης πορευόμενον αὐτόν (Πανσανίαν) Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν. *Xen. Hier.* 4, 3. πολῖται (sc. οἱ πολῖται) γὰρ δορυφοροῦσιν ἀλλήλους ἄνευ μισθοῦ ἐπὶ τοὺς δούλους, and metaphorically, *Plat. Rep.* ix, p. 245. αἱ νεωστὶ ἐκ δουλείας λελυμέναι δόξαι, δορυφοροῦσαι τὸν Ἑρωτα, κρατήσουσι μετ' ἐκείνου. p. 246. ἄλλον τινα δορυφοροῦσι τύραννον.

3. The verbs which signify 'to flatter', *Æsch. Prom.* 945. σέβον, προσεύχον, θῶπτε τὸν κρατοῦντ' αἰί. *Æschin. in Ctes.* p. 618. τίς ἂν εἴη δημαγωγὸς τοιοῦτος, ὅστις τὸν μὲν δῆμον θωπεῦσαι δύναιτο, τοὺς δὲ καιροὺς, ἐν οἷς ἦν σώζεσθαι τὴν πόλιν, ἀπόδοιτο. *Comp. Plat. Rep.* ix, p. 254. *Xen. Hist. Gr.* v, 1, 17. τί γὰρ ἡδίων, ἢ μη-

δένα ἀνθρώπων κολακεύειν, μήτε Ἑλληνα, μήτε βάρβαρον, εἵνεκα μισθοῦ; But the following passage is quoted from Plutarch: ὅπως ὑπεξανιστάμενοι τοῖς πλουσίοις κολακεύωσι.

4. φθάνειν, 'to come before, to prevent', as in the letter of Agesilaus *Plutarch. T. VIII, p. 181.* ἔπομαι τῇ ἐπιστολῇ, σχεδὸν δ' αὐτὰν καὶ φθάσω. Especially with the participle, of which hereafter.

5. λανθάνειν. See §. 418.

6. ἐπιτροπεύειν τινά, 'to be a tutor or guardian to any one'. *Thuc. I, 132.* Πλείσταρχον τὸν Λεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἀνεψιὸς ὢν, ἐπετρόπευε (*Παυσανίας.*) *Aristoph. Equ. 212.* τὸν δῆμον οἷός τ' εἶμ' ἐπιτροπεύειν ἐγώ. *Plat. Prot. p. 106.* Κλεινίαν τὸν Ἀλκιβιάδου τουτονὶ νεώτερον ἀδελφὸν ἐπιτροπεύων ὁ αὐτὸς οὗτος ἀνὴρ Περικλῆς, — καταθέμενος ἐν Ἀρίφρονος ἐπαίδευε. Also, in the sense of 'to govern'. *Plat. Rep. VI, p. 130. 137.* But in the sense of 'to be regent or governor', it has more usually the genitive. §. 336. 2¹.

7. ἐπλείπειν, 'to be wanting', *deficere. Xen. Cyr. VIII, 1, 1.* οἱ πατέρες προνοοῦσι τῶν παίδων, ὅπως μήποτε αὐτοὺς τάγαθὰ ἐπλείψει^m.

Obs. Some verbs occur with other cases, besides the accusative. In addition to those already mentioned, whose construction with the genitive or dative appeared to be the proper construction, as founded upon the nature of their relation, the following also properly require the accusative.

ἀποδιδράσκειν τινά, 'to run away from any one', with the accusative. *Plat. Rep. VIII, p. 192.* φιλαναλωταὶ ἀλλοτρίων δι' ἐπιθυμίαν καὶ λάθρα τὰς ἡδονὰς καρπούμενοι, ὥσπερ παῖδες πατέρα τὸν νόμον ἀποδιδράσκοντες. *Xen. Cyrop. I, 4, 13.*

¹ Thom. M. p. 360.

^m Thom. M. p. 349.

ἦν τις ἀποδράσῃ τῶν οἰκετῶν σε, καὶ λάβῃς αὐτόν, τί αὐτῷ χρῆ; and βουλεύομαι ὅπως σε ἀποδρῶ. *Comp. Thuc. I, 128.* With the dative *Xen. Mem. S. II, 10, 1.* ἂν τίς σοι τῶν οἰκετῶν ἀποδρῶ, ἐπιμελῇ ὅπως ἀνακομίσῃ; where, however, σοι seems not to be governed by ἀποδρῶ but to have the same construction as in §. 392. *f.* for immediately after comes, εἰάν τίς σοι κάμνῃ τῶν οἰκετῶν.

ἀπομάχεσθαι τινα and τινί, 'to endeavour to keep any thing off, to fight off'. *Herod. VII, 136.* ὡς δὲ ἀπεμαχέσαντο τούτῳ, where one MS. has τούτῳ^a.

408. Many verbs which signify an emotion, a feeling with regard to an object, as 'to be ashamed, afraid, to compassionate any one', are accompanied by an accusative, which expresses the object, and at the same time the effective cause of this emotion. *Eur. Ion. 1093.* αἰσχύνομαι τὸν πολύῤῃμον θεόν. *Comp. 952. Xen. R. Lac. 2, 11.* οὐδὲν οὕτως αἰδοῦνται οὔτε παῖδες, οὔτε ἄνδρες, ὡς τοὺς ἄρχοντας. *Soph. Aj. 121.* ἐποικτεῖρω δέ νιν δύστηνον ἔμπαρ, καίπερ ὄντα δυσμενῇ, ὅθ' οὔνεκ' αὐτῇ συγκατέζευκται κακῇ. *Plat. Symp. p. 167.* ὑμᾶς τοὺς ἐταίρους ἐλεῶ, ὅτι οἴεσθέ τι ποιεῖν, οὐδὲν ποιῶντες. *Herod. v, 4.* τὸν μὲν γινόμενον περὺζόμενοι οἱ προσήκοντες ὀλοφύρονται, ὅσα μιν δεῖ, ἐπεὶ τε ἐγένετο, ἀναπλῆσαι κακά.

The same takes place with some *neuter verbs*, which express an emotion, although even without indicating the object they convey a perfect idea; e.g. ἀλγεῖν τι. *Soph. Aj. 789. sq.* τοῦδ' εἰσάκουε τάνδρός, ὡς ἤκει φέρων Αἴαντος ἡμῖν πράζιν (*fortunam*, as 792.), ἥ ἡλγησ' ἐγώ. *Il. i, 77,* τίς ἂν τάδε γηθήσειεν; *Soph. Aj. 136.* σέ μὲν εὖ πράσσοντ' ἐπιχαίρω. *Eurip. Hipp. 1355.* Τοὺς γὰρ εὖσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσιν. *Soph. Philoct. 314.* ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε αὐτόν τ' ἐμέ. Some

^a Valcken. et Wess. ad Herod. l. c. p. 564, 69.

supply ὁρῶν, ἀκούων, &c. with this accusative*. Thus also θαρρῆν τι. 'to take courage with regard to any thing'.

Phædon. p. 200. οὐδενὶ προσήκει θάνατον θαρρῶντι μὴ οὐκ ἀνοήτως θαρρῆν. *Comp. Euthyd.* p. 13. *Xen. Cyr.* v, 5, 42. εἴ τινές σε τιμῶσιν, ἀντανσπάξου καὶ εὐώχει αὐτούς, ἵνα σε καὶ θαρρῇσωσιν. *Comp. Demosth.* p. 30, 15.—*Δυσχεραίνειν* τι. *Plat. Leg.* x, p. 98. οὐ δυνάμενος δυσχεραίνειν θεούς. *ib.* p. 114. δυσχεραίνειν τὴν ἀδικίαν. *Rep.* ii, p. 216. ὠφελεῖσθαι κερδαίνοντα τῷ μὴ δυσχεραίνειν τὸ ἀδικεῖν. *Isocr. Plat.* p. 305. C. ἐκπεσόντες ἐκ τῆς οἰκείας, ἀθυμοῦντες καὶ ἀλῶμενοι τὴν Ἑλλάδα περιῖμεν, πάσας δυσχεραίνοντες τὰς οἰκήσεις. Plato joins *περὶ* with this verb, *Rep.* v, p. 36. τὸν περὶ τὰ μαθήματα δυσχεραίνοντα^p.

Many verbs have the accusative not only of the 409. nearer and more immediate object of the action, but also of the more remote object, i. e. the person or thing to which the action with its immediate object passes, which in English is generally expressed by the dative, e. g. εὖ or κακῶς ποιεῖν τινά, 'to do good, harm, to any one', εὖ or κακῶς λέγειν τινά, 'to speak well, ill, of any one.' Hence these verbs often take two accusatives at the same time :

1. ποιεῖν, πράττειν, δρᾶν, ἔρδειν, 'to do'.

a. with one accusative, and the adv. εὖ or κακῶς. *Soph. Aj.* 1154. ἄνθρωπε, μὴ δρᾶ τοὺς τεθνηκότας κακῶς. *Xen. Mem. S.* ii, 1, 19. τοὺς ποιοῦντας, ἵνα — — δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς καὶ τὸν ἐαυτῶν οἶκον καλῶς οἰκῶσι, καὶ τοὺς φίλους εὖ ποιῶσι, καὶ τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ οἴεσθαι χρὴ τούτους καὶ πονεῖν

* Valcken. ad Eur. Hippol. 1339. Brunck. ad Arist. Equ. 783. ad Soph. Aj. 136. 790.

^p Heind. ad Plat. Gorg. p. 16.

ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐφραϊνομένους; also without these adverbs. *Herod.* VII, 88. τὸν δὲ ἵππον ἀντίκα κατ' ἀρχὰς ἐποίησαν οἱ οἰκέται, ὡς ἐκέλευε, 'they did with the horse', where the proposition ὡς ἐκέλευε supplies the place of that adverb¹.

In the same manner are constructed εὐεργετεῖν and κακουργεῖν. *Xen. Mem. S.* II, 1, 19. the passage just quoted. *id. ib.* IV, 4, 24. οὐχ οἱ μὲν εὖ ποιοῦντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀντευεργετοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τοιούτοις χρῆσθαι τούτους μάλιστα διώκουσι; *Aristoph. Pl.* 912. οὐ γὰρ προσήκει τὴν ἑμαντοῦ μοι πόλιν εὐεργετεῖν με. κακουργεῖν τοὺς φίλους *Xen. Cyr.* I, 6, 29. κ. τοὺς ἐναντίους *ib.* VI, 3, 24. *Comp.* IV, 3, 5. τὴν βασιλέως χώραν κακοποιεῖν *id. Mem. S.* III, 5, 26².

Hence also λυμαίνεσθαι τινα. *Isocr. de Pac.* p. 179. B. ἐλυμαίνοντο τὴν Πελοπόννησον. *Evag.* p. 183. D. ὅλην τὴν πόλιν λυμαίνεσθαι. *Comp. Panath.* p. 235. C. 236. C. which elsewhere is constructed with the dative §. 384.

b. With two accusatives. *Herod.* I, 137. αἰνέω καὶ τόνδε τὸν νόμον, τὸ μὴ μῆς αἰτίας εἵνεκα μήτε αὐτὸν τὸν βασιλέα μηδένα φονεύειν, μήτε τῶν ἄλλων Περσέων μηδένα τῶν ἐωυτοῦ οἰκετέων ἐπὶ μὴ αἰτίῃ ἀνῆκεστον πάθος ἐρδεῖν. IV, 166. Ἀρυσάνδης τὰργύριον τωῦτὸ τοῦτο ἐποίησε. *Xen. Cyrop.* III, 2, 15. οἱ γὰρ οὐδεπώποτε ἐπαύοντο πολλὰ κακὰ ἡμᾶς ποιοῦντες, νῦν ὁρῶ τούτους ἔχοντας, ὥσπερ ἐγὼ νῦν χόμην. *ib.* §. 16. ἃ ὑπισχνοῦ ποιήσιν ἀγαθὰ ἡμᾶς. *Plat. Rep.* VI, p. 92. ἐκ τούτων δὴ τῶν ἀνδρῶν καὶ οἱ τὰ μέγιστα κακὰ ἐργαζόμενοι τὰς πόλεις γίνονται καὶ

¹ Fisch, III, a. p. 429—432.

² Fisch, III, a. p. 432.

τοὺς ιδιώτας, καὶ οἱ τὰγαθά, οἱ ἂν ταύτῃ τύχῳσι ῥέντες· σμικρὰ δὲ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ιδιώτην οὔτε πόλιν δρᾷ*. Hence *Thuc.* III, 56. *Θηβαῖοι δὲ πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν. Isocr. Panath.* p. 271. *B.* ἃ τοῖς Ἑλλήσι τοῖς ἄλλοις οὐδὲ τοὺς πονηροτάτους τῶν οἰκετῶν ὁσίων ἐστὶ μαιφονεῖν.

Obs. The remote object is also sometimes in the dative. *Od.* ζ', 289. Φοῖνιξ ἀνὴρ, τρώκτης, ὃς δὴ πολλὰ κακ' ἀνθρώποισι ἐώργει. *Plat. Apol. S.* p. 69. ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ, ὅτῳ ἂν ἐντυγχάνω, ποιήσω καὶ ξένῳ καὶ ἀστῶ, μᾶλλον δὲ τοῖς ἀστοῖς, ὅσῳ μοι ἐγγυτέρῳ ἐστὲ γένοι. *Charm.* p. 115. οὐκ ἂν ἔχοιμεν, ὃ τι ποιοῖμέν σοι. *Xen. Hier.* 7, 2. τοιαῦτα γὰρ δὴ ποιοῦσι τοῖς τυράννοις οἱ ἀρχόμενοι, καὶ ἄλλον ὄντινα ἀεὶ τιμῶντες τυγχάνουσι. *Isocr. de Big.* p. 357. *B.* ἀγανακτῶ, — — εἰ Τισίας μηδὲν ἀγαθὸν ποιήσας τῇ πόλει καὶ ἐν δημοκρατίᾳ καὶ ἐν ὀλιγαρχίᾳ μέγα δυνήσεται. Both cases are joined *Xen. Anab.* v, 8, 24. ἂν οὖν σωφρονήτε, τούτῳ τάναντία ποιήσετε, ἣ τοὺς κύνας ποιοῦσι†.

2. λέγειν, εἰπεῖν, ἀγορεύειν τινα.

410.

a. With an accusative and the adverb εὖ or κακῶς. *Xen. Mem.* S. II, 3, 8. πῶς δ' ἂν ἐγὼ ἀνεπιστήμων εἶπρ ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, ('to treat with fair words', *opp.* λόγῳ ἀνίαν) καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμὲ ἀνίαν οὐκ ἂν δυνάμην οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσμαι. *Plat. Euthyd.* p. 32. κακῶς ἄρα λέγουσιν οἱ ἀγαθοὶ τὰ κακὰ, εἶπερ, ὡς ἔχει, λέγουσιν. Ναὶ μὰ Δί, ἣ δ' ὅς, σφόδρα γε τοὺς γοῦν κακοὺς ἀνθρώπους· ὧν σύ, εἰάν μοι πείθῃ, εὐλαβήσῃ εἶναι, ἵνα μὴ

* Fisch. l. c.

† Daves. *Misc. Crit.* p. 184. 334. *Dorv.* ad *Char.* p. 316. question this construction. *Fisch.* III, a. p. 429. *Zeune* ad *Vig.* p. 289.

σε οἱ ἀγαθοὶ κακῶς λέγωσιν. ὡς εὖ οἶσθ', ὅτι κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοὺς. *Herod.* v, 83. 'κακῶς δ' ἡγόρευον οἱ χοροὶ ἄνδρα μὲν οὐδένα, τὰς δ' ἐπιχωρίας γυναῖκας. Also in the sense of 'to speak well of any one, to praise'. *Od.* α', 302. ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ^a.

Thus also εὐλογεῖν and κακολογεῖν. *Isocr.* *Ateor.* p. 276. *B.* οὕτως εἰκὴ καὶ παρανόμως, οὓς ἂν τύχῃς, ἐπαινῶν, οἷς δὲ ἐπιτιμῶν δέον, εὐλογῶν αὐτούς. (*leg.* οὓς ἂν τύχῃς, ἐπιτιμῶν δέον, εὐλογῶν αὐτούς)^x.

Of the different constructions of λαιδορεῖν and λαιδορεῖσθαι, see §. 383. 6.

Obs. The following construction is more rare. *Soph.* *Aj.* 764. ὁ μὲν γὰρ αὐτὸν ἐννέπει τέκνον, δορὶ βούλου κρατεῖν μὲν, ξύν θεῷ δ' αἰεὶ κρατεῖν· ὁ δ' — ἡμείψατο, 'his father said to him', *Il.* ρ', 237. καὶ τότε ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον. *Comp.* υ', 375.

b. With two accusatives. *Herod.* viii, 61. τότε δὲ δὴ ὁ Θεμιστοκλέης κεῖνόν τε καὶ τοὺς Κορινθίους πολλά γε κακὰ ἔλεγε, 'he abused him and the Corinthians very much'. *Xen. Mem.* S. ii, 2, 9. οἷε χαλεπώτερον εἶναι σοι ἀκούειν ὣν αὐτῇ (ἡ μήτηρ) λέγει, ἢ τοῖς ὑποκριταῖς, ὅταν ἐν ταῖς τραγῳδαῖς ἀλλήλους τὰ ἔσχατα λέγωσιν; also, 'to say any thing to one', for πρὸς τινα. *Aristoph.* *Ach.* 593. ταυτὶ λέγεις σὺ τὸν στρατηγόν, πτωχὸς ὢν; 'to say any thing of one', *Soph.* *El.* 320. καὶ πολλὰ πρὸς πολλοὺς με δὴ ἐξεῖπας, ὡς θρασεῖα καὶ πέρα δίκης ἄρχω καθυβρίζουσα καὶ σὲ καὶ τὰ σά. *ib.* 984. τοιαῦτά τοι νῦν πᾶς τις ἐξερεῖ βροτῶν, ζῶσιν θανούσων θ' ὥστε μὴ κλιπεῖν κλέος. Thus is to be explained the passage in *Il.* ζ', 479. καὶ ποτὲ τις εἶπῃσι, πατρός δ' ὄγε πολ-

^a Fisch. iii, a. p. 429.

^x Fisch. iii, a. p. 433.

λὸν ἀμείνων, ἐκ πολέμου ἀνιόντα, 'will say of him when he returns from the war'.

Obs. 1. The passages which Dawes (*Misc. Crit.* p. 149.) cites, in illustration of this construction, are different.: *Pind. Ol.* xiv, 31. Κλεόδαμον ὄφρα ἰδοῖς υἱὸν εἶπης, ὅτι οἱ νέαν — ἐστεφάνωσε κυδῖμων ἀέθλων πτεροῖσι χαίταν. *Arist. Nub.* 1147. καὶ μοι τὸν υἱόν, εἰ μεμάθηκε τὸν λόγον ἐκείνον, εἰφ' ὃν ἀρτίως εἰσήγαγες. Since these constructions are instead of ὄφρα εἶπης, ὅτι ὁ υἱὸς οἱ ἐστεφάνωσε. εἶπέ, εἰ ὁ υἱὸς μεμάθηκε, according to §. 295. Thus too *Eurip. Andr.* 646. In *Plato Menon.* p. 341. sq. καὶ παῦσαι πολλὰ ποιῶν ἐκ τοῦ ἐνός, ὅπερ φασὶ τοὺς συντρίβοντάς τι ἐκάστοτε οἱ σκώπτοντες — ποιεῖν is to be understood, ὅπερ φασὶ ποιεῖν τοὺς συντρ.

Obs. 2. In the phrase χαίρειν λέγειν τινά, properly 'to bid farewell to any one', i. e. 'to leave out of consideration', *non curare, non morari*², τινά seems to belong to χαίρειν, as the subject, and λέγειν to be put in the sense of κελεύειν, since this word is also used, e. g. χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας *Aristoph. Ach.* 200. and χαίρειν ἔαν τινά. But the expression χαίρειν εἰπεῖν or λέγειν or φράζειν τινί is also used. *Plat. Phileb.* p. 260. χαίρειν τοίνυν δεῖ λέγειν ταῖς ἄλλοις μήκεσιν, *Phædr.* p. 376. τὸ εἶκος διωκτέον εἶναι, πολλὰ εἰπόντα χαίρειν τῷ ἀληθεῖ.

3. ἐρωτᾷν or ἔρρεσθαί τινά τι, 'to ask one about any thing', (because not only ἐρωτᾷν ἄνθρωπον is used, but also ἐρωτᾷν τί, 'to ask after any thing'. *Herod.* iii, 22. *Plat. Euthyd.* in. and p. 5. *Polit.* p. 124.) *Pind. Ol.* 6, 81. ἅπαντας ἐν οἴκῳ εἶρετο παῖδα, τὸν Εὐάδνα τέκοι, 'inquired of all after the child'. *Herod.* i, 32. ἐκείνο δέ, τὸ εἶρέό με, οὐκω σε ἐγὼ λέγω, πρὶν ἂν καλῶς τελευτήσαντα τὸν αἰῶνα πύθωμαι. *Plat. Prot.* p. 97. ἐφαίνοντο δὲ περὶ φύσεως τε καὶ μετεώρων ἀστρονομικὰ ἅττα διερωτᾷν τὸν Ἰππίαν. *Comp. Symp.* p. 166. *Xen. Cyrop.* iii, 3, 48.

¹ Wolf. *Opusc. Lat.* p. 100 sq. Heind. ad *Plat. Gorg.* p. 252.

² Valck. ad *Herod.* p. 712, 46. Heind. ad *Plat. Theæt.* p. 441.

ὁ Κῦρος ἡρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων. Thus also ἐρεεῖν, ἱστορεῖν, ἀνιστορεῖν τινά τι. Also the expression ἐρωτᾶν, &c. τινά περὶ τινος is used. *Herod.* i, 32. ἐπειρωτᾶς με ἀνθρωπῆϊων πρηγμάτων πέρι^a.

The construction is analogous to this in *Plat. Lach.* p. 183. ἴσως οὐ κακῶς ἔχει ἐξετάζειν καὶ τὰ τοιαῦτα ἡμᾶς αὐτούς.

4. The verbs 'to require, to desire', αἰτεῖν, ἀπαιτεῖν, πράττεσθαι τινά τι. *Herod.* iii, 1. πέμψας Καμβύσης εἰς Αἴγυπτον κήρυκα, αἰτεε Ἀμασιν θυγατέρα. Cf. iv, 164. *Plat. Rep.* viii, p. 229. τὸ δὴ τυραννικὸν αἴτημα τὸ πολυθρύλλητον ἐπὶ τούτῳ πάντες οἱ εἰς τοῦτο προβεβηκότες ἐξευρίσκουσιν, αἰτεῖν τὸν δῆμον φύλακὰς τινὰς τοῦ σώματος. Cf. x, p. 291. Πράττεσθαι and πράττειν in the sense of 'to require', *Pind. Ol.* 3, 10. χαίταισι μὲν ζευχθέντες ἐπὶ στέφανοι πρᾶσσοντί με τοῦτο θεόδματον χρέος. 10, 34. ὡς Αὐγέαν λάτριον ἀέκονθ' ἐκὼν μισθὸν ὑπέρβιον πρᾶσσοιτο. *Xen. Mem. S.* i, 6, 11. οὐδένα τῆς συνοσίας ἀργύριον πρᾶττη. *Isocr. ad Phil.* p. 111. Ε. τὴν πόλιν ἡμῶν οὐδεὶς ἂν ἐπαινέσειεν, — — ὅτι τοσοῦτο πλῆθος τῶν χρημάτων εἰσπράξασα τοὺς συμμαχοὺς εἰς τὴν ἀκρόπολιν ἀνήνεγκεν. Thus also *Æsch. in Ctesiph.* p. 504. ed. R. οἱ Λακροὶ οἱ Ἀμφισεῖς — τέλη τοὺς καταπλέοντας ἐξέλεγον^b.

412. 5. 'To take any thing from one', ἀφαιρεῖσθαι τινά τι. *Il.* α', 275. μηδὲ σὺ τόνδ', ἀγαθὸς περ ἐών, ἀποαίρεο κούρην. *Xen. Cyr.* iii, 1, 39. οἱ ταῖς ἐαντῶν γυναιξὶ λαμβάνοντες συνόντας ἀλλοτρίους ἄνδρας — — νομίζοντες (αὐτοὺς) ἀφαιρεῖσθαι αὐτὰς τὴν πρὸς ἐαυτοὺς φιλίαν, διὰ τοῦτο ὡς πολεμίοις αὐτοῖς χρῶνται. *ib.* iv,

^a Fisch. iii, a. p. 436.

^b Fisch. iii, a. p. 433. 436 sq.

6, 4. τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ψυχὴν^c.

Thus also other verbs which are used in the same sense. *Il.* ο', 462. (Ζεύς) Τεῦκρον Τελαμώνιον εὐχος ἀπηύρα. *Od.* α', 203. μὴ γὰρ ὄγ' ἔλθοι ἀνὴρ, ὅστις σ' ἀέκοντα βίηφι κτήματ' ἀπορράϊσει, instead of which *Hes. Theog.* 393. μὴ τιν' ἀπορράϊσειν γεράων. *Il.* φ', 451. τότε νῶϊ βιήσατο μισθὸν ἅπαντα Λαομέδων ἔκπαγλος. *Eurip. Iph. A.* 796. τίς ἄρα μ' εὐπλοκάμους κόμας — — ἀπολωτιεῖ. *Pind. Pyth.* III, 173. τὸν μὲν ὀξείαισι θύγατρες ἐρήμωσαν πάθαις εὐφροσύνας μέρος αἱ τρεῖς. *Demosth. in Androt.* p. 616. 19. τὴν θεὸν τοὺς στεφάνους σεσυλήκασι.

Thus also ἀποστερεῖν τινά τι. *Xen. Cyrop.* v, 3, 19. σέ, ὦ Γαδάτα, ὁ Ἀσσύριος παῖδας μὲν, ὡς ἔοικε, τὸ ποιεῖσθαι ἀφείλετο, οὐ μέντοι τό γε φίλους κτᾶσθαι δύνασθαι σε ἀπεστέρησεν. *Anab.* vi, 6, 23. τοὺς Τραπεζουντίους ἀπεστερήκαμεν τὴν πεντηκόντορον. *Isocrat. Archid.* p. 119. *A. B.* ταύτην ὑμᾶς τὴν χώραν ἀποστερεῖν ἐπιχειροῦσιν. Hence *Hom. H. in Cer.* 311. γεράων ἐρυκνδέα τιμὴν καὶ θυσιῶν ἡμερσεν Ὀλύμπια δώματ' ἔχοντας^d.

Obs. ἀφαιρεῖν is also constructed with the dative of the person. *Xen. Cyr.* vii, 1, 44. οἱ Αἰγύπτιοι τὸ μὲν ἐπὶ Κροίσου συστρατεύειν ἀφελεῖν σφίσιν ἐδεήθησαν. *ib.* 2, 26. μάχας σοι καὶ πολέμους ἀφαιρῶ. *Il.* φ', 296. also with the genitive of the person, which is governed of the accusative of the thing. *Plat. Rep.* v, p. 46 sq. μέτριον εἶναι τοὺς καρποὺς ἀφαιρεῖσθαι τοῖς κρατοῦσι τῶν κρατουμένων. *Dem.* p. 1098. οὐδεμίαν οὐσίαν Λεωστράτου. In the moderns also with the accusative of the thing, analogously to ἀποστερεῖν τινά τινος^e.

^c Valcken. ad Her. p. 620, 38. Diatrib. p. 203. Koen. ad Gregor. gor. p. 39, 68. Thom. M. p. 130 et Oudend.

^d Fisch. III, a. p. 434.

^e Koen. ad Greg. l. c. Fisch. III, a. p. 434 sq.

6. 'To teach', διδάσκειν τινά τι, as in Latin *docere aliquem aliquid*. *Eur. Hipp.* 254. πολλὰ διδάσκει μ' ὁ πολὺς βίος.

7. 'To put on, to put off', ἐκδύσαι, ἐνδύσαι, ἀμφιεν-
νύναι. *Xen. Cyr.* I, 3, 17. παῖς μέγας, μικρὸν ἔχων χιτῶνα,
ἕτερον παῖδα μικρὸν, μέγαν ἔχοντα χιτῶνα, ἐκδύσας
αὐτόν, τὸν μὲν ἑαυτοῦ ἐκείνον ἡμφίεσε, τὸν δὲ ἐκείνου
αὐτὸς ἐνέδυ.

8. κρύπτειν τινά τι, as in Latin, *celare aliquem aliquid*. *Herod.* VII, 28. ὦ βασιλεῦ, οὐ σε ἀποκρύψω, —
τὴν ἐμεωῦτοῦ οὐσίην. *Soph. El.* 957. οὐδὲν γὰρ σε δεῖ
κρύπτειν μ' ἔτι. *Eur. Hippol.* 927. οὐ μὴν φίλους γε κάτι
μᾶλλον ἢ φίλους κρύπτειν δίκαιον σὰς, πάτερ, δυσπραξίας.
With the simple accusative of the person *Plat. Theaet.*
p. 130. τό γε δὴ πρόβλημα ἄλλό τι παρειλήφαμεν, ἢ παρὰ
μὲν τῶν ἀρχαίων μετὰ ποιήσεως ἀποκρυπτομένων τοὺς πολ-
λοὺς, ὡς ἡ γένεσις τῶν ἄλλων πάντων Ὀκεανὸς τε καὶ Τηθύς
ρεύματα τνγχάνει⁵.

413. *Obs.* 1. Several other verbs are found besides, with two
accusatives, though this construction cannot be reduced to a rule.
It is chiefly grounded on this, that many verbs may be referred
sometimes to a person, and sometimes to a thing, and we may
say κωλύειν ἄνθρωπον, and also κωλύειν πρᾶγμα.

αἰτιᾶσθαι. *Xen. Cyr.* VII, 2, 22. οὐκ αἰτιῶμαι δὲ οὐδὲ
τάδε τὸν θεόν. instead of τῶνδε.

ἀναμνᾶν. *Xen. Anab.* III, 2, 11. ἀναμνήσω ὑμᾶς καὶ τοὺς
τῶν προγόνων τῶν ὑμετέρων κινδύνους. for τῶν κινδύνων.
See §. 325. *Obs.* Thus also *Thuc.* VII, 64. τοὺς Ἀθηναίους
καὶ τάδε ὑπομινῆσκω.

¹ Fisch. III, a. p. 435.

⁵ Brunck. ad *Æsch. Prom.* 631. *Arist. Thesm.* 74. in Add.

ἀπολούειν. *Il. σ', 345.* ὄφρα τάχιστα Πάτροκλον λούσειαν ἀπο βρότον αἱματόεντα. for Πάτροκλον or Πατρόκλη.

καλύειν. *Soph. Phil. 1241. sq.* ἔστω τις, ἔστιν, ὃς σε καλύσει τὸ δρᾶν. *NEO.* τί φῆς; τίς ἔσται μ' οὐπικαλύσων τάδε. Thus τοο εἴργειν τινά τι. *Arist. Vesp. 334.* τίς γὰρ ἔσθ' ὁ ταῦτα σ' εἴργων^h;

πείθειν. *Herod. 1, 163.* ὡς τοῦτο οὐκ ἔπειθε τοὺς Φωκαίεας. *Xen. Hier. 1, 16.* ἐκεῖνό γε οὐκ ἂν ἔτι πείσαις ἀνθρώπων οὐδένα, ὡς οὐχί, δι' ὧν τρεφόμεθα οἱ ἄνθρωποι, πολὺ πλείω ὑμεῖς ἐν αὐτοῖς εὐφραίνεσθε. Hence πείθεσθαι τι. *Herod. VIII, 81.* οἱ πλεῦνες τῶν στρατηγῶν οὐκ ἐπείθοντο τὰ ἐξαγγελθέντα. *Thuc. II, 21.* διὸ δὴ (*vulg. δέ*) καὶ ἡ φυγὴ αὐτῷ (Πλειστοάνακτι) ἐγένετο ἐκ Σπάρτης, δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν.

τίσασθαι. *Od. ο', 236.* καὶ ἐτίσατο ἔργον ἀεικὲς ἀντίθεον Νηληῆα, analogous to πράττειν, ποιεῖν τινά τι.

Obs. 2. Some verbs take, besides the accusative of the person, an accusative also of the adjective in the neuter plural, in the sense of an adverb; e. g. *εὐεργετεῖν τὰ μέγιστα Xen. Mem. S. I. 2, 7.* σίνεσθαι. *Xen. Cyr. v, 5, 4.* ὁρῶν καὶ τούτους πολλὰ σινομένους τὴν Μηδικήν. Thus also ὠφελεῖν, βλέπτειν τινὰ μεγάληα. §. 407. *Obs. 1.*

Obs. 3. If the second accusative is the accus. of a pronoun, this will not be sufficient to permit us to assume that the verb governs a double accusative generally, or of substantives; for the pronouns of the neuter gender are put in the accusative with all verbs, whatever cases the verbs may govern, instead of this case. See under the head Pronoun. Hence there is never any certainty as to the construction of a verb with two accusatives, unless passages are found in which two accusatives of substantives are joined with it. Verbs with which, besides an accusative of a substantive, an accus. also of a pron. neut. is joined, are: *ἐλέγχειν τινά τι. Plat. Lys. p. 251.* ἀλλὰ μὴν καὶ τοῦτό γε ὥόμεθα

^h Thom. M. p. 272.

ἔξελέγξει ἡμᾶς αὐτούς, 'we think we have refuted ourselves in this'. *Thuc.* IV, 12. καὶ ὁ μὲν τοὺς τε ἄλλους τοιαῦτα ἐπεσπερχε, for τοιούτοις, 'by such words'. VI, 11. ὅπερ οἱ Ἑγεσταῖοι μάλιστα ἡμᾶς ἐκφοβοῦσι, for ὅπερ. *Plat. Rep.* II, p. 219. ταῦτα δὴ καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι δικαιοσύνην. where the pronouns are put in the sense of adverbs^k. *Id. Symp.* p. 185. χρὴ καὶ τούτους τοὺς πανδήμους ἐραστὰς προσαναγκάζειν τὸ τοιοῦτον, (i. e. ὡσαύτως) ὥσπερ καὶ ἐλευθέρων γυναικῶν προσαναγκάζομεν αὐτούς, καθόσον δυνάμεθα, μὴ ἐρᾶν, which is to be distinguished from the construction in *Obs.* 4.

Obs. 4. The second accusative is often to be explained by a preposition. *Thuc.* II, 72. ἅπερ καὶ τὸ πρότερον ἤδη προῦκαλεσάμεθα. *Plat. Euthyphr.* p. 9. ἄρ' οὖν μοι κράτιστόν ἐστι, πρὸ τῆς γραφῆς τῆς πρὸς Μέλιτον αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν, 'require that he should give me an answer upon this subject', i. e. 'to make use of this against him'. *Comp.* p. 10. *Id. Charm.* p. 141. οὐ ξυγχωρῆσαί μοι ἤθελεν ἀδύνατος εἶναι διελέσθαι, ἃ προῦκαλούμην αὐτόν. *Arist. Equ.* 792. τὰς πρεσβείας — αἱ τὰς σπονδὰς προκαλοῦνται. It is complete in *Thuc.* IV, 19. Λακεδαιμόνιοι δὲ ὑμᾶς προκαλοῦνται ἐς σπονδὰς. and V, 43. ἐπὶ τὴν ξυμμαχίαν προκαλουμένους^l.

Ἀποκρίνεσθαι τι, 'to answer to any thing', for πρὸς τι. *Thucyd.* III, 61. τοὺς μὲν λόγους οὐκ ἂν ἡτησάμεθα εἰπεῖν, εἰ καὶ αὐτοὶ βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο. *Plat. Alcib.* I, p. 10. εἰ χαλεπὸν δοκεῖ ἀποκρίνασθαι τὰ ἐρωτώμενα. *Id. Phil.* p. 224. πότερος ἡμῶν ἀποκρινεῖται τὸ νῦν ἐρωτώμενον. — τὸ μὴ δύνασθαι τὸ νῦν ἐρωτηθὲν ἀποκρίνασθαι. *Comp. Crito.* p. 112. The full construction in p. 115. οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ ἐρωτᾷς^m.

Ἀναγκάζειν τι, 'to compel to any thing'. *Plat. Rep.* V,

^l Heind. ad *Plat. Lys.* p. 51.

^k Heind. ad *Plat. Gorg.* p. 227.

^l Duker. ad *Thuc.* IV, 19. v, 7. Abresch. *Diluc. Thuc.* ad VIII, 90. p. 802.

^m Heind. ad *Plat. Hipp.* p. 138.

p. 51. τοῦτο μὲν δὴ μὴ ἀνάγκαζέ με. *Phædr.* p. 337. τὸ δὲ κατ' ἀρχαίς μὲν ἀντιτίθεντον, ἀγανακτοῦντε ὡς δεινὰ καὶ παράνομα ἀναγκαζομένῳ.

Χρησθαί τινί τι, 'to make use of any thing for any thing', for εἰς τι. *Thuc.* II, 15. καὶ τῇ κρήνῃ — — ἐγγυὲς οὖσι τὰ πλείοντος ἄξια ἐχρῶντο καὶ νῦν ἐτι ἀπὸ τοῦ ἀρχαίου πρότε γαμαῶν καὶ ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι χρῆσθαι. *Plat. Philæb.* p. 260. ταύτῃ δὴ τῇ σκέφει τούτων τῶν παθημάτων τόδε χρῆσώμεθα, 'to this end', *ib.* p. 276. τοῦτοισ μὲν ταῦτα ἂν προσχρήσαιο. With ἐπὶ *Demosth. in Aristog.* p. 779, 18. ἐφ' ᾧ ὁ ἂν καὶ χρήσαιτό τις τοιούτω θηρίῳ, (ταῦτα δεῖ) ἀπεύχεσθαι τοῖς θεοῖς μὴ γενέσθαι. *Plat. Rep.* v, p. 8. εἰ ἄρα ταῖς γυναῖξιν ἐπὶ ταῦτα χρῆσώμεθα καὶ τοῖς ἀνδράσι, ταῦτα καὶ διδάκτεον αὐτάς. Hence the phrases: οὐκ ἔχω, ὃ τι (for ἐφ' ὃ τι) χρήσωμαι αὐτῷ or ἐναντῷ (*Plat. Theag.* p. 15. *Lys.* p. 232. 251. *Crito.* p. 104. *Xen. Cyr.* I, 6, 2.) 'I know not what I shall do with him', *non habeo, quid eo faciam, quid agam.* Frequently, however, τί or ὃ τι in this phrase signifies nothing more than πῶς or ὅπως *Xen. Cyr.* I, 4, 13. ἦν τις ἀποδράση τῶν οἰκετῶν σε, καὶ λάβῃς αὐτόν, τί αὐτῷ χρῆ;

Similarly *Thuc.* IV, 34. οὔτε οἱ πῖλοι ἔστεγον τὰ τοξεύματα, for πρὸς τὰ τοξ. 'did not defend them from the arrows'.

The verbs of dividing especially are constructed with a double accusative, with one of which εἰς is to be supplied. Instead of this Herodotus says, IV, 148. σφέας αὐτοὺς ἐς ἑξ μοίρας διεῖλον, (*Comp. Æschin. in Ctes.* p. 587. *Plat. Rep.* IX, p. 257. πόλιν διήρηται κατὰ τρία εἶδη), says VII, 121. τρεῖς μοίρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατόν. *Plat. Leg.* v. p. 225 sq. γῇ δὲ καὶ οἰκήσεις τὰ αὐτὰ μέρη διανεμηθήτων. *ib.* p. 226. ὁ δὲ τῶν τετταράκοντα καὶ πεντακισχιλίων ἀριθμός — — οὐ πλείους μᾶς δεουσῶν ἐξήκοντα δύναϊτ' ἂν τέμνεσθαι τομῶν. *Id. Polit.* p. 59. διέλωμεν τοίνυν αὐτὴν δύο μέρη. *Parmen.* p. 110. κατακεκερμάτισται ἄρα ὡς οἶον

▪ Heind. ad *Plat. Phædr.* p. 235.

τε σμικράτατα καὶ μέγιστα. *Comp. Rep.* VI, p. 121. *Xen. Cyrop.* VII, 5, 13. ἀκούσας δὲ τὰντα ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη^ο.

Instead of this the whole, which is divided, is also put in the genitive, and the word μέρος, μοῖρα, &c. referred immediately to the verb. *Herod.* I, 94. δύο μοῖρας διελόντα Λυδῶν πάντων, κληρῶσαι, for Λυδοὺς πάντας (εἰς) δύο μοῖρας διελ. *Plat. Leg.* V, p. 226. δύο μὲν δὴ μέρη τοῦ παντὸς ἀριθμοῦ κρηθῆναι. *ib.* XII, p. 207. ὅτε δὲ μέρη δαίρηται τῆς πόλεως ξυμπάσης. *id.* *Soph.* p. 297. διειλάμεθα τῆς εἰδωλοποικίλης εἶδη δύο. *Xen. Cyrop.* I, 2, 5. δώδεκα Περσῶν φυλαὶ διήρηνται. *Id. Rep. Lac.* 11, 4. μόρας διέδλεν ἐξ καὶ ἱππέων καὶ ὀπλιτῶν. In *Xenophon Hellen.* I, 7, 27. should be read: διηρημένων τῆς ἡμέρας τριῶν μερῶν. Thus Cicero says *de Orat.* I, 42, 190. *deinde eorum generum quasi quaedam membra dispertiat.*

Obs. 5. Instead of a verb active a circumlocution is often used, the substantive derived from that verb active being joined with ποιεῖσθαι, e. g. τὴν μάθησιν ποιεῖσθαι, for μαρθάνειν, *Thuc.* I, 68. ὑπόμνησιν ποιεῖσθαι *id.* *ib.* 72. for ὑπομνᾶν. The object of this verb, which with the simple verb would have been in the accusative, is properly in the circumlocution put in the genitive. It is sometimes, however, in the accusative also, provided the circumlocution answers in its signification to a verb active; and in this case the verb ποιεῖσθαι has a double accusative. *Herod.* I, 68. τυγχάνεις θῶμα ποιεύμενος τὴν ἐργασίην τοῦ σιδήρου. VIII, 74. ἕως μὲν δὴ αὐτέων ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιέετο, θῶμα ποιεύμενοι τὴν Εὐρυβιάδew ἀβουλίην, for θαυμάζοντες. *Thuc.* VIII, 41. τὴν χώραν καταδρόμαῖς λείαν ἐποιεῖτο, for ἐλεηλάτει. *ib.* 62. σκέυη καὶ ἀνδράποδα ἀρπαγὴν ποιησάμενους, i. e. ἀρπάζων. Similarly IV, 15. ἔδοξεν αὐτοῖς σπονδὰς ποιησάμενους τὰ περὶ Πύλου, ἀποστεῖλαι ἐς τὰς Ἀθήνας πρέσβεις,

* Valck. ad. Her. p. 558, 60. Abresch. Diluc. *Thuc.* p. 612. Auetar. p. 366. Fisch. III, a. p. 444 sq. Heind. ad *Plat. Phædr.* p. 272.

for σκένδασθαι in the sense of 'making up', as in *Eurip. Med.* 1140^r. Thus the passage in Plato may be defended *Plat. Phædon.* p. 275. ἐπειδὴ δὲ ταύτης (αἰτίας) ἐστερήθη, καὶ οὐτ' ἂν αὐτὸς εὐρεῖν οὔτε παρ' ἄλλου μαθεῖν οἷός τε ἐγενόμην, τὸν δεύτερον πλοῦν ἐπὶ σὴν τῆς αἰτίας ζήτησιν, ἣν πεπραγμάτευμαι, βούλει σοι, ἔφη, ἐπίδειξιν ποιήσωμαι, i. e. ἐπιδείξω.

In the same manner, if a verb active is joined with the substantive from the same primitive in the accusative, in order to give an additional definition, the accusative also of the person to which the verb is referred, is added to it. *Od.* ο', 245. Ἀμφιάρηον, ὃν πέρι κῆρι φίλει Ζεὺς τ' αἰγίοχος καὶ Ἀπόλλων παντοίην φιλότητα, instead of which *H. in Merc.* 572. ἐφίλησε παντοίῃ φιλότητι. *Soph. El.* 1034. οὐδ' αὖ τοσούτον ἔχθος ἔχθαίρω σ' ἐγώ. *Comp. Phil.* 59. *Thuc.* viii, 75. ὄρκισαν πάντας τοὺς στρατιώτας τοὺς μεγίστους, ὄρκους. *Herod.* ii, 1. *Rhymetichus* παῖδια δύο — διδοῖ ποιμὴν τρέφειν τροφήν τινα τοιήνδε, i. e. ὥδε. *Xen. Cyrop.* viii, 3, 37. ἐμὲ ὁ πατὴρ τὴν τῶν παίδων παιδείαν, γλήσχωρς αὐτὸς ἐργαζόμενος καὶ τρέφων, ἐπαίδευεν. *Aeschin. in Ctesiph.* p. 537. ὁ Φωκικὸς πόλεμος δεκαετὴς γεγωνὺς αἰετηστον παιδείαν αὐτοὺς ἐπαίδευσε. *Plat. Leg.* iii, p. 143. διεφθαρμένην παιδείαν ὑπὸ τῆς λεγομένης εὐδαιμονίας τὴν Μηδικὴν περιεῖδον ὑπὸ γυναικῶν τε καὶ εὐνούχων παιδευθέντας αὐτοῦ τοὺς νιεῖς. *Herod.* vii, 233. τοὺς πλεῦνας αὐτῶν ἄστιζον στίγματα βασιλῆος. Hence also the phrase, γράφεσθαι τινα γραφήν, e. g. *Xen. Mem. S.* iv, 8, 4.

Sometimes the substantive, which is added for the purpose of definition, is related to the verb only in signification. *Eur. Troad.* 42. Κάσανδραν — — γαμῆι βιαίως σκότιον Ἀγαμέμνων λέχος. *ib.* 361. Ἐλένης γαμῆι με δυστυχέστερον γάμον. In all these cases the dative might be put for the accus., or, omitting the substantive in the accusative, an adverb instead of the adjective.

Obs. 6. Sometimes the Poets in particular join an accusa-

^r Comp. Hoogev. ad Viger. p. 285.

tive with a verb *active*, besides the proper object, commonly the accusative of a pronoun, which indicates the whole, of which the proper object is a part. *Il. σ', 73. τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος*; where the proper object is φρένας; but σέ, according to the common construction, should be σοῦ. *ν', 44. Τρῶας δὲ τρώμος αἰνὸς ἐπήλυθε γυνὴ ἕκαστον. 408. ὥς ἄρα τὸν γ' ἐρυγόντα λίπ' ὅστέα θυμὸς ἀγήνωρ*, and elsewhere in innumerable places. *Pind. Ol. 1, 100. πρὸς εὐάνθεμον δ' ὅτε φῦαν λάχναι νιν μέλαν γένειον ἔρεφον. Soph. Œd. T. 718. καὶ νιν ἄρθρα κείνος ἐνζεύξας ποδοῖν ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὅρος. Œd. Col. 113. σιγήσομαί τε, καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύφον κατ' ἄλσος. Comp. ib. 314. El. 147. Phil. 1301. Aristoph. Pac. 1099. Φράζσο δὴ, μή πως σε δόλῃ φρένας ἐξαπατήσας ἵκτινος μάρψῃ¹.*

The preposition *κατά* is usually supplied with the accusative of the proper object, *τί πένθος ἔκετό σε κατὰ φρένας*, although this explanation does not suit all passages, and sometimes makes the expression stiff and awkward. It is much more probable, that this construction is to be explained by a kind of apposition, which is particularly frequent in Homer, by means of which the whole is more accurately defined by the addition of the part (c. g. *Il. φ', 38. ἐρίνεὸν τάμνε νέους ὀρηκας. See on Apposition*). A similar construction is admitted in the dative. §. 392. *h*.

414. Other verbs, besides the accusative of the person, take also an accusative of an adjective or substantive, which is a predicate, and expresses a quality or property, which is attributed to the object by the verb. These verbs are, as in Latin, those which signify 'to call or name, to make, to choose', and when in the passive take a double nominative. §. 306. Here is to be remarked:

1. All these verbs frequently take, with the predi-

¹ Valck. ad Her. p. 22, 26. ad Theocr. x. Id. 1, 55. Brunck. ad Æsch. S. c. Th. 836. ad Arist. Pac. 1. c.

cate the infinitive εἶναι, from which, however, it does not follow that this word is to be supplied where it does not appear.

a. 'To call or name'. *Plat. Protag.* p. 89. σοφιστήν δὴ τοι ὀνομάζουσί γε τὸν ἄνδρα εἶναι. *Lach.* p. 188 sq. τί λέγεις τοῦτο, ὃ ἐν πᾶσιν ὀνομάζεις ταχυτήτᾳ εἶναι. *Hippiarch.* p. 259. ἀλλ', ἐγώ, ὡς Σώκρατες, βούλομαι λέγειν τούτους φιλοκαρδεῖς εἶναι'.

b. 'To make'. *Herod.* vii, 122. ἐπεὰν δὲ συμμιχθῶσι τάχιστα, ἐνθεῦτεν ἤδη ὁ Πηνειὸς τῷ οὐνόματι κατακρατέων, ἀνωρύμους τοὺς ἄλλους ποιεῖ εἶναι.

c. 'To choose, to name to any thing'. *Herod.* vii, 154. μετὰ οὐ πολλὸν χρόνον (Αἰνησίδημος) ἀπεδέχθη πάσης τῆς ἵππου εἶναι ἵππαρχος. viii, 134. οἱ δὲ σύμμαχοί μιν εἵλοντο εἶναι.

2. In the verbs 'to call', the following is to be observed:

a. The predicate is sometimes the neuter singular of a pronoun, although the proper object of the verb be masculine or plural. *Plat. Rep.* i, p. 174. τὸ δ', οἶμαι, ἕκαστος τούτων, καθόσον τοῦτ' ἐστὶν ὃ προσαγορεύομεν αὐτόν, οὐδέποτε ἁμαρτάνει. *Cratyl.* p. 243. τὸν δὲ ἐρωτᾷ καὶ ἀποκρίνεσθαι ἐπιστάμενον ἄλλό τι σὺ καλεῖς ἢ διαλεκτικόν; *Gorg.* p. 93. ἀλλὰ πάλιν ἐξ ἀρχῆς εἰπέ, τί ποτε λέγαι τοὺς βελτίστους, 'whom do you understand by the best'? *Plat. Rep.* v, p. 31. τί ὁ ἐν ταῖς ἄλλαις δῆμος τοὺς ἄρχοντας προσαγορεύει; and in the passive *Id. Rep.* x, p. 289. τοῦτο ἔμοιγε δοκεῖ μετρώτατ' ἂν προσαγορεύεσθαι, μιμητῆς, οὐ ἐκείνοι δημιουργοί. Thus it should be *Gorg.* p. 6. εἰ ἐτύγχανε Γοργίας ἐπιστήμων ὦν τῆς τέχνης,

† Heind. ad *Plat. Theaet.* p. 344.

ἥσπερ ὁ ἀδελφὸς αὐτοῦ Ἡρόδοτος, τί ἂν αὐτὸν ὀνομάζομεν δίκαιως; οὐχ ὅπερ ἐκείνων. as it is also in the Zeitz MS. (See Chr. Gottfr. Müller notitia et recensio Codd. MSS. qui in Bibl. Episc. Numburgo-Cizensi asservantur. Lips. 1806. p. 11 sq.) for τίνα¹.

b. This is often accompanied by ὄνομα. Od. θ', 550. εἰπ' ὄνομ', ὃ ττι σε κείθι κάλειον μήτηρ τε πατήρ τε. Eurip. Ion. 269. ὄνομα τί σε καλεῖν ἡμᾶς χρεών; 'what are we to call you?' ib. 813. ὄνομα δὲ ποῖον αὐτὸν ὀνομάζει πατήρ; Plat. Cratyl. in. οὐ τοῦτο εἶναι ὄνομα, ὃ τι ἂν τινες συνθέμενοι καλεῖν καλῶσι. Id. Soph. p. 215. οὐκοῦν καὶ τὸν μαθήματα ξυνωνούμενον — ταυτὸν προστερεῖς ὄνομα. Xen. Mem. S. II, 2, 1. καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο (ἀχαρίστους) ἀποκαλοῦσιν. Id. Econ. 7, 3. εἰ μὲν, ὅταν σοι διαλέγωνται περὶ ἐμοῦ τινές, καλοῦσί με τοῦτο τὸ ὄνομα, οὐκ οἶδα. This is founded on §. 413. Obs. 5. In this case also the person or thing which is named, is in the dative. Plat. Cratyl. p. 234. οὐ γὰρ ἔχω ἔγωγε ὀνόματος ἄλλην ὀρθότητα, ἢ ταύτην. ἐμοὶ μὲν ἕτερον εἶναι καλεῖν ἐκάστω ὄνομα, ὃ ἐγὼ ἐθέμην, σοὶ δὲ ἕτερον, ὃ ἂν σύ. Polit. p. 51. τούτοις δὴ — τοῖς ἀμυντηρίοις καὶ σκεπάσμασι τὸ μὲν ὄνομα ἱμάτια ἐκαλέσαμεν. Soph. p. 226. τούτῳ γε οἶμαι μόνῳ τῆς ἀγνοίας ἀμαθίαν τοῦνομα προσρηθῆναι. Comp. Rep. v, p. 48. 46^t.

Thus is said καλεῖν, ὀνομάζειν, ἐποναι. τινί τι. Plat. Theaet. p. 141. ἢ δὲ διὰ τίνος δύναμις τό-τ' ἐπὶ πᾶσι κοινὸν καὶ τὰ ἐπὶ τούτοις, δηλοῖ σοι, ὅ τὸ ἔστιν ἐπονομάζεις καὶ τὸ οὐκ ἔστιν Plat. Phædr. p. 302. ἐπιθυμίας ἀλό-

¹ Heind. ad Plat. Gorg. p. 8. 145. Auctar. p. 507. Schæf. ad Long. p. 369. Bast. Lehte Crit. p. 30.

² Heind. ad Plat. Cratyl. p. 11. 163.

γως ἐλκούσης ἐπὶ ἡδονᾷ καὶ ἀρξάσης ἐν ἡμῖν τῇ ἀρχῇ ὑβρίαι
ἐπωνομάσθη. The construction is similar in *Thuc.* iv,
98. παρανομίαν ἐπὶ τοῖς μὴ ἀνάγκη κακοῖς ὀνομασθῆναι,
καὶ οὐκ ἐπὶ τοῖς ἀπὸ τῶν συμφορῶν τι τολμήσασι. Comp.
Plat. Soph. p. 204. *Leg.* iv, p. 179. τὸ τοῦ δεσπότου
ἐκάστη προσαγορεύεται κράτος.

This construction seems to have arisen from the
phrase τίθεσθαι τινι ὄνομα. See c.

c. As in the phrase ὀνομά ἐστι, the name itself is
always in the same case as ὄνομα (§. 306.), so the phrases
compounded with a verb *active*, take an accusative, e.g.
Plat. Rep. ii, p. 230. ταύτῃ τῇ ξυνοικίᾳ ἐθέμεθα πόλιν
ὄνομα. *Leg.* v, p. 222. ὅσοι διὰ τὴν τροφῆς ἀπορίαν τοῖς
ἡγεμόσιν ἐπὶ τὰ τῶν ἐχόντων μὴ ἔχοντες εἰσὶ τοῖς αὐτοῖς
ἐνδείκνυνται παρεσκευακότες ἔπεσθαι, τούτοις, ὡς νοσήματι
πόλεως ἐμπεφυκότες, δι' εὐφημίαν ἀπαλλαγῆς ὄνομα ἀποι-
κίαν τιθέμενος, εὐμενῶς ὅτι μάλιστα ἐξεπέμψατο. Thus
also τίθεσθαι alone, omitting ὄνομα. *Plat. Theaet.* p. 80.
ὅ δὲ ἀθροισματι ἀνθρωπὸν τε τίθενται καὶ λίθον καὶ ἕκα-
στον ζῶόν τε καὶ εἶδος. Of the passage *Leg.* xii,
p. 207. see §. 306.

3. The construction of the verbs 'to make', is fol-
lowed by διδάσκειν, παιδεύειν, τρέφειν, 'to educate one, to
bring one up to any thing'. *Eurip. El.* 379. ἀλλ' ἔχει
νόσον πενία· διδάσκει δ' ἄνδρα χ' ἢ χρεῖα σοφόν. 'make
him wise'. *Heracl.* 576. διδάσκέ μοι τοιούσδε τούσδε παῖ-
δας, εἰς τὸ πᾶν σοφούς, ὥσπερ σύ. Comp. *Med.* 297.
Plat. Menon. p. 376. οὐκ ἀκήκοας, ὅτι Θεμιστοκλῆς Κλεό-
φαντον τὸν υἱὸν ἰππέα μὲν ἐδιδάξατο ἀγαθόν; 'made

* Heind. ad *Plat. Phædr.* p. 222. ad *Cratyl.* In.

* Heind. ad *Plat. Theaet.* p. 334.

him be brought up a good rider'. *ib.* p. 377. Τόντου (Πάραλον καὶ Ξάνθηπτον). ἱππέας ἐδίδαξεν οὐδενὸς χεῖρα Ἀθηναίων. *Rep.* iv, p. 330. τοὺς υἱεῖς ἢ ἄλλους, οἷς, ἀνδιδάξῃ, χεῖρους δημιουργοὺς διδάξεται. *Soph.* *Æd. C.* 919. καὶ ταί σε Θῆβαι οὐκ ἐπαίδευσαν ἡκόν. *Plat. Rep.* viii, p. 188. οὓς ἡγεμόνας πόλεω ἐπαιδύσασθε. *Epist.* vii, p. 112. ταυτὸν πρὸς Δίωνα Συρακούσιοι τότε ἔπαθον, ὅπερ καὶ Διονύσιος, ὅτε αὐτὸν ἐπεχειρεῖ παιδεύσαι καὶ θρέψαι βασιλέα τῆς ἀρχῆς ἄξιον. Thus *Thuc.* i, 84. εὐβουλοι γιγνόμεθα, ἀμαθέστεροι τῶν νόμων τῆς ὑπεροφίας παιδευόμενοι (i. e. αἱ. ἢ ὥστε τοὺς νόμους ὑπεροφῇ) καὶ ζῆν χαλεπότητι σωφρονέστεροι, ἢ ὥστε αὐτῶν ἀνκουστεῖν¹.

Thus also αὔξειν τινα μέγαν *Plat. Rep.* viii, p. 228.

Obs. From these are to be distinguished the phrases, in which the second accusative is an apposition of the first, and is determined only by means of the verb, e. g. *Isocr. ad Demon.* p. 2. B. ἀπέσταλκά σοι τόνδε τὸν λόγον δῶρον, 'as a present'. *Xen. Cyr.* v, 2, 14. τὸν Γωβρύαν σύνδειπνον παρέλαβεν¹.

415. The verb active frequently takes a substantive of the same derivation, or of kindred signification, in the accusative. *Il.* v', 220. ποῦ τοι ἀπειλαὶ οἴχονται, τὰς Τρῶσιν ἀπείλεον υἱες Ἀχαιῶν; *Eurip. Ph.* 65. ἀρὰς ἀράται παισὶν ἀνοσιωτάτας. *Plat. Rep.* x, p. 300. πράττοντας ἀνθρώπους μιμεῖται ἢ μιμητικὴ βιαίους ἢ ἐκουσίας πράξεις. *Comp.* p. 310. *Demosth. de Halon.* p. 80, 20. ἀποστόλους ἀποστέλλειν βούλεται.

This takes places still more frequently with intran-

¹ Benti. *Epist. ad Mill.* p. 470. Toup. ad *Suid.* ii, p. 383. Hemsterh. ad *Aristoph. Plat.* p. 4.

² Hemsterh. in *Obs. Misc.* vi, p. 340, Dorr. ad *Charit.* p. 219.

sitive verbs, generally in order to subjoin a new definition, which might often also be expressed by an adverb, or the dative case. *H. i.*, 74. πολλῶν δ' ἀγρομένων, τῇ πελ-
σαι, δε κεν ἀρίστην βουλήν βουλευέσθῃ, i. e. ἀρίστα βου-
λεύσθῃ. *ib.*, 673. ἥδ' ὅσσοι παρὰ νηυσὶ μάχην ἐμάχοντο θαῖται.
for the simple ἐμάχοντο. *Soph. Phil.* 173. νοσεῖ νόσον ἀγρίακ.
ib. 276. ποίαν μ' ἀνάστασιν δοκεῖς — ἐξ ὕπνου στῆ-
ναι τότε; for πῶς με ἀναστήναι δοκεῖς. *Æschyl. Prom.*
926. οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει, τὸ μὴ οὐ πεσεῖν
ἀτίμως πτώματ' οὐκ ἀνασχετά. *Perk.* 303. πῆδῃμα κού-
φον ἐκ νεὼς ἀφῆλατο, when also πῆδῃματι κούφῳ, or
merely κούφῳ might be put. *Comp. Agam.* 835. *Εὐριπ.*
Ion. 1287. ὅθεν πετραῖον ἄλμα δισκευθήσεται, for ὅθεν
ἐκ πέτρας δ. *Comp. Troad.* 756. Hence πόλεμον πολε-
μεῖν, as *Thucyd.* i, 112. Λακεδαιμόνιοι μετὰ ταῦτα τὸν ἱερὸν
καλούμενον πόλεμον ἐστράτευσαν. *Plat. Leg.* iii, p. 114.
βασιλείαν πασῶν δικαιοτάτην βασιλευόμενοι. *Alcib.* ii,
p. 84. ὑπὸ τῶν συκοφαντῶν πολιορκούμενοι πολιορκίαν οὐδὲν
ἐλάττω τῆς ὑπὸ πολεμίων. *Protag.* p. 117. ἐπιμελοῦν-
ται πᾶσαν ἐπιμέλειαν. *Comp. Rep.* ix, p. 280. v,
p. 6. according to the Parisian MS. (νομίμων πέρι). τοῦτο
οὖν τὸ κινδύνευμα κινδυνεύειν ἐν ἐχθροῖς κρεῖττον ἢ
φίλοις*.

In the same manner the accusative is put with adjectives. *Plat. Rep.* ix, p. 255. ἔστιν ἄρα τῇ ἀληθείᾳ — ἡ τῇ
ἔστι τέρατος τῇ ὅτι δεῦλος τὰς μεγίστας θωπείας καὶ
δουλείας. *ib.* vi, p. 83. κακῶς πᾶσαν κακίαν, 'utterly
bad'.

Hence also the following phrases, in which κατὰ is
usually supplied in the accusative, provided it expresses

* Fisch. iii, a. p. 422 sqq.—423.

the kind and mode of the action. *Soph. Aj.* 42. τί δῆτα ποίμνας τήνδ' ἐπεμπιπνῆ βύσσιν, i. e. ἄδε, οὕτως. *Eurip. Or.* 1018. ὡς, σ' ἰδοῦς ἐν ὁμίᾳσι πάνυστάτην πρόσσιν, ἔξέστην φρενῶν. *ib.* 1041. τέρπον κενὸν ὄησιν. *Rhes.* 1394. ἦξαν δρόμημα δεινὸν ἀλλήλοισ ἐπι. *ib.* 300. γονυπέτεῖς ἔδρας προσπιτῶ σε. (*v. Porson.*) where γονυπέτεῖς ἔδρας stands for ἐπὶ γόνυ πίπτων, (or, if there were such 'a' word, γονυπετῶς). In the passage *Soph. Tr.* 49. δασύνα Δηάνειρα, πολλὰ μὲν σ' ἐγὼ κατείδον ἤδη πανδάκρυτ' ὀδύσματα τὴν Ἡράκλειον ἔξοδον γωυμένην, the construction of πανδάκρυτ' ὀδύσματα γοῶσθαι belongs to this place, but γοῶσθαι ἔξοδον to §. 419. 5.

416. Adjectives also, which are derived from verbs *active*, and retain an active sense, sometimes take the accusative. *Æschyl. Agam.* 1098. (πρὸς τὴν Ἀτρειδῶν στέγην ἡγαγόν σε) ΚΑΣ. μισόθεον μὲν οὖν, πολλὰ ξυνίστορα αὐτόφονα κακὰ κάρτανας, for πολλῶν κακῶν. *Ib.* 103. ἐλπίς ἀμύνει φροντὶδ' ἀπληστον, τὴν θυμόβορον φρένα λύπην. *Comp. Prom.* 912. and *Schutz. p.* 154. *Soph. Antig.* 787. καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς, οὐθ' ἀμερίων ἐπ' ἀνθρώπων. *Plat. Charm.* p. 117. εἶπεν, ὅτι οὐ ράδιον εἶν ἐν τῷ παρόντι οὐθ' ὁμολογεῖν, οὔτε ἐξ ἄρνη εἶναι τὰ ἐρωτώμενα. *Alcib.* II, p. 83. οἰμαί σε οὐκ ἀνήκοον εἶναι ἐνιά γε χθίζα τε καὶ πρῶιζα γεγενημένα. *Xen. Cyrop.* III, 3, 9. κατανοῶν ὁ Κῦρος, ὡς εὖ μὲν αὐτῷ εἶχον τὰ σώματα οἱ στρατιῶται, — — ἐπιστήμονες δὲ ἦσαν τὰ προσήκοντα τῇ αὐτῶν ἑκαστος ὀπλίσει, &c. Thus τρίβων, 'experienced, skilled', sometimes takes the accusative instead of the genitive (see §. 324.) *Eur. Med.* 684. τρίβων τὰ τοιαῦδε. *Rhes.* 627. τρίβων γὰρ εἰ τὰ κομψὰ καὶ νοεῖν σοφός.

417. Several verbs intransitive are used by the Poets as transitive, and take an accusative of the object, e. g.

ἄσσω. *Soph. Aj.* 40. καὶ πρὸς τί δυσλόγιστον ἰδῆ ἦξεν
 χέρα; *Eurip. Hec.* 1062. πᾶ πόδ' ἐπάξας σαρκῶν ὀστέων
 τ' ἐμπλησθῶ; *Apollon. Rh.* 1, 1253. ἐνθ' αὐτῷ ξύμβλητο
 κατὰ στίβον Ἡρακλῆϊ, γυμνὸν ἐπαΐσων παλάμη ξίφος^b.

βαίνω. *Eurip. Phæn.* 1450. προβάς δὲ κῶλον δεξιόν.
Arist. Eccl. 161. ἐκκλησιάσουσ' οὐκ ἂν προβαίην τὸν πόδα
 τὸν ἑτερον, εἰ μὴ ταῦτ' ἀκριβωθήσεται^c.

ζέω. *Apoll. Rh.* III, 273. τοὶ δὲ λοετρὰ πυρὶ ζέον.
Æschyl. Prom. 370. τοιόνδε τυφῶς ἐξαναζέσει χόλον.
Eurip. Cycl. 391. χάλκεον λέβητ' ἐπέζεσεν πυρὶ^d.

λάμπει. *Eurip. Hel.* 1145. Αἰγαίαις τ' ἐναλίσαις ἀκταῖς
 δόλιον ἄστέρα λάμψας. *Ion.* 83. ἄρματα μὲν τάδε
 λαμπρὰ τεθρίππων ἥλιος ἤδη λάμπει κατὰ γῆν^e.

ρέω. *Hom. H. in Apoll.* II, 202. προρέειν καλλιῤῥοον
 ἰδωρ. *Eurip. Hec.* 531. πλήρες δ' ἐν χεροῖν λαβῶν δέπας
 πάγχρυσον, ἔρρει χειρὶ παῖς Ἀχιλλέως χοὰς θανόντι πατρί^f.

σπεύδειν, 'to urge, to pursue'. *Soph. El.* 251. τὸ σὸν
 σπεύδουσ' ἅμα, καὶ τοῦμόν αὐτῆς. *Eur. Phæn.* 591. δύο
 κακὰ σπεύδεις, τέκνον. Also in the Prose writers. *Herod.* I,
 206. παῦσαι σπεύδων τὰ σπεύδεις. *Thuc.* VI, 39. εἰ μὴ μαν-
 θάνετε κακὰ σπεύδοντες^g.

Obs. 1. We may consider also as belonging to this head
 βοᾶν τινα, 'to call any one'. *Pind. Pyth.* VI, 36. *Xen. Cyrop.*
 VII, 2, 5. προθυμεῖσθαι τὴν ὀλιγαρχίαν, *Thuc.* VIII, 90^h.

^a Brunck. ad *Soph.* l. c. Porson ad *Eur. Or.* 1427.

^c Porson. l. c.

^d Brunck. l. c.

^e Brunck l. c.

^f Musgr. ad *Eur.* l. c. Brunck. l. c. et ad *Apoll. Rh.* III, 225.

^g Valck. ad *Herod.* p. 535, 93. Musgr. ad *Eur. Suppl.* 161.

^h Duker. ad *Thuc.* l. c. p. 560.

Obs. 2. With βλέπειν, 'to look', intransitive, the expression of the look is often marked by a substantive in the accusative, in the Poets. *Æsch. S. c. Th.* 500. φόβον βλέπειν, 'to look fearful'. *Eurip. Ion.* 1282. δράκων αναβλέπων φονίαν φλόγα, 'with fiery blood-thirsty look'. *Aristoph. Plut.* 328. βλέπειν Ἄρην, 'to look martial'¹.

Thus with νικᾶν, 'to conquer', intrans. the words μάχη, νῆμαχία, πόλεμος, &c. and, if a victory in a solemn public contest is signified, the place of the conquest, or the nature of the field of battle, are put in the accusative. *Isocr. Panath. p.* 286. *Ε.* Λακεδαιμόνιοι ἐν τῷ πολέμῳ τῷ πρὸς τοὺς βαρβάρους ἀπάντων τῶν Ἑλλήνων ἡγεμόνες κατέστησαν — — διὰ τὸ, μάχας ποιησάμενοι πλείστας τῶν ἀνθρώπων κατ' ἐκείνον τὸν χρόνον, μηδεμίαν ἡττηθῆναι τούτων, ἡγουμένου βασιλέως, ἀλλὰ νενικηκέναι πάσας. Hence πάντα ἐνίκα *Π. ε.* 807. Comp. *Xen. Anab. i, 10, 4. ii, 1, 1. Isocr. Ep. ad Phil. p.* 415. *D.* νικᾶν τοὺς στεφανίτας ἀγῶνας. *Thuc. i, 126.* Ὀλύμπια νενικηκότι. *Epiqr. Simonid. in Brunck. Anal. i, p.* 140. Ἰσθμία καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἐνίκα ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην. Yet the dative is very frequently put here. *Isocr. p.* 351. *C.* ἵππων ζεύγει πρῶτος Ἀλκμαίων τῶν πολιτῶν Ὀλυμπιάσιν ἐνίκησε. *Plat. Apol. S. p.* 84. εἴ τις ὑμῶν ἵππῳ ἢ ξυνωρίδι ἢ ζεύγει νενίκηκεν Ὀλυμπιάσιν^h.

418. These are to be distinguished from the cases in which the verb retains its intransitive signification, and yet takes an accusative. Such as :

1. λανθάνειν, 'to be concealed', as in Latin *latere aliquem*. *Pind. Ol. i, 103.* εἰ δὲ θεὸν ἀνὴρ τις ἔλπεται τι λασέμεν ἔρδων, ἀμαρτάνει.

2. In the Poets the verbs 'to stand, to sit', have an accusative of the place. *Æsch. Agam.* 190. δαιμόνων δέ σου χάρις, βιαίως σέλμα σεμνὸν ἡμένων. *Eurip. Andr.* 147. ὦ γύναι, ἂ Θέτιδος δάπεδον καὶ ἀνάκτορα θάσσεις δαρὸν.

¹ Brunck. ad Arist. Av. 1169.

^h Hemsterh. ad Luc. T. i, p. 338.

Or. 861. ὁρῶ δ' ὄχλον στείχοντα καὶ θέσσασκ' ἄκραν.
 943. ἡ γένεια δὲ εὐδέν σ' ἐπαφέλησεν, οὐδ' ἂ Πύθιος τρεῖς
 ποδα καθίζων Φοῖβος. So also the compounds with πρὸς,
Æsch. Agam. 843. ἰὸς καρδίαν προσήμενος. *Soph.*
Œd. C. 1166. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακὼν ἔδραν;
Eurip. Or. 1248. στήθ' αἱ μὲν ὑμῶν τήνδ' ἀμαξήρη
 τρίβον. Here κατὰ may be considered as omitted. Else-
 where ἐπί also accompanies the accusative, e.g. *Thuc.* 1,
 126. καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται, and πρὸς. *Thuc.* III,
 70. αὐτῶν πρὸς τὰ ἱερὰ ἱκετῶν καθεζομένων. *Xen. Mem. S.*
 IV, 2, 1. κ. εἰς ἡνιοποιεῖον.

Note. In *Soph. El.* 1377. ἥ σε πολλὰ δὴ, ἀφ' ὧν ἔχομαι,
 λιπαρεῖ προύστην χερσί, the accusative seems to be put more
 because in προύστην λ. χ. the idea of ἰκέτευσά σε θύουσα,
 ἀφ' ὧν ἔχομαι, is contained, than that προστῆναι (κατὰ) τινα
 was put for πραττήσασθαι.

3. With verbs of motion an accusative is put in two
 ways:

a. The accusative of the place whither, or the
 person to whom one 'goes, comes', for εἰς. *Od.* α', 352.
 ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δια γυναικῶν. for πρὸς
 μ. Comp. *Od.* φ', 25. *Soph. El.* 1349. οὐ τό Φωκίῳ πέδον
 ἐπεξεπέμφθην, σὴ προμηθεία, χερσίν. *Eur. Ph.* 110. οὐ γάρ
 τί φαύλως ἦλθε Πολυδαΐκης χθόνα. Thus also *Soph. Aj.*
 516. ἀλλ' ἡ μοῖρα τὸν φύσαντά με καθεῖλεν ἄδου θανασί-
 μους οἰκήτορας, for πρὸς θ. οἶκ ἄδ. *Pind. Ol.* 2, 173.
 αἶνον ἔβα κόρος¹.

b. The accusative of the way in which one goes.
Hom. H. in Merc. 547. ἀλὴν ὁδὸν εἰσιν, as in English,
 'he goes a fruitless road'. *Soph. Aj.* 287. ἐμαίετ' ἐξ ὁδούς

¹ Misc. Obs. T. v. p. 278. Musgr. ad Eur. Suppl. 254. Herm.
 ad Pind. l. c.

ἔρπειν κενάε. *Thuc.* III, 64. μετὰ Ἀθηναίων, ἄδικον οὐδὲν ἰόντων, ἐχωρήσατε. *Comp. Plat. Rep.* vi, p. 115.

Thus also *Soph. Aj.* 30. κάμοι τις ὀπτήρ αὐτὸν εἰσὶδὼν μόνον πηδῶντα πεδία σὺν νεορράντῳ ξίφει. 845. σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν, Ἥλιε.

Here κατὰ may be supplied.

419. 3. With the verbs 'to swear', the Deity or person by whom one swears, is put in the accusative. *Herod.* IV, 172. ὀμνύουσι τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους καὶ ἀρίστους λεγομένους γενέσθαι. *Arist. Nub.* 245. μισθόν, ὅστιν ἂν πράττη μ' ὀμοῦμαι σοὶ καταθήσειν τοὺς θεούς. Hence *Zeus ὀμνύμενος Arist. Nub.* 1241. Thus also ἐπιορκεῖν τινά. *Xen. Anab.* III, 1, 22^m.

This is sometimes accompanied by the accusative absolute. *Soph. Antig.* 758. ἀλλ' οὐ, τόνδ' Ὀλυμπόν, ἴσθ' ὅτι χαίρων ἐπὶ ψόγοισι δειννάσεις ἐμέⁿ.

4. The impersonal δεῖ (and χρή) is accompanied by an accusative of the person, together with the genitive of the thing, even if no infinitive be joined with it. *Æschyl. Prom.* 86. αὐτὸν γὰρ σε δεῖ Προμηθέως. *Eur. Herc. f.* 1173. ἦλθον, εἴ τι δεῖ, γέρον, ἢ χειρὸς ὑμᾶς τῆς ἐμῆς, ἢ ξυμμάχων. — *Od.* α', 124. μυθήσῃαι, ὅττεό σε χρή. γ', 14. Τηλέμαχ', σὺ μὲν σε χρή ἔτ' αἰδοῦς οὐδ' ἡβαιόν.

Thus the substantive χρεῶ, χρεῖω, χρεῖα, is often put, especially in Homer. *Il.* λ', 650. τί δέ σε χρεῶ ἐμεῖο; *Od.* δ', 634. ἐμὲ δὲ χρεῶ γίγνεται αὐτῆς. *Eur. Hec.* 970. ἀλλὰ τίς χρεῖα σ' ἐμοῦ. Instead of which *Od.* β', 28. τίνα χρεῶ τόσον ἴκει. ε', 189. ὅτε με χρεῶ τόσον ἴκοι. *Soph.*

^m Fisch. III, a. p. 439 sq.

ⁿ Brunck. ad *Soph. Œd. T.* 660.

Phil. 646. ἔνδοθεν λαβών, ὅτου σε χρεία καὶ πόθος μάλιστα ἔχει^ο.

Note. Of δεῖ with the dative, see §. 385. 9.

5. With the middle verbs τύπτεσθαι, κόπτεσθαι, properly 'to strike one's self, to bewail', as in Latin, *plangi*, the object of the grief is put in the accus. *Herod.* II, 132. ἐπεὰν τύπτωνται οἱ Αἰγύπτιοι τὸν οὐκ ὀνομαζόμενον θεὸν ὑπ' ἐμεῦ, — — τότε ὦν καὶ τὴν βουὴν ἐκφέρουσι. *Eurip. Troad.* 628. ἔκρυσά πέπλοις κάπεκαψάμην, κερρόν.

6. *Plat. Leg.* XII. in. γραφαὶ κατὰ τούτων ἑστων, ὡς Ἑρμοῦ καὶ Διὸς ἀγγελίας καὶ ἐπιτάξεις παρὰ νόμον ἀσεβησάντων for ἀσεβ. εἰς ἀγγ. καὶ ἐπιτ. Again εἰσεβεῖν τινά is found only in later writers; the ancients said εἰσεβεῖν εἰς τινά^p.

Similar to this is αλείτω with the accusative, *Od.* δ, 378. ἀλλὰ νῦν μέλλω ἀθανάτους ἀλιτέσθαι. *Il.* τ', 265. ἐμοὶ θεοὶ ἄλγεα δοῖεν, πολλὰ μάλ', ὅσσα δαδοῦσιν, ὅτις αἴψ' ἀλίτῃται ὁμόσσας. ὦ, 586. Διὸς ἀλίτῃται ἐφετμάς. *Hesiod. Sc. H.* 80. ἡ τι μέγ' ἀθανάτους μάκαρας — — ἤλιπεν Ἀμφιτρύων.

Passives also, if they retain their passive sense, are often accompanied by the accusative, in the following cases: 420.

1. With verbs which govern a double accusative in the active, the thing is put in the accusative, in the passive also. *Thuc.* VIII, 5. ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους (§. 411. 4.) *Herod.* III, 157. ἐξαιρεθέντες τε τὸν Δημοκῆδεα καὶ τὸν γαυλὸν ἀπαιρεθέντες. *Thuc.* VI,

* Valck. ad Eur. Hippol. 23. Brunck. ad Arist. Lys. 605. Pors. ad Eur. Or. 659.

^p Valcken. Musgr. ad Eurip. Ph. 1340.

24. τὸ μὲν ἐπιθυμοῦν τοῦ πλοῦ οὐκ ἐξηρέθησαν (*Dion. ἀφῆρέθησαν*) ὑπὸ τοῦ ὀχλώδους τῆς παρασκευῆς. *Plat. Gorg.* p. 156. τούτου τοῦ λόγον τί ἂν ἀλογώτερον εἴη πρᾶγμα, ἀνθρώπους ἀγαθοὺς καὶ δικαίους γενομένους ἔξαιρέθοντας μὲν ἀδικίαν ὑπὸ τοῦ διδασκάλου, σχόντας δὲ δικαιοσύνην, ἀδικεῖν τούτῳ, ὃ οὐκ ἔχουσιν¹; — *Æsch. Prom.* 171. τὸ νέον βούλευμ', ὕφ' ὅτου σκῆπτρον τιμάς τ' ἀποσυλᾶται. *Isoct. Archid.* p. 119. *D.* συληθεῖς Ἡρακλῆς τὰς βούς — ὑπὸ Νηλέως καὶ τῶν παίδων — — τοὺς ἀδικήσαντας ἀπέκτεινεν — *Soph. El.* 960. (ἐμοὶ) πάρεστι στένειν, πλούτου πατρῶον κτήσιν ἐστερημένη. *Eurip. Troad.* 379. οὐ γῆς ὀρί' ἀποστερούμενοι. *Thuc.* VI, 91. τὰς προσόδους ἀποστερήσονται. (§. 412. 5.) — *Solon. ap. Plut. Sol.* 31. (*Comp. Plat. Lach.* p. 180.) γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος. *Plat. Menex.* p. 277. καὶ ὅστις ἐμοῦ κάκιον ἐπαυδεύθη, μουσικὴν μὲν ὑπὸ Λάμπρον παιδευθεῖς, ῥητορικὴν δὲ ὑπ' Ἀντιφῶντος τοῦ Ῥαμνευσίου, ὅμως κἂν οὗτος οἶος τ' εἴη Ἀθηναῖος γε ἐν Ἀθηναίῳ ἐπαινῶν εὐδοκμεῖν. (§. 412. 6.) — *Plat. Rep.* v, p. 18. (αἱ γυναῖκες) ἀρετὴν ἀντὶ ἡματιῶν ἀμφέσονται. *Demosth. in Cor.* p. 1266, 28. μεμαρτυρήκασι ὅρῳ ὑπὸ Κόνιας τυκτόμενον ἐμέ, καὶ θοιμάτιον ἐκδύμενον. (*ib.* 7.) Thus in Homer ἐπιδιμένος ἀλκὴν — *Xen. Cyrop.* v, 5, 16. ἐγὼ ἐπέσθην ταῦτα ὑπὰ σοῦ. (§. 413.)

In the same manner, from the phrase *ὀνομάζειν τιὰ ὄνομα*, is constructed *Thuc.* I, 122. ἡ καταφρόνησις (contempt of the enemy, and, because this is connected with an advantageous opinion of one's self, self-conceit) ἐκ τοῦ πολλοῦ σφάλλειν, τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται.

421. 2. As moreover, by a peculiar Græcism, verbs which, in the active, take a dative of the person, can be

¹ Valck. *Diatr.* p. 203.

referred to this person as a subject in the passive, so these verbs in the passive have also the thing in the accusative, whilst, in other languages, only that which is the object of the active, becomes the subject in the passive.

Thuc. 1, 126. οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, for οἷς ἡ φυλακὴ ἐπετέτραπτο. *Aristoph. Eccl.* 517. πεχειροτόνημαι ἀρχήν, for ἀρχή μοι πεχειροτόνηται. *Soph. Antig.* 408. πρὸς σαῦ τὰ δεινὰ ἐκεῖν' ἐπηπειλημένοι, for οἷς τὰ δεινὰ ἐκεῖνα ἐπηπείλητο.

Hence the phrases: *Herod.* VII, 69. Αἰθίοπες παρδαλέας τε καὶ λεοντέας ἐναμμένοι (for ἐνημμένοι); *Arist. Nub.* 72. διφθέραν ἐνημμένος, because, in the active, the construction would have been, ἐνάπτειν τινὶ παρδαλῇν, λεοντῇν, διφθέραν'. *Soph. Trach.* 157. λείπει παλαῶν δέλτον ἐγγεγραμμένην ξυνθήματα. from ἐγγράφειν συνθήματα δέλτῳ. as *Virg. Ecl.* III, 106. *inscripti nomina regum flores.* *Xen. Cyrop.* VI, 3, 24. προβεβλημένοι δὲ τοὺς θωρακοφόρους μενοῦσι. In point of sense it is the same as παρδαλέας καὶ λεοντέας ἐναμμένας ἔχοντες, διφθέραν ἐνημμένην ἔχων, ξυνθήματα ἐγγεγραμμένα ἔχουσαν, and it is thus in a fragment of Machon, in *Athen.* XIII, p. 582. C. Λαῖδα λέγουσι τὴν Κορινθίαν ποτὲ Εὐριπίδην ἰδοῦσαν ἐν κήπῳ τινὶ πινακίδα καὶ γραφεῖον ἐξηρητημένον ἔχοντα.

After this analogy is formed, κυνῇ, ἐσθῆτα περικείμενος, though properly one should say, κυνῇν, ἐσθῆς περικείται αὐτῷ. Instead of which it might also be κυνῇ, ἐσθῆτα περικειμένην ἔχων'. *Herod.* 1, 171. τέως δὲ ἄνευ ὀχάνων ἐφόρεον τὰς ἀσπίδας — — —, περὶ τοῖσι αἰχέσι τε καὶ τοῖσι ἀριστεροῖσι ὤμοισι περικείμενοι, viz. τὰς ἀσπίδας.

^r Valck. ad *Herod.* p. 541, 68. Hemsterh. ad *Lucian.* T. I. p. 345.

^s Dorvill. ad *Charit.* p. 240.

Obs. After the same analogy is the following construction in *Xen. Mem. S.* 11, 6, 28. ὅλος ὥρμηται — ἐπὶ τὸ — ἀντεπιθυμεῖσθαι τῆς ξυνουσίας. so that they may have said ἐπιθυμοῦμαι τῆς ξυνουσίας. That is to say, in Greek, the person, who with the active verb, is put in the genitive case, may become the subject designated by the passive; for instance, we may say, ὁ ἀδελφὸς ἐπιθυμεῖται, from ἐπιθυμῶ τοῦ ἀδελφοῦ. The case of the object remains unchanged; thus ἐπιθυμῶ τῆς ξυνουσίας τοῦ ἀδελφοῦ, ὁ ἀδελφὸς ἐπιθυμεῖται τῆς ξυνουσίας. Not that the case is precisely the same; for in this example the genitive τοῦ ἀδελφοῦ, with ἐπιθυμῶ is, in the first instance, governed by τῆς ξυνουσίας.

422. 3. In these cases the accusative of the object which is put with the passive, is referred to the subject of this verb *passive*, in a certain measure, as the part to the whole. In the same manner also in other combinations, when the proper subject of a passive is to be represented as a part of a whole, and this whole is in the genitive, e. g. τὸ τραῦμά μου ἐπιδεῖται, the whole is considered as the subject, and the part put in the accusative, with the passive. (ἐγὼ) ἐπιδέομαι τὸ τραῦμα, as *Xenoph. Cyr.* v, 2, 32. *Soph. Aj.* 1178. γένους ἅπαντος ρίζαν ἐξημημένους. *Eurip. Hec.* 114. τὰς ποντοπόρους ἔσχε σχεδίας, λαίφη προτόνοις ἐπερειδομένας, for ὦν τὰ λαίφη ἐπερείδεται προτόνοις. *ib.* 904. ἀπὸ δὲ στεφάναν κέκαρσαι πύργων, for στεφάνη πύργων σῶν ἀποκέκαρται. *Plat. Rep.* 11, p. 216. οὕτω διακείμενος ὁ δίκαιος ἐκκαυθήσεται τῷ ὀφθαλμῷ, for τοῦ δικαίου τῷ ὀφθ. ἐκκαυθήσεται. *Arist. Nub.* 24. εἴθ' ἐξενόπην πρότερον τὸν ὀφθαλμὸν λίθῳ. *Xen. Anab.* 1v, 5, 12. ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς, οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσηπότες, for ὦν οἱ ὀφθαλμοὶ διεφθαρμένοι ἦσαν — καὶ οἱ δάκτυλοι ἀπεσσήπυσαν. *Id. Mem. S.* 11, 1, 17. ἐγὼ μὲν οὐκ οἶδ', ὅ τι διαφέρει τὸ αὐτὸ δέρμα ἐκόντα ἢ ἄκοντα μαστι-

γούσθαι, ἢ ὅλως τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα τολιορκεῖσθαι, and elsewhere very frequently. In these cases it is usual to supply *κατά*. Similarly *Arist. Nub.* 241. τὰ χρήματ' ἐνεχυράζομαι, for τὰ χρήματά μου ἐνεχυράζεται.

4. In all combinations an accusative may be put 423. with verbs and adjectives, when the idea of the verb or adjective is to be more accurately determined by an additional circumstance, when in English we say 'with respect to'. Here too properly the verb or adjective is to be referred to the substantive in the accusative, as it's subject. *Od.* α', 208. αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας κείνῳ, for κεφαλὴ καὶ ὄμματα σου ἔοικε τοῖς ἐκείνου. Instead of which in *Il.* γ', 158. αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν. *Theocr.* VIII, 23. ἔτι καὶ τὸν δάκτυλον ἀλγῶ ταῦτον, for ὁ δάκτ. οὗτός μοι ἀλγεῖ. *Comp. Plat. Rep.* v, p. 30. where before it was expressed ὅταν ποιῇ ἡμῶν δάκτυλός του πληγῇ. *Herod.* II, 111. κάμνειν τοὺς ὀφθαλμούς. III, 33. τὰς φρένας ὑγιάειν. — *Il.* α', 114. ἐπεὶ αὖ ἔθεν ἐστὶ. χερσίων οὐ δέμας, οὐδὲ φυήν, οὐτ' ἄρ φρένας, οὐτέ τι ἔργα. Thus πόδας ὡκὺς Ἀχιλλεύς in *Homer. Theocr.* XXIII, 2. ἦρατ' ἐφάβω τὰν μορφὰν ἀγαθῶ, τὸν δὲ τρόπον οὐκ ἔθ' ὁμοίῳ, for οὐ ἡ μὲν μορφή ἀγαθὴ ἦν, ὁ δὲ τρόπος οὐχ ὁμοίος¹. Here too *κατά* is supplied.

5. As in these cases the dative might be put for the accusative, and sometimes is put, e. g. *Xen. Mem. S.* II, 1, 19. δυνατοὶ καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, so pronouns or adjectives in the neut. plur. are joined with other datives in the same sense, e. g. *Plat. Gorg.* p. 166. εἰ τινος μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρῃ².

¹ Fisch. III, a. p. 420 sq.

² Heind. at *Plat. Charm.* p. 57.

Hence in the Poets the accusative is sometimes put for the dative generally. *Soph. Aj.* 1107. καὶ τὰ σέμ' ἔπη κόλαζ' ἐκείνους, for τοῖς σεμνοῖς ἔπεσιν. *Il.* σ', 483. ἐν δέ τε τείρεα πάντα, τὰ οὐρανοῦς ἐστεφάνωνται, for οἷς. *Herod.* IV, 75. ἔπειτα τὸ κατασχωρόμενον τοῦτα, παχὺ ἑόν, καταπλάσσονται πᾶν τὸ σῶμα καὶ τὸ πρόσωπον. *Plat. Leg.* II, p. 67. τὴν αὐτὴν τέχνην ἀπειργασμένα.

Hence the accusative is often put adverbially, e. g. τὴν ἀρχὴν or simply ἀρχὴν 'altogether'. τάχος, 'quickly', τέλος, 'finally'. τὴν πρώτην, 'at first'. τὴν ταχίστην, 'in the quickest manner'*.
424 ?

The accusative is more especially used as an adverb in the following cases, or instead of the dative :

1. With comparatives, in order to determine the measure. πολὺ μείζων, 'much greater'. πολλὸν ἀμείνων *Il.* ζ', 479. πολλὸν ἐχθίων *Soph. Antig.* 86. *Il.* β', 299. μέγ' ἀμείνονα φῶτα. Of the dative in this sense, see §. 405. 7.

2. To the question : 'how far? how deep'? *Herod.* I, 31. σταδίους δέ πέντε καὶ τεσσαράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱόν.

3. With definitions of time, to the following questions :

a. 'When'? *Il.* φ', 111. ἀλλ' ἐπὶ τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιὴ ἔσsetai, ἢ ἡώς, ἢ δεῖλης, ἢ μέσον ἡμαρ. *Herod.* II, 2. τὴν ὥρην ἐπαγινέειν σφίσι αἰγας, 'at a definite, appropriate time'. Hence ἡμαρ, 'by day', *interdū*. *Hesiod.* ἔργ. 176. *Apoll. Rh.* II, 406. III, 1079. νύκτα, *noctu*, 'by night', *Herod.* I, 181.

* Fisch. III, a. p. 224 sq.

b. 'How long?' with cardinal and ordinal numbers.

Hesiod. Th. 635. ἐμάχοντο δέκα πλείους ἐνιαυτούς.

Hence χρόνον, 'a long time', *diu*. *Herod.* I, 175. and the accusative with εἶναι to the question, 'how old'?

Xen. Mem. S. III, 6, 1. οὐδέπω εἴκοσιν ἔτη γεγονώς.

c. 'Since'. *Thuc.* VIII, 23. τρίτην ἡμέραν αὐτοῦ ἦκοντος, 'the third day after he arrived'. *Eurip. Rhes.* 444. σὺ μὲν γὰρ ἤδη δέκατον αἰχμαῖζεις ἔτος, 'for ten years, ten years long', as *annum jam tertium et vicesimum regnat.*

Plat. Apol. S. 41. ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασιν πρὸς ὑμᾶς, καὶ πάλαι πολλὰ ἤδη ἔτη, καὶ οὐδὲν ἀληθὲς λέγοντες. *Leg.* II, p. 66. σκοπῶν δ' εὐρήσεις αὐτόθι (in Ægypt) τὰ μυριοστὸν ἔτος γεγραμμένα ἢ τετυπωμένα — τῶν νῦν δεδημιουργημένων οὔτε τι καλλίονα, οὔτ' αἰσχίω.

Xen. Anab. IV, 5, 24. καταλαμβάνει τὴν θυγατέρα τοῦ κωμάρχου ἐννάτην ἡμέραν γεγαμημένην. *Lucian. D. M.* 13. ἐν Βαβυλῶνι κεῖμαι τρίτην ταύτην ἡμέραν.

d. 'Before'. *Xen. Cyrop.* VI, 3, 11. καὶ χθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον, 'three days ago'. *Demosth. Olynth.* p. 29, 21. μέμνησθε, ὅτ' ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θράκῃ τρίτον ἢ τέταρτον ἔτος τουτί, 'Ἡραῖον τεῖχος πολιορκῶν. *Plat. Rep.* X, p. 325. Ἀρδιαῖος τύραννος ἐγεγόνει ἤδη χίλιοστὸν ἔτος εἰς ἐκείνον τὸν χρόνον.

Lastly, the accusative is put on account of the pre- 425.
position with which a verb is compounded, if the preposition of itself, in the same sense, governs the accusative. *Soph. Aj.* 290. τί τήνδ' ἐφορμᾶς πεῖραν, i. e. τί ὁρμᾶς ἐπὶ τήνδε πεῖραν; *Herod.* V, 94. παρεσκεύασαντο καὶ

* Thom. M. p. 183.

* Ruhnck. Diss. de Antiph. p. 824. in Reisk. Orat. Gr. T. VII.

οἷτα καὶ ποτά, καὶ τεῖχος ἐσάξαντο. *Eurip. Andr.* 985. εἰσπεσεῖν ξυμφοράν. *Xen. Cyr.* III, 1, 5. περιίστασθαι τι. Hence the double accusative: *Herod.* I, 163. τεῖχος περβαλέσθαι τὴν πόλιν. VII, 24. τὸν ἰσθμὸν τὰς νέας διειρύσαι. *Thuc.* III, 81. VIII, 7. ὑπερενεγκόντες τὰς ναῦς τὸν ἰσθμὸν. But with the exception of περιίστασθαι, it is more common for the preposition to be repeated with these verbs. On the other hand, the following verbs are more frequently constructed with the dative: ἀμφιβάλλειν τί τινι §. 394. d. but *Eurip. Androm.* 110. δουλосύναν στυγερὰν ἀμφιβαλοῦσα κάρᾳ. εἰσιέναι τινί §. 394. c. and τιρά. *Thuc.* IV, 30. οὐχ ἥκιστα αὐτὸν ταῦτα ἐσῆι. VI, 31. μᾶλλον αὐτοὺς ἐσῆι τὰ δεινὰ. *Comp. Herod.* VII, 46^a. ἐπιζεῖν τινί, 'to be warm upon any subject', *Herod.* VII, 13. but *Eurip. Iph. T.* 994. δεινὴ τις ὀργὴ δαμώνων ἐπέξσειν τὸ Ταντάλειον σπέρμα, in the sense of 'to break forth against'. ἐπιστρατεύειν. See §. 394. Obs. 1. προσβάλλειν τινί, and τινά. §. 394. b. Obs. *Eurip. Or.* 1280. τάχα τις Ἀργείων ἐνοπλος ὀρμήσας ποδὶ βοηδρόμῳ μέλαθρα προσμίξει. — προσοικεῖν τινί. but *Thuc.* I, 24. προσοικοῦσι δ' αὐτὴν Ταυλάντιοι. *Eurip. Andr.* 165. προσπεσεῖν ἐμὸν γόνυ^b.

Even verbs which are compounded with prepositions, which do not govern an accusative, take an accusative sometimes, as ἐκπλεῖν, ἐξελθεῖν, ἐκβαίνειν τι. §. 376. Obs. 1. *Eurip. Ion.* 911. σηκοὺς δ' ἐνστρέφει Τροφώνιον, where, however, others read σηκοῖς, ἐνστρέφει for ἐνστρέφεται, i. e. ἀναστρέφεται κατὰ σηκοὺς Τρ.

426. The accusative is frequently put *absolutely*, i. e. without being governed by another word, verb, adjective, or preposition.

^a Valck. ad Her. p. 531, 64.

^b Brunck. ad Eurip. Or. l. c.

1. As an apposition to an entire preposition. *Eurip.*

Or. 1103. Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν, i. e. ὃ (τὸ κτείνειν Ἑλ.) Μ. λύπη πικρά ἔσται. *ib.* 1495. ὁ δὲ λισσόμενος, θανάτου προβολάν, *quod*, N°. τὸ λίσσεσθαι, *munimentum esset contra mortem*, *ib.* 1598. ἀρνέει κατακτάς, κάψ' ὕβρεα λέγεις τάδε· λυγράν γε τὴν ἄρνησιν. See of Apposition §. 432, 4.

2. Frequently the substantive which expresses the leading idea of a proposition, is put at the beginning of this proposition, in the accusative, without being connected with the rest of the proposition. This accusative is rendered by *quod attinet ad*. *Od.* α', 275. μητέρα δ' εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, ἀψ' ἴτω εἰς μέγαρον, 'with regard to thy mother, let her go'. *Herod.* II, 106. τὰς δὲ στήλας, τὰς ἴστα κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλεῦνες οὐκέτι φαίνονται περιεοῦσαι; where, however, the accusative τὰς στήλας may be determined by the pronoun *relative* following, τὰς for ἁς. *Soph.* *Œd. T.* 717. παιδὸς δὲ βλαστὰς, οὐ διέσχον ἡμέραι τρεῖς, καὶ νιν ἄρθρα κείνος, ἐνζεύξας ποδοῖν, ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος. *Xen.* *Cyrop.* II, 1, 5. τοὺς μέντοι Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας, οὐδέν πω σαφὲς λέγεται, εἰ ἔπονται. *Isocr.* *Panath.* p. 253. B. ἀλλὰ μὴν καὶ τὰς στάσεις καὶ τὰς σφαγὰς καὶ τὰς τῶν πολιτειῶν μεταβολὰς, ἐκεῖνοι μὲν ἂν φανείεν ἀπάσας τὰς πόλεις, πλὴν ὀλίγων, μεστὰς πεποικότες τῶν τοιούτων συμφορῶν καὶ νοσημάτων. Sometimes the accusative is not at the beginning. *Soph.* *Antig.* 212. σοὶ ταῦτ' ἀρέσκει, καὶ Μενοικέως Κρέον, τὸν τῇδε δύσνον, καὶ τὸν εὐμενῇ πόλει; with reference to the preceding words of Creon.

Obs. From these cases we must distinguish the following:

1. When the accusative is connected with a verb in the

proposition, but is repeated by means of a pronoun, or another equivalent substantive; which mostly takes place when the accusative is separated from it's verb by a long parenthesis, or when the emphasis which lies in the substantive in the accusative, requires this to be presupposed, and the preposition becomes complicated by this arrangement. *Soph. El.* 1364. τοὺς γὰρ ἐν μέσῳ λόγους, πολλαὶ κυκλοῦσι νύκτες ἡμέραι, τ' ἴσαι, αἱ ταῦτά σοι δείξουσιν, Ἠλέκτρα, σαφῇ. *Thuc.* 11, 62. τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ γένηται τε πολὺς καὶ οὐδὲν μᾶλλον περιγενοίμεθα, ἀρκεῖτω μὲν ὑμῖν καὶ ἐκεῖνα, ἐν οἷς ἄλλοτε πολλάκις γε δὴ ἀπέδειξα οὐκ ὀρθῶς αὐτὸν ὑποπτευόμενον. *Isocr. Panath.* p. 241. C. καὶ πρῶτον μὲν τὰς Κυκλάδας νήσους, περὶ αἷς ἐγένοντο πολλαὶ πραγματεῖαι κατὰ τὴν Μίνω τοῦ Κρητὸς δυναστείαν, ταύτας τὸ τελευταῖον ὑπὸ Καρῶν κατεχομένας, ἐκβαλόντες ἐκείνους, οὐκ ἐξιδιώσασθαι τὰς χώρας ἐτόλμησαν. Here the accusative may also often be rendered 'with regard to', *quod attinet ad*, as in the passages adduced.

2. When the accusative is determined by a pronoun *relative* following in the accusative; for the *case* of this pronoun has frequently an influence upon the *case* of the substantive to which it is referred, as in other cases this has upon that of the pronoun. See of the Pronoun *relative*. §. 474. c. *Her.* 11, 106. τὰς δὲ στήλας τὰς ἴστα κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλεῦνες οὐκέτι φαίνονται περιεοῦσαι, where, in this case, no comma should follow στήλας: αἷς δὲ στήλας ἴστα, — τούτων αἱ μὲν πλ. *Soph. Trach.* 283. τὰς δὲ ὅσπερ εἰσορᾷς, — — χωροῦσι πρὸς σε. *Aristoph. Lys.* 408. ὦ χρυσοχόε, τὸν ὄρμον ὃν ἐπεσκεύασας, ὀρχουμένης μου τῆς γυναικὸς ἐσπέρας, ἡ βάλανος ἐκπέπτωκεν ἐκ τοῦ τρήματος, for τοῦ ὄρμου, ὃν.

3. When in propositions which are separated by a parenthesis, the writer after the parenthesis quits the construction which was begun before it, and follows another. *Her.* v, 103. καὶ γὰρ τὴν Καῦνον, πρότερον οὐ βουλομένην συμμαχεῖν, ὡς ἐνέπρησαν τὰς Σάρδεις, τότε σφι καὶ αὕτη προσεγένετο, where τὴν Καῦνον properly should be followed by προσεκτήσαντο. *Xen. H. Gr.* v, 4, 1. τοὺς τῶς πολιτῶν εἰσαγαγόν-

τας εἰς τὴν ἀκρόπολιν αὐτοὺς (Λακεδαιμονίους) καὶ βουληθέντας Λακεδαιμονίους τὴν πόλιν δουλεύειν, — — τὴν τούτου ἀρχὴν ἐπτά μόνον τῶν φυγόντων ἤρκεσαν καταλῦσαι. Comp. *ib.* vi, 4, 2. where properly it should be: Κλεόμβροτον δέ, ἔχοντα τὸ ἐν Φωκεῦσι στράτευμα, καὶ ἐπερωτῶντα τὰ οἴκοι τέλη, τί χρὴ ποιεῖν — — ἐκέλευσαν μὴ διαλύειν τὸ στράτευμα, but on account of the parenthesis Προσθόου λέξαντος — τὸ δαιμόνιον ἦγεν there follows ἐπέστειλαν δὲ τῷ Κλεομβρότῳ. *Isocr. Panath.* p. 264. C. τὸ μὲν οὖν σύγγραμμα τῆς τότε πολιτείας καὶ τὸν χρόνον, ὅσον αὐτῇ χρώμενοι διετελέσαμεν, ἐξαρκούντως δεδήλωται^c.

3. The accusative is often put in exclamation, as in 427. Latin, as ὦ ἐμὲ δειλαιον *Eurip. Troad.* 138. Thus in exclamations of indignation, *Arist. Av.* 1269. δεινὸν γε τὸν κήρυκα, τὸν παρὰ τοὺς βροτοὺς οἰχόμενον, εἰ μηδέποτε ροστήσει, πάλιν. 'Oh for the herald!'^d

4. Sometimes the accusative is determined by a verb which is understood.

a. The accusative of the pronoun is sometimes put in emphatic addresses, with the omission of the verb λέγω or καλῶ. *Soph. Antig.* 441. σέ δῃ, σέ τὴν νεύουσας ἐς πέδον κára, φῆς ἡ καταρνή μὴ δεδρακέναι τάδε; *Aristoph. Av.* 274. οὗτος, ὦ σέ τοι. *Eurip. Hel.* 554. σέ, τὴν ὄρεγμα δεινὸν ἡμιλλημένην τύμβου πὶ κρηπιδ' ἐμπύρους τ' ὀρθοστάτας. More fully in *Eurip. Bacch.* 912. σέ, τὸν πρόθυμον οἶθ', ἃ μὴ χρεῶν, ὀρᾶν, σπένδοντά τ' ἀσπούδαστα, Πενθέα λέγω, ἔξιθι πάροιθε δωμάτων. *Herc. f.* 1217. σέ τὸν θάσσοντα δυστήνους ἔδρας αὐδῶ^e.

^c Hemsterh. ad *Lucian.* i, p. 452. Wessel. ad *Her.* p. 141, 51. Brunck. ad *Arist. Pac.* 1099. *Soph. Œd. T.* 717. Pors. ad *Eurip. Or.* 1645. Davis ad *Cic. Tusc.* i, 24. Heind. ad *Plat. Theæt.* p. 288.

^d Gregor. p. 57. Spanh. ad *Arist. Nub.* 1113. 1147. Kuster. ad *Arist. Plut.* p. 55.

^e Brunck. ad *Soph. l. c.* Musgr. ad *Eurip. Hel.* l. c.

b. In some writers accusatives are put which may be explained by supplying *ἔχων*. *Herod.* II, 41. τοὺς ἔρσενας (βούς) κατορύσσουσι ἕκαστοι ἐν τοῖσι προαστείοις, τὸ κέρας τὸ ἕτερον ἢ καὶ ἀμφοτέρα ὑπερέχοντα, 8c. ἔχοντας. *ιβ.* 134. πυραμίδα δὲ καὶ οὗτος ἀπελίπετο, πολλὸν ἐλάσσω τοῦ πατρός, εἴκοσι ποδῶν καταδέουσαν, κῶλον ἕκαστον τριῶν πλέθρων, 8c. ἔχουσαν. *IV*, 71. ἀναλαμβάνουσι τὸν νεκρόν, κατακεκρωμένον μὲν τὸ σῶμα, τὴν δὲ νηδὺν ἀνασχισθεῖσαν καὶ καθαρθεῖσαν, πλέην κυπέρου κέκομμένου, — — συνερράμμενὴν ὀπίσω, 8c. ἔχοντα. Especially in *Lucian.* *D. M.* 10, 4. ὁ δὲ τὴν πορφυρίδα οὐτοσί καὶ τὸ διάδημα, ὁ βλοσυρός, τίς ὦν τυγχάνεις¹;

Thus the words *ὄνομα*, *πλῆθος*, *ὑψος*, *εὖρος*, and others, which mark the nature of the definition following, are often put in the accusative. *Xen. Anab.* II, 5, 1. μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμόν, τὸ εὖρος τεττάρων πλέθρων. *III*, 4, 7. κρηπὶς δὲ ὑπὴν λιθίνη, τὸ ὑψος εἴκοσι ποδῶν. *IV*, 2, 2. οἱ μὲν ἐπορεύοντο, πλῆθος (*leg.* τὸ πλῆθος) ὡς δισχίλιοι. *κατά* is supplied. But *Plato Critia* p. 57. adds *ἔχων*: *ἵπποδρομος*, *σταδίου τὸ πλάτος ἔχων*.

c. Another kind of accusative *absolute* is the expression *δυοῖν θάτερον*, 'one of the two', which is always placed in the proposition itself, as a particle, with *ἢ* — *ἢ* following, and does not make an independent proposition. *Isocr. ad Phil.* p. 99. C. δεῖ γὰρ μηδὲν πρότερον πράττειν, πρὶν ἂν λάβῃ τις τοὺς Ἕλληνας δυοῖν θάτερον ἢ συναγωνιζομένους, ἢ πολλὴν εὐνοίαν ἔχοντας τοῖς πρattoμένοις, especially in *Plato*.

¹ Jens. et Hemsterh. ad *Lucian.* T. II, p. 446.

Remarks on the Oblique Cases generally.

1. When two verbs governing different cases are 428.
joined with one substantive, the substantive properly
should stand with each verb in the case required, or at
least be repeated once by means of a pronoun. Fre-
quently, however, the substantive is put only once, and
is governed in its case by the verb which stands next to
it: *Hesiod. ἔργ. 166.* τοῖς δὲ δῖχ' ἀνθρώπων βίοτον καὶ
ἦθε' ὀπάσας Ζεὺς Κρονίδης κατένασσε (sc. αὐτούς) πατὴρ εἰς
πεῖρατα γαίης. *Thuc. VI, 71.* (πρὶν ἂν) χρήματα ἅμα
αὐτόθεν τε ξυλλέξωνται καὶ παρ' Ἀθηναίων ἔλθῃ. *Plat.*
Gorg. p. 32. μέμνησαι λέγων ὀλίγῳ πρότερον, ὅτι οὐ δεῖ
τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν ἐκ τῶν
πόλεων, εἰάν ὁ πύκτης τῇ πυκτικῇ μὴ καλῶς χρῆται τε καὶ
ἀδικῇ; ὡσαύτως δὲ καὶ εἰάν ὁ ῥήτωρ τῇ ῥητορικῇ ἀδίκως χρῆ-
ται, μὴ τῷ διδάξαντι ἐγκαλεῖν μηδὲ ἐξελαύνειν ἐκ
τῆς πόλεως, ἀλλὰ τῷ ἀδικοῦντι καὶ οὐκ ὀρθῶς χρωμένῳ
τῇ ῥητορικῇ. *Rep. V, p. 35.* πρεσβυτέρῳ μὲν νεωτέρων
πάντων ἄρχειν τε καὶ κολάζειν προστετάσσεται. *Isoct.*
Panath. p. 267. C. οὐχ ἡγήσαντο δεῖν τοὺς ἄμεινον τῶν ἄλ-
λων φρονούντας ἀμελεῖν οὐδὲ περιορᾶν τὰς τῆς αὐτῆς
συγγενείας μετεχούσας ἀπολλυμένας. *Id. Areop. p. 149.*
C. according to the emendation of Wolf, οἱ νεώτεροι ἐν
τοῖς ἐπιτηδεύμασιν ἔμενον, ἐν οἷς ἐτάχθησαν, ὁμιλοῦντες
καὶ θαυμάζοντες τοὺς ἐν τούτοις πρωτεύοντας.

In the same manner ὅς, ἥ, ὅ are often put once with
verbs of different government. *Eurip. Suppl. 863.* ᾧ
βίος μὲν ἦν πολὺς, ἥκιστα δ' ὄλβῳ γαῦρος ἦν. *Plat. Rep.*
V, p. 37. οἷς ἐξὸν ἔχειν οὐδὲν ἔχοιεν, for οἷς ἐξείη ἔχειν
καὶ οἷ, &c. or οἷ, ἐξὸν αὐτοῖς ἔχειν, οὐδὲν ἔχοιεν. *Symp.*

p. 226. ὁμολόγηται, οὐ ἐνδεής ἐστί καὶ μὴ ἔχει, τούτου ἐρᾶν^ε.

Sometimes the case is governed by the remoter verb. *Soph. Œd. C.* 583. τὰ δ' ἐν μέσφ' ἢ λήσιν ἴσχεις, ἢ δι' οὐδενὸς ποιεῖ. *Antig.* 537. καὶ ζυμμετίσχω καὶ φέρω τῆς αἰτίας^h.

2. Compounds frequently take, especially in the Poets, the case which the simple verb governs. *Soph. Œd. C.* 1482. ἐνασίον δὲ (δαίμονος) συντύχοιμι. *Phil.* 320. συντυχὸν κακῶν ἀνδρῶν Ἀτρεΐδων, τῆς τ' Ὀδυσσεύς βίαςⁱ.

**Interchange of Substantives amongst one, another
and with Adjectives: Circumlocution.**

429. 1. Substantives of different classes are often interchanged: substantives especially which express a general idea of kind, are put for the definite person or thing to which that idea, as in one single case, refers: *abstractum pro concreto*. *Il.* ξ', 201, 302. Ὀκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν, for γεννήτορα. *Æsch. Choëph.* 1025. μητέρα, θεῶν στύγος, 'object of the hatred'. *Eurip. Phæn.* 1506. ἀγεμόνευμα νεκροῖσι πολύστονον, for ἡγεμών. *Troad.* 420. νύμφεσμα, for νύμφη. *Soph. Aj.* 381. στρατοῦ ἄλημα, for ἀλήτης. *Thuc.* II, 41. τὴν πόλιν

^ε Ruhnck. ad Hom. H. in Cer. 151. Herm. ad Viger. p. 707. Schæf. ad Long. p. 397 sq.

^h Pors. ad Eur. Med. 734. Fisch. III, a. p. 448.

ⁱ Brunck. ad Eur. Or. 1291. Phil. l. c.

παίδευσιν εἶναι τῆς Ἑλλάδος, for παιδεύτριαν¹. In *Æsch. Agam.* 202. πνοαὶ βροτῶν ἄλαι, 'are the storms which cause men to wander out of their way at sea'.

In prose πρεσβεῖαι for πρέσβεις, 'embassies for ambassadors', is very common; also in connection with κήρυκες. *Thuc.* 11, 12. ἦν Περικλέους γνώμη πρότερον νενικηκυῖα, κήρυκα καὶ πρεσβεῖαν μὴ προσδέχεσθαι Λακεδαιμονίων ἐξεστρατευμένων. *Comp.* iv, 118. *Plat. Leg.* xii, p. 195. *Isocr. Panath.* p. 268. *D. E.* Thus in *Eur. Suppl.* 173. πρεσβεύματα is used¹. Thus also ἡ ζυμμαχία, for οἱ ζύμμαχοι, *Herod.* 1, 82. *Thuc.* 1, 118. 119. 130. ὑπηρεσία, for ὑπηρετῶν, *Thuc.* 1, 143. *Isocrat. Paneg.* c. 39.

2. Words which signify the inhabitants of a country are sometimes put for the name of the country. *Thuc.* 1, 107. Φωκίων στρατευσάντων ἐς Δωριᾶς, τῆς Λακεδαιμονίων μητρόπολιν, &c. Thus 1, 52. ὁρῶντες προσγεγενημένους καὶ ἐκ τῶν Ἀθηναίων ἀκραιφνεῖς, for ἐξ Ἀθηνῶν. *Ib.* 110. ἐκ δὲ τῶν Ἀθηναίων καὶ τῆς ἄλλης ζυμμαχίδος πεντήκοντα τριήρεις διάδοχοι πλέουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδήσιον κέρας. Thus some national appellations in Latin. in *Sequanos*, in *Æduos*.

3. Patronymics are often used for the proper name from which the patronymic is derived, e. g. Ἀγνωνίδης for Ἀγνων, Δημοκλείδης for Δημοκλῆς. See §. 101^m.

4. Frequently too substantives are put for adjectives. *Il.* ω', 58. Ἐκτωρ μὲν θνητός τε, γυναικά τε θήσατο

¹ Casaub. ad *Athen.* p. 11. Valcken. ad *Eur. Hipp.* v, 406. ad *Ph.* p. 506. Brunck. ad *Soph. CEd.* T. 85. Philoct. 259.

¹ Casaub. ad *Ath.* p. 30. *Miscell. Philol.* 1, p. 256.

^m Koen. ad *Greg.* p. 133. *Ruhnck. Hist. Crit. Orat. Gr.* p. xc.

μαζόν. *Hesiod. ἔργ.* 191. μᾶλλον δὲ κακῶν ῥεκτήρα καὶ ὕβριν ἀνέρα τιμήσουσιν. *Herod. IV*, 78. Ἑλλάδα γλώσσαν, for which he puts *IV*, 108. γλ. Ἑλληνικὴν. *VII*, 22. Σάτη, πόλις Ἑλλάς. *Soph. Phil.* 223. Ἑλλὰς στολή. *Eurip. Ph.* 609. κόμπος εἶ^a. Plato often uses λῆρος, *πυγᾶ*, for *πυγῶν*, 'a trifle'°.

Properly both substantives in this case should be of the same gender; but a masculine is often joined with a feminine. *Æsch. Agam.* 675. τύχη δὲ σωτὴρ ναῶν θελουσ' ἐφάξετο, for σώτειρα. *Comp. Soph. Œd. T.* 80.

430. 5. Hence the circumlocution, in which a substantive is put with another in the genitive, instead of an adjective. *Aristoph. Plut.* 268. ὦ χρυσὸν ἀγγεῖλας ἐπῶν, for ἔπη χρυσᾶ. *Eurip. Bacch.* 388. ὁ τῆς ἡσυχίας βίσιος, for βίος ἡσυχος.

A similar circumlocution is, when the same substantive is put twice, once in the genitive, in order to express a kind of superlative, e.g. ἀναξ ἀνάκτων. *Æsch. Suppl.* 533. for 'the greatest king'. Adjectives especially are used in this manner, of which hereafter^b.

6. The following substantives in particular are used in circumlocution :

βία, ἰς, μένος, 'strength', e.g. βίῃ Ἡρακλεΐῃ, Αἰνείαο βίῃ, in Homer, Κάστορος βία *Pind. Pyth.* xi, 93. Τυδεός βία *Æsch. S. c. Th.* 77. Πολυνείκεος βία *Eurip. Ph.* 56. for Ἡρακλῆς, Αἰνείας, Κάστωρ, Τυδεύς, Πολυνείκης, but

^a Valek. ad *Eur. Ph.* p. 38. - Ernesti ad *Callim.* p. 138. Abresch. ad *Æsch.* ii, p. 71. Koen. ad *Greg.* p. 45. Musgr. ad *Eur. Ph.* i. c. Brunck. ad *Soph. Œd. T.* 80. ad *Phil.* i. c.

° Heind. ad *Plat. Theæt.* p. 402.

^b Fisch. ii, p. 123.

with the collateral idea of 'strength' or 'power', as in Latin. *perrupit Acheronta Hercules labor: Catonis virtus incaluit merò*. Thus ἰς Τηλεμάχῳ, ἰς ἀνέμου (even ἰς βίης Ἑρακλεΐης *Hes. Theog.* 332.) as *odora canum vis*. μένος Ἀλκινόοιο, Ἄρης, ἀνέμου, ἡελίου, &c. σθένος Ἡετίωνος *Il.* ψ', 817. σθένος ἵππων, ἡμιόνων *Pind. Ol.* vi, 38.

κῆρ. *Il.* β', 851. Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ.

φόβος. *Hes. Sc. H.* 144. ἐν μέσσω δέ δράκοντος ἔην φόβος.

πεῖραι, τέλος, τελευτή, especially in the Epic Poets. *Il.* ζ', 143. ὥς κεν θῶσσον ὀλέθρου πείραθ' ἵκηαι, for ὀλεθρον. Thus θανάτοιο τέλος in Homer and Hesiod, τελευτῇ θανάτῳ *Hes. Sc. H.* 357. These circumlocutions seem chiefly intended to mark the perfection of a thing.

In the Tragic and the Lyric writers the following circumlocutions chiefly occur:

δέμας, 'a body', *Æsch. Eumen.* 84. κτανεῖν μητρῶν δέμας, for τὴν μητέρα. *Soph. Œd. C.* 1550. νῦν δ' ἔσχατόν σου τοῦ μὲν ἄπτεται δέμας, for ἐγώ. *Comp. Œd. T.* 1208. *Trach.* 908. φίλων οἰκετῶν δέμας, for φίλους οἰκέτας *Eurip. Hec.* 718. ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος, &c.

κάρα. *Soph. Œd. T.* 950. ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα. 1235. τέθνηκε θεῖον Ἰοκάστης κάρα. *Eurip. Or.* 470. ὦ χαῖρε πρέσβυ, Ζηνὸς ὁμόλεκτρον κάρα. 475. προσφθέγγει νιν ἀνόσιον κάρα.

Thus the Epic Poets use κάρηνον and κεφαλή. *Il.* ι', 407. ληῖστοι μὲν γάρ τε βόες καὶ ἵφια μῆλα, κτητοὶ δὲ τριποδῆς τε καὶ ἵππων ξανθὰ κάρηνα. *Hesiod. Sc. H.* 104.

τιμῇ σὴν κεφαλῇ. Thus also Pindar *Ol.* vi, 102. αἰτίων
λαστρόφον τιμάν τιν' ἐὰ κεφαλῇ, for οἱ.

ὄμμα and ὄνομα. *Æsch. Prom.* 659. τὸ διὸν ὄμμα, for
Ζεύς. *Soph. Tr.* 527. τὸ δ' ἀμφινείκητον ὄμμα νύμφας
ἐλεεινὸν ἀμμένει. *Eurip. Ph.* 313. χρόνῳ σὸν ὄμμα μυρία
ἐν ἀμέραις προσεῖδον. *Or.* 1080. ὃ ποθεινὸν ὄνομ' ὀμιλίας
ἐμῆς, χαῖρε, for ὃ ποθεινὴ ὀμιλία and this for ὀμιλητής.
Ion. 1280. ὃ ταυρόμορφον ὄμμα Κηφισοῦ πατρός, οἶαν
ἐχίδναν τήνδ' ἔφυσας. The two words, however, are often
confounded¹.

σέβας. *Æsch. Prom.* 1099. ὃ μητρός ἐμῆς σέβας. *Soph.*
Phil. 1289. ἀπώμεσ' ἀγνοῦ Ζηνὸς ὑφίστοιν σέβας.

In prose the circumlocution with παῖδες, υἱοί, and
χρῆμα especially occur. *Herod.* i, 27. ἐλθεῖν ἐπὶ Λυδῶν
παῖδας, for ἐπὶ Λυδούς, and *passim*. Thus Homer *νῆες*
Ἀχαιῶν, as *κούροι Ἀχαιῶν*. Comp. *Pind. Isthm.* iv, 62.

χρῆμα. *Herod.* i, 36. σὺνδ χρῆμα μέγα, for μέγας σὺν.
Eurip. Ph. 205. χρῆμα θηλειῶν. *Arist. Nub.* 2. τὸ χρῆμα
τῶν νυκτῶν. *Xen. Cyrop.* ii, 1, 5. σφενδονητῶν παμπολύ τι
χρῆμα¹.

7. Another circumlocution is, where a personal
denomination which expresses an office or business, a
situation, &c. is accompanied by the substantives *ἀνὴρ*,
ἄνθρωπος, in the same case. *ἄνθρωπος* here expresses
mostly 'contempt'; *ἀνὴρ*, on the other hand, 'respect', e. g.
Lysias in Nicom. p. 864. ed. R. οἱ μὲν πρόγονοι νομοθέτας

¹ Valck. ad *Eurip. Ph.* 415. Pors. ad *Eur. Or.* 1080.

² Valck. ad *Eur. Ph.* p. 70. More instances of circumlocution
(which, however, are not all circumlocutions, inasmuch as they express
more than the proper substantive) are collected by Fisch. iii, a. p. 269
—290.

ἡρῶντο Σόλωνα καὶ Θεμιστοκλέα καὶ Περικλέα — —. ὑμεῖς δὲ Τίσαμενὸν τὸν Μηχανίωνος καὶ Νικόμαχον καὶ ἑτέρους, ἀνθρώπους ὑπογραμματέας. *Plat. Gorg. p. 154.* διακό-
νους μοι λέγεις καὶ ἐπιθυμιῶν παρασκευαστὰς ἀνθρώ-
πους. On the other hand, in addresses, ἄνδρες δικασταί,
ἄνδρες στρατιῶται, ἄνδρες Ἀθηναῖοι are commonly used.
Elsewhere ἀνὴρ is put with these personal denomina-
tions, when the class only is to be indicated to which he
belongs, without regard to the persons for whom he
exercise that office. Thus too *Thuc. i, 74.* ἄνδρα
στρατηγὸν ξυνετώτατον παρεσχόμεθα. βοῶν ἐπιβουκόλος
ἰὴρ in Homer*.

Of Apposition.

Apposition is, when a substantive or pronoun *perso-* 431.
nal is accompanied by another substantive without a
conjunctive particle, in the same case, serving to ex-
plain the former, or to supply any definition whatever
for the sake of emphasis or clearness. It is to be ren-
dered by the pronoun *relative* with ἐστὶ, εἰσί, and
hence many of the cases which came under the head of
Predicate, are found under that of Apposition. The sub-
stantive which is added should be properly in the same
case and number as the first; but they often deviate
from this, especially if the apposition contains an *ab-*
stractum pro concreto (§. 429. 1.) *Hes. Th. 792.* ἡ δὲ μί
(μοῖρα) ἐκ πέτρης προρέει, μέγα πῆμα θεοῖσιν. *Herod. i,*
205. γεφύρας ζευγνύων ἐπὶ τοῦ ποταμοῦ διάβασιν τῇ

* Heind. ad *Plat. Gorg. p. 247.* Buttman Gr. Gr. §. 277.

στρατῆρ. as *Æschyl. Agam.* 953. ὑπαί τις ἀρβύλας λύοι τάχος, πράδουλον ἔμβασιν ποδός. *Soph. Œd. C.* 474. κρατῆρές εἰσιν, ἀνδρὸς ἐνχειρος τέχνη. *Eurip. Ph.* 829. οἱ μὴ νόμιμόν τοι παῖδες ματρὶ λόχενμα, μίασμά τε πατρός. *Id. Troad.* 429. ἀπέχθημα πάγκουον βροτοῖς οἱ περὶ τυράννους καὶ πόλεις ὑπηρεταί. The apposition is often in the plural, whilst the substantive is in the singular. *Eur. Hipp.* 11. Ἰππόλυτος, ἀγνοῦ Παιθέως παιδεύματα. *Or.* 1050. πῶς ἂν ξίφος νῶ ταυτόν, εἰ θέμις, κτάνοι, καὶ μνημα δέξαιθ' ἐν, κέδρον τεχνάσματα. *Phæn.* 819. 89. μηδὲ (ᾧφελε) τὸ παρθένιον πτερόν αὔρειον τέρας ἔλθειν, πένθεα γαίας, Σφιγγός. Thus it stood *Soph. Phil.* 36. correctly before the edition of Brunck: ἀντόξυλόν γ' ἔκπωμα, φλαυραύργου τινὸς τεχνήματ' ἀνδρός¹.

In Apposition the following cases are more especially to be noticed in Greek :

6 / 1. When the Apposition refers to pronoun *possessive*, it is put in the genitive. *Aristoph. Plut.* 33. τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν ἤδη νομίζω ἐκτετοξεῦσθαι βίον. See more examples in the *Pron. possess.* § 46¹, 1.

Thus also in adjectives, which are derived from *proper* names, if the proper name contained in it is to include a definition. *Il. β'*, 54. Νεσπορή παρὰ νῆς, Πυλῆγενέος βασιλῆος. *é*, 741. ἐν δέ τε Γοργαίῃ κεφαλῇ δαινοῖο πελώρου. *Plat. Apoll.* S. p. 69. Ἀθηναῖος ἐν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἰσχύιν, χρημάτων οὐκ αἰσχύνῃ ἐπιμελόμενος²;

¹ Pörs. ad *Eur. Or.* l. c.

² Brunck. ad *Soph. Œd. T.* 267.

2. Apposition also is used, though the word, which by these means is to be defined more accurately, does not stand with it. *Luc. D. D.* 24, 2. ὁ δὲ Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς, where ὁ Μαίας is in apposition to the personal pronoun ἐγώ, which is contained in διακονοῦμαι.

3. Apposition is also used in order to determine 432. more accurately a whole or a general idea, by means of subjoining the parts or the particular ideas of parts which are properly implied. *R. θ'*, 48. ξ', 283. Ἴδην δ' ἵκανε πολυπίδακα, μητέρα θηρῶν, Γάργαραν, i. e. 'to Gargarus', a single point of Ida. φ', 37. ὁ δ' ἐρινεὸν ὀξεί χαλκῷ τάμνε, νέους ὀρπηκας. π', 502. ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν, ὀφθαλμοὺς ῥινάς τε. *Il. υ'*, 44. Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυνῖα ἕκαστον. *Thuc.* 1, 107. Φωκῶν στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίαν μητρόπολιν, Βοιὸν καὶ Κυτίνιον καὶ Ἐρινεόν, — — οἱ Λακεδαιμόνιοι — — ἐβόηθησαν τοῖς Δωριεῦσιν. *Plat. Rep.* x, p. 326. τὸν δὲ Ἀρδιαῖον καὶ ἄλλους συμποδισαντες, χεῖράς τε καὶ πόδας καὶ κεφαλὴν, εἰλκον. For the determining a general idea by means of the ideas of its component parts. *Il. ε'*, 122. γυνῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν.

4. Frequently also a substantive with an adjective is subjoined in apposition to an entire proposition, at least to several words of it, in order to express an opinion or sentence upon the contents of the proposition. *R. ω'*, 735. ἢ τις Ἀχαιῶν ῥίψει, χειρὸς ἐλών, ἀπὸ πύργου, λυγρὸν ὄλεθρον. i. e. ὅς ἐστι λυγρὸς ὄλεθρος. *Æsch. Agam.* 233. ἔτλη θυτῆρ γενέσθαι θυγατρός, γυναικσκοίωνων πολέμων ἀρωγὰν καὶ ναῶν προτέλεια, i. e. ὅ, viz. τὸ θυτῆρα γενέσθαι οἱ θύειν, εἴη ἂν ἀρωγή. *Soph. Œd. T.* 603. καί, τῶνδ' ἔλεγχον, τοῦτο μὲν Πυθῶδ' ἰὼν πύθον, τὰ χρησθέντ' εἰ σαφῶς ἠγγειλά σοι τοῦτ' ἄλλ', ἐάν, &c. i. e. ὅ, τὸ πύθ-

θεσθαι Πυθοῖ, ἔλεγχος τῶνδε ἔσται. *Eurip. Hec.* 1158. τὸ λοίσθιον δέ, πῆμα πήματος πλέον, ἐξειργάσαντο δεινῷ ἐμῶν γὰρ ὁμμάτων — τὰς ταλαιπώρους κόρας κεντοῦσιν. *Phæp.* 1234. τῷ παῖδε τῷ σὼ μέλλετον, πολυήματα αἰσχιστα, χωρὶς μονομαχεῖν παντὸς στρατοῦ, when the plur. is put for the singular, as §. 431. *Plat. Gorg.* p. 131. οὗτος ἔμοιγε δοκεῖ ὁ σκοπὸς εἶναι, πρὸς ὃν βλέποντα δεῖ ζῆν, καὶ πάντα εἰς τοῦτο τὰ αὐτοῦ συντείνοντα καὶ τὰ τῆς πόλεως, ὅπως δικαιοσύνη παρέσται καὶ σωφροσύνη τῷ μυκαρίῳ μέλλοντι ἔσεσθαι, οὕτω πράττειν, οὐκ ἐπιθυμίας ἑῶντα ἀκολάστον εἶναι καὶ ταύτας ἐπιχειροῦντα πληροῦν, ἀνήμενον κακόν, ληστοῦ βίον ζῶντα. Thus also in Latin, e. g. *Cic. de Orat.* II, 19, 79. *Or.* 16, 52^x.

433. *Obs.* 1. It is a kind of apposition when a substantive is repeated with an additional proposition, e. g. *Il.* φ', 85. Λαοθόη, θυγάτηρ Ἄλταο γέροντος, Ἄλτεω, ὃς Δελέγεσσι φιλοπτολέμοισιν ἀνάσσει. Here the substantive should properly be put twice in the same case, but Homer puts it the second time in the nominative. *Il.* ζ', 395. Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, Ἡετίων, ὃς ἔβαιεν ὑπὸ Πλάκῃ ὑλήεσση. *Od.* α', 51. Of Ulysses: ὃς δὴ δητὰ φίλων ἀπο πῆματα πάσχει νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἔστι θαλάσσης, κῆσος δὲ νδρῆεσσα, θεὰ δ' ἐν δώμασι καίει.

Obs. 2. Frequently the substantive which is put in apposition to another, contains not so much an explanation or fuller determination of the former, as the operation or design of it. *Il.* δ', 155. θάνατόν νύ τοι ὄρκει ἔταμνον, where, in English, we should say, 'for thy death'. *Æsch. Agam.* 823. θεοὶ — ἀνδροθνήτας Ἰλίου φθοράς εἰς αἵματηρόν τευχος οὐ διχορρόπως ψήφους ἔθεντο, unless ψήφους ἔθεντο φθοράς for ἐψηφίσαντο φθοράς be preferable, as §. 413. *Obs.* 5. *Eurip.* *Or.* 802. ὁπότε χρυσεῖας ἔρις ἀρνὸς ἤλυθε Τανταλίδαις, οἱ κ-

^x *Misc. Philol.* vol. II, p. 7 sq. where however different cases are intermixed. *Heind.* ad *Plat. Gorg.* p. 210.

τρότατα θοινάματα καὶ σφάγια γενναίων τεκέων. *Id.* *Phae.* 1372. ὦ τλήμων, οἷον τέρμον' Ἰοκάστη, βίου γάμων τε τῶν σῶν, Σφιγγὸς αἰνιγμούς, ἔτλης. See Porson's note. Also besides the apposition, the accusative is put in this sense. *Soph.* *Oed. C.* 91. ἔλεξεν — — ἔνταῦθα κάμψειν τὸν ταλαίπωρον βίον, κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις, ἄτην δὲ τοῖς πέμψασιν, where κέρδη, ἄτην should be properly an apposition to κάμψειν βίον, yet take to themselves a verb, without being governed by it.

Obs. 3. Frequently a substantive which is joined to another, without a *copula*, is to be explained by 'as'. *Hesiod. Th.* 788. of the Styx: ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν, Ὀκεανοῖο κέρας· δεκάτῃ δ' ἐπὶ μοῖρα δέδασται, 'as the tenth part'. According to the prose idiom the auxiliary verb εἰμί should be put instead of the substantive verb, δεκάτῃ μοῖρα ἐστίν, in which case δεκάτῃ μοῖρα would be the predicate. See §. 309. Thus too *Aeschyl. Agam.* 81. τὸ ὑπεργήρων — — παιδὸς οὐδὲν ἄρειον ὄναρ ἡμερόφαντον ἀλαΐνει. Also in other cases. *Plat. Protag.* p. 100. ταῖς τέχνας ταύταις παραπετάσμασιν ἐχρήσαντο, 'as cloaks'.

Hence the apposition frequently expresses a comparison; or the thing compared, and that to which it is compared, meet in one. *Eurip. Or.* 545. σὴ δ' ἔτικτε παῖς, τὸ σπέρμ' ἄρουρα παραλαβοῦς· ἄλλον πάρα. *Iphig. A.* 1926. ἱκετηρίαν δὲ γόνασιν ἐξάπτω σέθεν τὸ σῶμα τούμόν, ὅπερ ἔτικτεν ἦδε σοι. *Rhes.* 56. ὦ δαῖμον, ὅστις μ' εὐτυχοῦντ' ἐνόςφισας θοίνης λέοντα. So in Horace, *Rusticus exspectat, dum destuat amnis.*

Obs. 4. Words which express generally a class, kind, or quality, are often accompanied by words which contain a more exact determination of them, in the same case, without a *copula*, whilst, in other languages, the latter are put in the genitive. *Herod.* III, 5. ἐπὶ τρεῖς ἡμέρας ὁδόν, *trium dierum iter.* *Plat. Soph.* p. 226. καὶ δὴ καὶ τούτῳ γε οἶμαι μόνῃ τῆς ἀγνοίας ἀμαθία τοῦνομα προσρηθῆναι. *Rep.* v. p. 55. μελαγχλῶρους δὲ καὶ τοῦνομα οἶει τινὸς ἄλλου ποίημα εἶναι ἢ ἐραστοῦ ὑποκοριζομένον. *Charm.* p. 153. οὐδαμῇ δυνάμεθα εὐρεῖν, ἐφ' ὅτῳ ποτὲ τῶν ὄντων ὁ ὀνοματοθέτης (*vulg.* νομο-

θέτης) τοῦτο τοῦνομα ἔθετο τὴν σαφροσύνην. See §. 414. 2. Xen. Cyr. II, 2, 12. ὁ ἀλαζὼν ἔμοιγε δοκεῖ ὄνομα κεῖσθαι ἐπὶ ταῖς προσποιουμένοις καὶ πλουσιωτέροις εἶναι, ἢ εἰσι, καὶ ἀνδρειότεροις, &c. Lys. Epit. p. 82. ὁ τῆς Ἀσίας βασιλεὺς — — ἔστειλε παντῆκοντα μυριάδας στρατιάν. Yet here also the genitive is very often put, as τριῶν ἡμερῶν ὁδός, τὸ τῆς ἀμαθίας ὄνομα, στρατιὰ πολλῶν μυριάδων, &c. The same takes place in the predicate. See §. 309.

Of the Combination of Adjectives, Adjective-Pronouns, and Participles, with Substantives.

434. Adjectives, adjective-pronouns (as the pron. *possessiva*. οὗτος, αὕτη, τοῦτο, ὁδε, &c. αὐτός, ὅς, ἡ, ὅ.), and participles, are governed properly, in gender and number, by the substantives, with which they are put as epithets or predicates, or to which they are referred. An adjective, for instance, stands as an epithet, when with its substantive it constitutes one whole; so that the substantive, without the determination, conveyed in the adjective, would be imperfect; as a predicate, when a new determination is subjoined to a substantive considered as perfect. From this rule there are many deviations in Greek writers:

1. They refer an adjective, &c. to the substantive only in its sense, and put it in the gender which is implied in the substantive, though this last should have a different grammatical gender.

a. Adject. and partic. II. χ', 84. φίλε τέκνον, of Hector, and v. 87. φίλον θάλος, ὃν τέκον αὐτή. II. π', 280. ἐκίνηθεν δὲ φάλαγγες ἐλπόμενοι, because the φάλ.

are an aggregate of men. *Herod.* v, 115. τῶν δὲ ἐν Κύπρῳ πολλῶν ἀντέσχε χρόνον ἐπὶ πλείστον πολιορκευμένη Σόλοι, τὴν, περίξ ὑπορύσσοντες τὸ τεῖχος, πέμπτη μὴν εἶλον οἱ Πέρσαι. *Æschyl. Agam.* 120. βοσκόμενοί λαγίναν ἐρικύμονα φέρματι γένναν, βλαβέντα λοισθίων δρόμων. *Plat. Phædr.* p. 304. οὔτε δὴ κρείττω οὔτε ισούμενον οὐδὲν ἐραυτῆς παιδικὰ ἀνέξεται, ἥττω δὲ καὶ ὑποδεέστερον αἰὶ ἀπεργάσεται. p. 306. ἔτι τοίνυν ἄγαμον, ἄπαιδα, αἰοικον ὅτι πλείστον χρόνον παιδικὰ ἐραστής εὔξαιτο ἂν γενέσθαι. *Xen. Cyr.* I, 2, 12. αἱ μένουσαι φυλαὶ — — διαγωνιζόμενοι ταῦτα πρὸς ἀλλήλους διατελοῦσιν.

b. Pronoun. *Eur. Suppl.* 12. θανόντων ἐπτά γενναίων τέκνων, — οὐς ποτ' Ἀργείων ἀναξ' Ἀδραστος ἤγαγεν.

2. Hence a noun collective in the singular and feminine, or neuter, is often accompanied by the adjective in the plural and masculine. *Æschyl. Agam.* 588. Τροίην ἐλόντες δὴ ποτ' Ἀργείων στόλος, &c. *Thucyd.* I, 143. κυβερνήτας ἔχομεν πολίτας καὶ τὴν ἄλλην ὑπηρεσίαν πλείους καὶ ἀμείνους. *Xen. Hist. Gr.* II, 3, 55. ἡ δὲ βούλῃ ἡσυχίαν εἶχεν — — οὐκ ἀγνοοῦντες, ὅτι ἐγχειρίδια ἔχοντες παρῆσαν. In both respects *Thucyd.* III, 79. τῇ δ' ὑστεραία ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας.

b. With pronouns. *Il.* π', 368. (Ἐκτωρ) λεῖπε λαὸν Τρωϊκόν, οὐς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε. *Isocrat. Plat.* p. 299. B. τηλικούτου στρατεύματος ὄντος Θεσπιάσιν, ὑφ' ὧν οὐ μόνον οὐκ ἂν ἔλαττον ἢ ὑπὸ Θηβαίων διεφθάρημεν, ἀλλὰ καὶ δικαιότερον. *Panaeth.* p. 270. A. τὸ τρίτον μέ-

¹ Valck. ad Eurip. Phœn. p. 436. Koen. ad Greg. p. 29. 37. Fisch. III, a. p. 306. 317 sq. Herm. ad Vig. p. 713; 49.

² Fisch. l. c. Bibl. Crit. III, 2, 35. Derville ad Char. p. 415.

ρος αὐτῶν, οὓς καλοῦμεν νῦν Λακεδαιμονίους, στασιάσαι μέν φασιν αὐτοὺς οἱ τὰ ἐκείνων ἀκριβοῦντες, ὡς οὐδένας ἄλλους τῶν Ἑλλήνων. In the same manner *Xen. Mem. S. II, 1, 31*. τίς ἂν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι, οἷ, νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοι εἰσίν, &c.

Thus the relative also often stands in the plural, after a singular antecedent, when it does not refer to the definite individual person or thing, but to the whole class: as if for οἷος. *Eurip. Or. 908*. ἀνδρείος ἀνὴρ, ὀλιγάκις ἄστν καγόρας χραίνων κύκλον, αὐτουργός, οἷπερ καὶ μόνοι σώζουσι γῆν, *cujus generis homines*. See Porson's note. *Plat. Rep. VIII, p. 204*. αὐχμηρός γέ τις ὢν, καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησαυροποιὸς ἀνὴρ· οὓς δὴ καὶ ἐπαιεῖ τὸ πλῆθος.

Similar to this is the construction, when an adjective or participle is governed in gender by the substantive, which is in the genitive, but in case by the substantive which governs that genitive. *Il. β', 459*. τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ — — ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσιν. *Soph. Antig. 1001*. ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων, κακῷ κλάζοντας ὀστρῳ καὶ βεβαρβαρωμένῳ. *Aj. 168*. πτηνῶν ἀγέλαι μέγαν αἰγυπιὸν ὑποδείσαντες*.

In the same manner a singular in a collective sense is used, to which a participle in the plural is referred. *Soph. Antig. 1021*. οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς, ἀνδροφθόρου βεβρωῶτες αἵματος λίπος. — Thus too the relative. *Plat. Rep. VI, p. 71*. μαθήματος αἰὲ ἐρώσῳ (οἱ φιλόσοφοι) ὅσα ἂν αὐτοῖς δηλοῖ, &c.

Obs. It is a somewhat different case, when the writer, instead of the word actually used, imagines another equivalent to it indeed, but of another gender, and refers to this the adjective

* Fisch. III, a. p. 314.

or participle. *Od.* μ', 74. νεφέλη δέ μιν ἀμφιβέβηκε κυανέη τὸ μὲν οὐκοῦτ' ἔρωαί, where τὸ μὲν νέφος is alluded to. *Thuc.* II, 47. ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκήψαι, as if τὸ νόσημα preceded. See Duker's note on the passage^b.

Adjectives and demonstrative pronouns are often 435. referred, in respect of gender, to words which are implied in a preceding one from the sense or the composition. *Il.* ι', 383. Θῆβαι, αἱ θ' ἐκατόμπυλοι εἰσί, διηκόσιοι δ' ἂν ἐκάστην (πύλην) ἀνέρες εἰσοιχνεῦσι. *Herod.* IV, 110. ἀντυχούσαι δὲ πρώτῃ ἵπποφορβίῃ, τοῦτο διήρπασαν καὶ ἐπὶ τούτων (ἵππων) ἵππαζόμεναι ἐληΐζοντο τὰ τῶν Σκυθῶν. *Soph. Trach.* 260. ἔρχεται πόλιν τὴν Εὐρυτεΐαν· τόνδε γὰρ μεταίτιον μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους. *Eurip. Hec.* 21. ἐπεὶ δὲ Τροία θ', Ἑκτορός τ' ἀπόλλυται ψυχὴ, πατρῷα θ' ἐστία κατεσκάφη, αὐτὸς δὲ (viz. πατήρ) βωμῷ πρὸς θεοδμήτῃ πιτνεῖ. *Phæn.* 12. καλοῦσι δ' Ἰοκάστην με τοῦτο (ὄνομα) γὰρ πατὴρ ἔθετο. *Plat. Leg.* I, p. 45. θαῦμα μὲν ἕκαστον ἡγησώμεθα τῶν ζώων θεῖον, εἴτε ὡς παῖγμιν ἐκείνων, (τῶν θεῶν) εἴτε ὡς σπουδῇ τινι ζυνεστηκός. IX, p. 26. παιδιᾷ χρώμενος, οὐδέν πω τῶν τοιούτων διαφέρων, viz. παίδων^c.

This takes place in the pronoun relative *ὅς, ἡ, ὅ.* *Hesiod. Theog.* 450. θῆκε δέ μιν Κρονίδης κουροτρόφον, οἱ (κούροι) μετ' ἐκείνην ὀφθαλμοῖσιν ἴδοντο φάος πολυδερκέας Ἥους. *Thuc.* VI, 80. ὥστε οὐκ ἀθρόους γε ὄντας εἰκὸς ἀθυμεῖν — ἄλλως τε καὶ ἀπὸ Πελοποννήσου παρεσομένης ὠφελείας, οἱ (Πελοποννήσιοι οἱ οἱ ὠφέλειαν φέροντες, i. e.

^b Gregor. p. 37 sq. et Koen.

^c Valck. ad Phœn. p. 10. Wessel. ad Diod. S. T. I, p. 373, 81. Porson. ad Eur. Hec. 22. Fisch. Præf. ad Well. Gr. p. IX sq. III, a. p. 268. Herm. ad Vig. p. 712. 44. Heind. ad Plat. Theæt. p. 369.

σύμμαχαι) τῶνδε κρείσσους ἐσὶ τὸ παράπαν τὰ πολέμια. *Soph. Antig.* 1130. καὶ σε Νησίων ὀρέων κισθήρεις ὄχθαι χλωρά τ' ἄκτὰ πουλυστάφυλος πέμπει, — — Θηβαίας ἐπισκοποῦντ' αἰγυιάς, τὰν (Θήβην) ἐκ πασᾶν τιμᾶς ὑπερτάταν πόλεων ματρὶ σὺν κεραυνία. *Eurip. Hec.* 420. ἀννυμφος, ἀννυμέναιος, ὦν (ὑμεναίων) μ' ἐχρῆν τυχεῖν. *Iphig. A.* 1418. τὸ θεομαχεῖν γὰρ ἀπολιποῦς, ὁ (θεῖον) σου κρατεῖ, ἐξελογίσω τὰ χρηστά. *Xen. Cyrop.* v, 2, 15. καὶ οἰκία γε πολὺ μείζων ἢ ὑμετέρα τῆς αἰῆς, οἷ γε οἰκία μὲν χρῆσθε γῇ τε καὶ οὐρανῷ, &c.

Thus also the article as a pronoun. *Od.* ζ, 434. καὶ τὰ μὲν ἑπταχα πάντα διεμοιράτο δαΐζων· τὴν μὲν Ἴαν Νύμφῃσι καὶ Ἑρμῇ, Μαιάδας νῦϊ, θῆκεν ἐπενζάμενος, τὰς δ' ἄλλας νεῖμεν ἑκάστῳ, where in τὴν μὲν Ἴαν, &c. from ἑπταχα, (i. e. εἰς ἑπτὰ μοίρας), must be understood μοίρας.

436.

Also where this reference to the sense only is inadmissible, adjectives, pronouns, and participles often differ in gender and number from the substantive to which they are referred.

1. The feminine in the dual is often accompanied by the masculine. *Thuc.* v, 23. ἄμφω τῷ πόλει. *Plat. Leg.* x, p. 93. τούτοις τοῖν κινήσειν. *Rep.* v, p. 8. τούτῳ τῷ τέχνῳ. *Comp. Soph.* p. 224. *Xen. Cyr.* i, 2, 11. καὶ μίαν ἄμφω τούτῳ τῷ ἡμέρα λογιζονται. *Mem.* δ. ii, 3, 18. νῦν οὕτως διάκεισθόν, ὥσπερ εἰ τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλαιν ἐποίησεν, ἀφεμένῳ τούτου τράποιντο πρὸς τὸ διακωλύειν ἀλλήλῳ. *Theocr.* 21, 48. τῷ χέρε τεινόμενος περὶ κνώδαλον, εὖρον ἀγῶνα.

Thus also the participle. *Il.* θ, 455. Jupiter says to Minerva and Juno: οὐκ ἂν ἐφ' ἡμετέρων ὀχέων, πληγέντε κεραυνῷ, ἅψ ἐς Ὀλυμπον ἵεσθον. *Hesiod.* ἔργ. 195. καὶ τότε δὴ πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐμοδεῖης, λευκοῖσιν φάρεσσι καλυψαμένῳ χρῶα καλόν, ἀθανάτων μετὰ φῦλον ἵτον προλιπόντ' ἀνθρώπους, Αἰδῶς καὶ Νέμεσις.

(*Soph. El.* 977, where Electra speaks of herself and Chrysothemis: ἴδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι, ὃ τῶν πατρῶν ἄκρον ἐξέσωσάτην, ὃ τοῖσιν ἐχθροῖς ἐν βεβηκόσῃ τῇ τε, ψυχῇ ἀφαιδέσαντε, προύστητήν φόνου. does not properly belong to this place, since the substantive is masculine, only that it is put for the fem. substantive τῇ κασιγνήτῃ). *Plat. Phædro* p. 301. ἡμῶν ἑκάστη δὲ τῶν ἐστὼν ἰδέα ἄρχοντες καὶ ἄγοντες, οἷν ἐπέμεθα, ἢ ἂν ἄγητον, ἣ μὲν ἐμφυτος οὐσα ἐπιθυμία ἡδονῶν, ἄλλη δὲ ἐκίκτητος δόξα, ἐφιεμένη τοῦ ἀρίστου. τούτῳ δὲ ἐν ἡμῖν τότε μὲν ὁμονοεῖτον, &c.^d

2. Sometimes also the adjective is put in the masculine, with nouns feminine, in the singular and plural. *Il.* κ', 216. ὅν μέλαιναν, θῆλυν, as θῆλυς ἐέρση in the same. *Il.* τ', 97. Ἥρη θῆλυς εἴουσα. θῆλυν σποράν *Eurip. Hec.* 659^e. Of the same class is ἡδὺς αὐτμη, ἡμίσεος ἡμέρας, &c. which are adduced. §. 119. Obs. 4. Probably in the old language these were adjectives of two terminations, *communia*. To this head may also be referred αἰὼς πολιοῖο in Homer.

Still more frequently participles in the masculine, singular, and plural are found with substantives of the fem. gender. *Pind. Ol.* VI, 23. ἐπὶ δ' ἔπειτα πυρᾶν νεκρῶν τελευσθέντων, Ταλαϊονίδας εἶπεν, &c. *Eurip. Troad.* 1121. of Helena: μηδὲ γαῖαν ποτ' ἔλθοι Λάκαιναν — — δύσγαμον αἰσχος ἐλὼν Ἑλλάδι τῇ μεγάλῃ, where, however, Musgrave prefers ἐλῶσ'. *Electr.* 1023. to Electra: τὸ πρᾶγμα δὲ μαθόντα σ', ἣν μὲν ἀξίως μισεῖν

^d Valck. ad *Eur. Hipp.* 386. Koen. ad *Gregor.* p. 304. Duker. ad *Thuc.* v, 79. Fisch. I, p. 316. 370. III, a. p. 308. Herm. ad *Orph. H.* 78, 4.

^e Thom. M. 448 sq. Ruhnck. *Ep. Crit.* p. 101.

ἔχῃ, στυγεῖν δίκαιον. *Iphig. T.* 844. ὦ κρείσσον, ἢ λόγουσιν, εὐτυχῶν ἐμοῦ ψυχᾶ, τί φῶ. This interchange of gender seems to have taken place in this and other cases, from there being properly no reference to a definition of gender, but generally to a person. Thus too *Xen. Mem. S.* II, 7, 2. συνεληλύθασιν ὡς ἐμὲ καταλελειμμένοι ἀδελφαί τε καὶ ἀδελφίδαί καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαραςκαίδεκα τοὺς ἐλευθέρους^f.

3. The Tragedians use the masculine for the feminine, especially in two cases:

a. When the plural instead of the singular of a female is used, and this indeed is regularly the case. *Soph. El.* 399. πεσούμεθ', εἰ χρή, πατρὶ τιμωρούμενοι, of Electra and Chrysothemis. *Eurip. Hec.* 515. οὐκ ἄρ' ὡς θανουμένους μετῆλθες ἡμᾶς. *Iphig. A.* 828. οὐ θαυμάσ' ἡμᾶς ἀγνοεῖν, οὐς μὴ πάρος κατείδες, and *passim*^g.

b. When a chorus of women is speaking of themselves. *Eurip. Hippol.* 1119 sqq. ζύνεσιν δέ τιν' ἐλπιδὶ κεύθων λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἔργοισι λεύσων^h.

Obs. The comparatives and superlatives of adjectives which are common, or of those which are used as common, have usually three terminations. But here also the termination of the masc. sometimes stands for the feminine *Thuc.* III, 101. δυσμεβολώ-

^f Heath. ad Eurip. Med. 805. Valck. Diatr. p. 175. A. Musgr. ad Eur. Iph. T. 844. Cycl. 326.

^g Dawes. Misc. Cr. p. 310. Brunck. ad Soph. El. 977. Antig. 926. Aristoph. Eccl. 31. Eur. Med. 316. Pors. ad Eur. Hec. 515. Herm. ad Vig. p. 713. 50.

^h Dorv. ad Charit. p. 292. Herm. l. c.

τατος ἡ Λοκρίς. ν, 110. τῶν κρατούντων ἀπορώτεροι ἡ λῆψις¹.

4. The adjective as a predicate (not as an epithet) of things and persons, often stands in the neut. sing. although the subject is masc. or fem. or in the plural.

II. β', 204. οὐκ ἀγαθὸν πολυκοιρανίῃ εἰς κοίρανος ἔστω.

Herod. III, 36. σοφὸν δὲ ἡ προμηθίη. *Eurip. Med.* 1090. οἱ μὲν γ' ἄτεκνοι, δι' ἀπειροσύναν, εἴθ' ἡδὺ βροτοῖς, εἴτ' ἀνιαρὸν παῖδες τελέθουσ', οὐχὶ τυχόντες, πολλῶν μόχθων ἀπέχονται.

Herc. f. 1295. κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτε αἱ μεταβολαὶ λυπηρόν. *Plat. Leg.* IV, p. 166. Ταῦτ' οὖν ἐγίγνωσκε καὶ ἐκεῖνος, ὅτι κακὸν ἐν θαλάττῃ τριήρεις ὀπλίταις παρεστῶσαι μαχομένοις. *Ib.* V, p. 215. ἔστι δὴ φύσει ἀνθρώπειον μάλιστα ἡδοναὶ καὶ λύπαι καὶ ἐπιθυμίαι. *Rep.* V, p. 16. ἀσθενέστερον γυνὴ ἀνδρός. *Comp. Phædon.* p. 199. Thus too the participle with an adjective. *Plat.*

Rep. IV, p. 328. οἱ ὀφθαλμοί, κάλλιστον ὄν, οὐκ ὁστρεῖον ἐναληλιμμένοι εἰεν. The difference of the construction of the adjective as an epithet, and as a predicate, is strongly marked in these expressions *Plat. Hipp. Maj.* p. 19. θήλεια ἵππος καλὴ οὐ καλόν; p. 20. λύρα καλὴ οὐ καλόν; χύτρα καλὴ οὐ καλόν.

This predicate in the neuter is often accompanied by χρῆμα or κτῆμα. *Herod.* III, 80. κῶς δ' ἂν εἴη χρῆμα κατηρτημένον μουνναρχίῃ, τῇ ἔξῃσσι ἀνευθύνῃ ποιεῖν ἂ βούλεται; *Eurip. Iphig. A.* 334. νοῦς δὲ γ' οὐ βέβαιος ἄδικον κτῆμα, κού σαφὲς βροτοῖς. *Plat. Theag.* p. 6. συμβουλὴ ἱερὸν χρῆμα. Also πρᾶγμα. *Demosth.* π. παρὰ πρ. p. 383, 5. *Menand. ap Stob. Tit.* x. ὡς ποικίλον πρᾶγμ' ἐστὶ καὶ πλάνον τύχη. Or these substantives are put in the genitive, with the superlative of the adjective. *Herod.* V, 24. κτημάτων πάντων τιμώτατον ἀνὴρ φίλος.

¹ Misc. Obs. III, p. 303. Dorn. ad Charit. p. 347.

Isocr. ad Nicocl. p. 25. B. σύμβουλος ἀγαθὸς χρησιμώτατον καὶ τυραννικώτατον ἀπάντων κτημάτων ἐστὶ^k.

Obs. 1. οὐδέν, μηδέν, are often used in a similar manner with the verb εἶμι, ἐστίν, εἰσὶ in the predicate, or in apposition with subjects of all genders. *Eurip. Or. 709. ὦ — πλὴν γυναικὸς οὐνεκα στρατηλατεῖν, — τᾶλλ' αὐδέν,* 'thou who art fit for nothing but,' &c. *Phæn. 414. τὰ φίλων δ' οὐδέμ, ἢ τῇ δυστυχῇ.* See §. 284. *Androm. 50. παιδί τ' οὐδέν ἐστ' ἀπών,* 'is of no avail'. *ib. 1080. οὐδέν εἶμι, ἀπωλόμαν,* 'I am lost'. *Rhes. 821. ἢ τὸν Ἔκτορα τὸ μηδέν εἶναι καὶ κακὸν νομίζετε,* 'of no consequence'. *Troad. 415. ἀτὰρ τὰ σεμνὰ καὶ δοκίμασιν σοφὰ οὐδέν τι κρείσσων τῶν τὸ μηδέν ἦν ἄρα.* *Plat. Rep. viii, p. 209. ἄνδρες οἱ ἡμέτεροι πλούσιοι εἰσὶν οὐδέν.* *Apol. S. p. 96. εἰάν δοκῶσ' τι εἶναι, μηδέν ὄντες, ὀνειδίζετε αὐτοῖς, — ὅτι οὐκ ἐπιμελοῦνται ὧν δεῖ καὶ οἴονται το εἶναι, ὄντες οὐδενὸς ἄξιοι.*

Instead of these, οὐδένες also is used in the plural. *Herod. ix, 58. διέδεξαν τε — — ὅτι οὐδένες ἄρα ἔόντες ἐν οὐδαμοῖσι εὐοῦσι Ἑλλησι ἐναπεδεκνύατο,* 'men of no consideration'. *Soph. Aj. 1114. οὐ γὰρ ἥξιον τοὺς μηδένας.* *Eurip. Androm. 709. σεμνοὶ δ' ἐν ἀρχαῖς ἡμενοὶ κατὰ πτόλιν φρονοῦσι δῆμον μαῖζον, ὄντες οὐδένες.* *Iphig. A. 371. Both are united Eurip. Ion. 606. μηδέν καὶ οὐδέν οὐδένων κεκληρόσμαι*^l.

Obs. 2. The comparatives 'more, less', πλείων, μείων, &c. are often put as epithets with substantives of the masc. and fem. gender, and plur. number, in the neut. sing. or plur. and indeed in the accus. although the substantive be in the nom. gen. or dat. *Xen. Cyrop. ii, 1, 5. ἵππους μὲν ἄξει οὐ μείων δισμυρίων.* §. 6. *ἵππείας μὲν ἡμῖν εἶναι μείων ἢ τὸ τρίτον μέρος, &c. ibid. πελταστὰς καὶ τοξότας πλεον ἢ εἴκοσι μυριάδας,* instead of which §. 5. it is *τοξότας πλείους ἢ τετρακισμυρίους, λογχισφόρους οὐ μείων τετρακισμυρίων, πελταστὰς οὐ μείων τρισμυρίων.* *Comp. Anab. vi, 4, 24. vii, 1, 27. προσόδου*

^k Valck. ad Eur. Ph. p. 70 sq. Brunck. ad Arist. Ran. 1482. Fisch. III, a. p. 316.

^l Dorv. ad Charit. p. 218. Valcken. ad Herod. p. 719, 19.

οὐκ οὐ μείον χιλίων ταλάντων. *Plat. Symp.* p. 172. ἐν μάρτυσι πλεόν ἢ τρισμυρίασι. This, as the Grammarians observe in *Thom. M.* p. 719. *Moeris* p. 294. is a more Attic construction than πλείους, πλείονων, πλείοσι ἢ τρ. Thus also the neut. plur. is used, *Plat. Menex.* p. 276. αὐτὴ ἡ σεμνότης παραμένει ἡμέρας πλείω ἢ τρεῖς. And in *Xenoph. Anab.* v, 6, 9. a MS. gives Ἄλυν οὐ μείω δυοῖν σταδίον, for οὐ μείον.

Obs. 3. In *Herodotus* iv, 17. it is Νευρῶν δὲ τὰ πρὸς βορρᾷ ἀνεμον ἔρημος ἀνθρώπων. *Comp. ib.* 20. 191^m. But here τὸ πρὸς β. ἄν. seems not to be the subject to ἔρημος, but the accusative, in the sense κατὰ τὸ πρὸς β. ἄ., and with ἔρημος, χώρα or γῆ must be understood, and the genitive also must depend upon τὸ πρὸς β. ἄν. as iv, 185. ὑπὲρ δὲ τῆς ὀφρύς ταύτης, τὸ πρὸς νότον καὶ μεσόγαιαν τῆς Λιβύης ἔρημος καὶ ἀνδρος καὶ ἄθροος καὶ ἀνομβρος καὶ ἄξυλός ἐστι ἡ χώρα. In *Thucyd.* vi, 62. καὶ γὰρ τοξόται πολλοὶ καὶ ἀκοντισταὶ ἐπιβήσονται καὶ ὄχλοι, φ. ναυμαχίαν μὲν ποιούμενοι ἐν πελάγει, οὐκ ἂν ἐχρώμεθα, διὰ τὸ βλάπτειν ἂν τὸ τῆς ἐπιστήμης τῇ βαρύτητι τῶν νεῶν, ἐν δὲ τῇ ἠναγκασμένη ἀπὸ τῶν νεῶν πεζομαχία πρόσφορα ἔσται. It should be properly: ὅς (ὄχλος) πρόσφορος ἔσται. But the proposition ἐν δὲ τῇ ἠναγκ, &c. does not depend upon the relative, and πρόσφορα ἔσται is put for πρόσφορον ἔσται (see §. 443.) where we must understand τῷ ὄχλῳ χρῆσθαι.

5. Proper names in the singular are often accompanied by the adjectives πρῶτος, πᾶς, and others, in the neuter plural, as predicates, or in apposition. *Herod.* vi, 100. Διάχνης ὁ Νέθωνος, ἐὼν τῶν Ἐρετρίων τὰ πρῶτα. ix, 77. Δάμπων ὁ Πύθω, Αἰγινήτων τὰ πρῶτα. *principes Eretriensium, Aeginetarum.* *Eurip. Med.* 912. οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας τὰ πρῶτ' ἔσεσθαι. *Comp. Or.* 1245. *Herod.* iii, 157. πάντα δὲ ἦν [ἐν] τοῖσι Βαβυλωνίοισι Ζώπυρος. 'was every thing to them'. vii,

= See Wesseling's Note.

156. ὁ δὲ (Γέλων) τὰς Συρηκούσας ἐκράτινε, καὶ ἔσαν ἅπαντά οἱ αἱ Συρήκουσαι. *Thuc.* VIII, 95. Εὐβοία γὰρ αὐτοῖς ἀποκεκλησμένης τῆς Ἀττικῆς πάντα ἦν. *Soph. Philoct.* 435. Πάτροκλος, ὅς σου πατὴρ ἦν τὰ φίλτατα. In these phrases, *πρῶτα* is commonly put with πάντα without the article, yet *Eurip. Hec.* 788. *πρῶτα τῶν ἡμῶν φίλων*, where, however, Brunck reads τὰ πρῶτα τῶν ἐ. φ. Porson *πρῶτος ὦν ἐμῶν φίλων. Herod.* I, 122. ἦν τέ οἱ ἐν τῇ λόγῳ τὰ πάντα ἡ Κυνώ, 'Cyno was every thing in his story: he talked of nothing but Cyno'.

439. *Demonstrative* pronouns are often not in the gender of the substantive to which they refer, but in the neuter, provided the idea of the substantive in the abstract be considered generally as a thing or matter. *Plat. Alcib.* I, p. 29. πῶς οὖν λέγεις περὶ ἀνδρίας; ἐπὶ πόσῳ ἂν αὐτοῦ δέξαιο στέρεσθαι; *Lach.* p. 175. εἴ τις ἄρα ἡμῶν τεχνικὸς περὶ ψυχῆς θεραπείαν, καὶ οἷος τε καλῶς τοῦτο (τὴν ψυχὴν) θεραπεῦσαι; *Xen. Cyrop.* I, 6, 28. λέουσι καὶ ἄρκτοις καὶ παρδάλεσιν οὐκ εἰς τὸ ἴσον καθιστάμενοι ἐμάχεσθε, ἀλλὰ μετὰ πλεονεξίας τινὸς αἰεὶ ἐπειρᾶσθε ἀγωνίζεσθαι πρὸς αὐτά. *Aristot. Polit.* VII, p. 589. C. δεῖ καὶ χορηγίας τινὸς τὸ ζῆν καλῶς, τούτου δὲ ἐλάττονος μὲν τοῖς ἁμεινον διακεμένοις, πλείονος δὲ τοῖς χείρον. Thus too *Plat. Rep.* IV, p. 331. πλούτος τε καὶ πενία, ὡς τοῦ μὲν (πλούτου) τρυφήν τε καὶ ἀργίαν καὶ νεωτερισμὸν ἐμποιοῦντος, τοῦ δὲ (τῆς πενίας) ἀνελευθερίαν καὶ κακοεργίαν πρὸς τῷ νεωτερισμῷ.

These pronouns are even put sometimes in the neut. plur. although the word to which they refer is in the

* Of τὰ πρῶτα see Hemst. ad Luc. T. I, p. 400. Obs. Misc. V. p. 30. Wessel. ad Her. p. 484, 47. Brunck. ad Eurip. Or. 1251. Aristoph. Ran. 421. From πάντα Valck. ad Herod. p. 576, 66. Duker. ad Thuc. VIII, 95. Herm. ad Viger. p. 722, 95. X.

singular. Plat. Menon. p. 345. χρυσίον δὴ καὶ ἀργύριον πορίζεσθαι ἀρετὴ ἐστίν, ὡς φησι Μένων. — — πότερον προστίθῃ τι τούτῳ τῷ πόρῳ, τὸ δικαίως καὶ ὁσίως; ἢ οὐδὲν σοι διαφέρει; ἀλλὰ καὶ ἀδίκως τὴν αὐτὰ πορίζεται, ὁμοίως σὺ αὐτὰ (τὸ πορίζεσθαι) ἀρετῆς καλεῖς; **Phileb. p. 309.** μὴ οὐκ, ἂν μὲν ἡδονῇ μᾶλλον φαίνεται ζυγγενὴς (ἐξίς ψυχῆς) ἡττώμεθα μὲν ἀμφοτέρω τοῦ ταῦτα (τὴν ἡδονὴν) ἔχοντος βεβαίως βίον, κρατεῖ δὲ ὁ τῆς ἡδονῆς τὸν τῆς φρονήσεως; **Leg. I, p. 50.** ἀρ' οὐν οὐκ ἂν νομοθέτης καὶ πᾶς, οὐ καὶ σμικρὸν ὄφελος, τοῦτον τὸν φόβον ἐν τιμῇ μεγίστη σέβει, καὶ καλῶν αἰδῶ, τὸ τούτων θάρρος ἐναντίον ἀναιδείαν προσαγορεύει;

The neuter is used also when the pronouns refer to persons as well as things. **Isocr. ad Nicocl. p. 34. B.** τοὺς παῖδας τοὺς ἐκείνων καὶ τὰς γυναῖκας τοῖς εἰς ταῦτα ἑξαμαρτάνουσι.

Thus the pronoun *relative* is put in the neuter, when it refers to a thing generally, whether *masculine* or *feminine*. **Soph. Œd. T. 542.** ἀρ' οὐχὶ μῶρόν ἐστι τούγχειρμά σου, ἄνευ τε πλήθους καὶ φίλων τυραννίδα θηρῶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται; **Thuc. I, 122.** τὴν ἦσαν, εἰ καὶ δεινὸν τῷ ἀκούσαι, ἴστω οὐκ ἄλλό τι φέρουσαν, ἢ ἀντικρὺς δουλείῳ· ὃ καὶ λόγῳ ἐνδοιασθῆναι αἰσχρὸν τῇ Πελοποννήσῃ. **VII, 62.** εὐρηται δ' ἡμῖν, ὅσα χρὴ ἀντιπαραπηγεῖσθαι, καὶ πρὸς ταῖς τῶν ἐκωτίδων αὐτοῖς παχύτητας, ὅπερ (quia τε) μάλιστα ἐβλαπτόμεθα. **Plat. Symp. p. 215.** συμμέτρον καὶ ὑγρὰς ιδέας μέγα τεκμήριον ἢ εὐσχημοσύνη, ὃ δὴ καὶ διαφερόντως ἐκ πάντων ὁμολογουμένως Ἐρως ἔχει°. Again, **Xenoph. Mem. S. III, 9, 8.** φθόνον δὲ σκοπῶν, ὃ τὶ εἴη, &c. is regular, as in Latin, *quid sit invidia*, which refers to the determination of the class of objects to which any thing belongs,

• Heind. ad Plat. Gorg. p. 47.

as on the contrary in *φθόνον σκοπῶν, ὅστις εἴη*, the class is considered as already determined, and the question only is put, what other qualities besides the thing has. This distinction is marked in Cicero *Tusc. Qu.* I, 22, 51. *animi, quid aut qualis esset, intelligentia.*

Obs. 1. In a similar manner an adjective is sometimes put, as well as a pronoun, demonstr. or relative, in the neuter, which either designates a thing generally, or refers to a verb preceding, or to an entire proposition, and is afterwards explained by masc. or femin. substantives (*per eperagesin*).

a. *Adject. Thuc.* II, 63. *εἰκὸς — — μὴ νομίσαι περὶ ἐνὸς μόνου, δουλείας ἀντ' ἐλευθερίας, ἀγωνίζεσθαι.*

b. *Pr. demonstr. Plat. Rep.* II, p. 207. *λέγουσί που καὶ παρακελεύονται πατέρες τε νιῆσι καὶ πάντες οἱ τινῶν κηδόμενοι, ὡς χρή δίκαιον εἶναι, οὐκ αὐτό, δικαιοσύνην, ἐπαινοῦντες, ἀλλὰ τὰς ἀπ' αὐτῆς εὐδοκμήσεις.* *Comp. Phædon,* p. 212^p.

c. *Pr. relativum. Thuc.* III, 12. *ὁ τοῖς ἄλλοις μάλιστα, εὐνοία, πίστιν βεβαιοῖ, ἡμῖν τοῦτο (τὴν πίστιν) ὁ φόβος ἐχυρὸν παρῆχε.* *Plat. Rep.* IX, p. 264. *ὁ μεταξύ ἄρα νῦν δὴ ἀμφοτέρων ἔφαμεν εἶναι, τὴν ἡσυχίαν, τοῦτό ποτε ἀμφοτέρω ἔσται, λύπη τε καὶ ἡδονή^a.* Hence may be explained the complicated passage in *Thuc.* II, 40. *διαφερόντως γὰρ δὴ καὶ τότε ἔχομεν, ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα, καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι ὁ (sc. τὸ ἐκλογίζεσθαι) τοῖς ἄλλοις, ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει,* where only the opposition *ἀμαθία μὲν θράσος*, interrupts the construction.

Obs. 2. Thus also the adjectives *πᾶς, ἄλλος*, especially when they are referred to a substantive which is not in the same case with them, are used in the masculine or neuter, though the substantive is feminine. *Soph. Tr.* 1216. *πρόσνευμαι ὃ ἐμοὶ*

^p Heind. ad *Plat. Theæt.* p. 297 sq.

^a Heind. ad *Plat. Gorg.* p. 121. ad *Cratyl.* p. 97. *Parmen.* p. 226.

χάριν βραχεῖαν πρὸς μακροῖς ἄλλοις διδούς. *Plat. Tim.* p. 326. ξυστήσας δὲ τὸ πᾶν, διεῖλε ψυχὰς ἰσαριθμούς τοῖς ἀστροῖς, ἐνειμέ θ' ἐκάστην πρὸς ἑκάστον, — νόμους τε τοὺς ἐιμαρμένους εἶπεν αὐταῖς· ὅτι γένεσις μὲν ἔσοιτο τεταγμένη μία πᾶσιν (ψυχαῖς)†.

6. In the same manner as the verb, though referring to a subject in the plural, is often in the dual (§. 300.) when not more than two persons or things are alluded to, so the participle is put in the dual, with a substantive in the plural. *Il.* π', 429. οἱ δ', ὥστ' αἰγυπιοὶ γαμψώνυχες, ἀγκυλοχεῖλαι, πέτρη ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχονται. *Plat. Rep.* x, p. 422. ἐν ᾧ τῆς γῆς δύο εἶναι χάσματα ἐχομένῳ ἀλλήλῳ. Hence *Soph. Œd. C.* 1674. ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν, ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν ἰδόντε καὶ παθοῦσαι, for ἰδούσα (§. 436. 1.) καὶ παθοῦσα.

7. As the predicate verb is sometimes referred to the substantive in the predicate, instead of that in the subject, so the participle sometimes is governed not by the subject, but the predicate. *Plato Leg.* v, p. 221 sq. τοὺς μέγιστα ἐξημαρτηκότας, ἀνιάτους δὲ ὄντας, μεγίστην δὲ οὖσαν βλάβην πόλεως (for ὄντας) ἀπαλλάττειν εἴθεν. *Parmen.* p. 87. πάντα, ἃ δὴ ὡς ἰδέας αὐτὰς οὖσας ὑπολαμβάνομεν, for αὐτὰ ὄντα, where αὐτὰ after the relative is superfluous. See §. 471*.

In the same manner the relative, as in Latin, sometimes takes not the gender and number of the substantive to which it refers, but that of the following one. *Herod.* v, 108. τὴν ἄκρην, αἱ καλεῦνται Κληίδες τῆς Κύπρου. *Eur. Hel.* 290. ὃ δ' ἀγλαῖσμα δαιμάτων ἐμοῦ τ' ἔφν,

* Dorv. ad. Char. p. 551 sq. Hemsterh. ad Luc. T. i, p. 447 sq.

* Heind. ad Plat. Parm. p. 212.

θυγάτηρ ἀνάνδρος πολλαὶ παρθενεύουσαι. *Plat. Leg.* iii, p. 152. ὁ φόβος, — ὃν δουλεύοντες τοῖς πρόσθεν νόμοις ἐκέκτηντο, ἣν αἰδῶ πολλάκις ἐν τοῖς ἄνω λόγοις εἶπομεν. *Comp. Id. Leg.* i, p. 14, 18. *Epist.* p. 60. Hence *Eur. Andr.* 862. κυανόπτερος ὄρνις εἴθ' εἶην, ἣ πευκάεν σκάφος, ἣ διὰ κυανέας ἐπέρας' ἀκτὰς πρωτόπλους πλάτα'.

8. When the demonstr. and relative pronouns are in the subject, and have a substantive for the predicate, they are put, as in Latin, in the gender of the predicate; but sometimes also in the neuter. *Plat. Phædr.* p. 318. μόνον δὲ τὸ αὐτὸ κινεῖν — οὔποτε λήγει κινούμενον, ἀλλὰ καὶ τοῖς ἄλλοις, ὅσα κινεῖται, τοῦτο πηγὴ καὶ ἀρχὴ γενέσεως. *Cicero Tusc. Qu.* i, 23, 53. says, *hic fons, hoc principium est movendi.*

441. If an adjective, participle, or pronoun refers to two or more substantives, then

1. If all the substantives are of the same gender, the adjective, &c. is properly in this gender and number. Yet here, if the substantives signify inanimate objects the neuter is often put. *Xen. Cyrop.* i, 3, 2. ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ καὶ χρώματος ἐντρίψιν καὶ κόμαις προσθέτοις, ἃ δὲ νόμῳ ἦν ἐν Μήδοις. *Isocr. Panath.* p. 278. B. ταῦτα δ' εἶπον, οὐ πρὸς τὴν εἰσέβειαν, οὐδὲ πρὸς τὴν δικαιοσύνην, οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἀλλὰ σὺ διήλθες.

2. If the substantives are of different genders, then

a. If inanimate objects be signified, the neuter plural is usually put. *Plat. Menex.* p. 299 sq. οὔτε γὰρ πλούτος

¹ Herm. ad Vig. p. 708. Heind. ad Plat. Phædr. p. 279. ad Cratyl. 75.

καλλὸς φέρει τῷ κεκτημένῳ μετ' ἀναστροφῆς — οὔτε σώματος καλλὸς καὶ ἰσχύς δειλῇ καὶ κακῇ ξυνοικοῦντα πρέποντα φαίνεται, ἀλλ' ἀπρεπῇ. *Xen. Mem. S.* III, 1, 7. λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρρίμμένα οὐδὲν χρήσιμά ἐστιν. *Herod.* II, 132. τὸν αὐχένα καὶ τὴν κεφαλὴν φαίνει κεχυσμένα.

Thus also the relative. *Isocr. de Pac.* p. 159. ἄκομεν ἐκκλησιάσοντας περί τε πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων.

b. With animated beings the adjective is put in the masculine, if one of the substantives is of the masc. gender. *Herod.* III, 119. πατρός καὶ μητρός οὐκέτι μου ζώντων, ἀδελφῶς ἀν' ἄλλος οὐδενὶ τρόπῳ γένοιτο. *Pind. Ol.* IX, 66. Πύρρα Δευκαλίων τε Παρνασσῷ καταβάντε. *Plato Menon.* p. 333 sq. Τῶν αὐτῶν ἄρα ἀμφοτεροὶ δέονται, εἴπερ μέλλουσιν ἀγαθοὶ εἶναι, καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ, δικαιοσύνης καὶ σωφροσύνης. *Xen. Cyrop.* III, 1, 7. ὡς δὲ εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, ἐδάκρυσεν, ὥσπερ εἰκός.

c. Also the adjective is governed in gender and number by one only of the substantives, *Il.* ε', 891. αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε. β', 136. αἱ δὲ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι. δ', 193. γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὀλυμπος. *Xen. Cyrop.* VII, 5, 60. τοὺς ἔχοντας παῖδας ἢ γυναῖκας συναρμολογούσας ἢ παιδικὰ ἔγνω φύσει συνηναγκάσθαι ταῦτα μάλιστα φιλεῖν. *Thuc.* VIII, 63. πυθόμενος τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα".

" *Fisch.* III, a. p. 314—317.

So also the relative. *Isocr. de Pac. p. 163. A. B.* ἥν δὲ τὴν εἰρήνην ποιησώμεθα — μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους κατέστημεν.

In this case sometimes the adjective, &c. is not governed by the nearest, but by one of the remotest substantives. *Od. i. 222 sq.* κῶν δ' ὀρώ ἄγγεα πάντα, γαυλοῖ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν, where γαυλοῖ and σκαφίδες belong to ἄγγεα, as the species to the genus.

442. Instead of the adjectives being considered, as in other languages, as epithets of the substantives, and put in the same case with them, in Greek the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive. The adjective has the gender of the substantive.

1. The cases are very common in which the substantive is put with the adjective in the plural. *Æsch. Suppl. 310.* ταῦτα τῶν παλλαγμάτων. *Soph. Œd. T. 18.* οἱ δέ τ' ἡθέων λεκτοί. for λεκτοὶ ἡθεοι. *Arist. Plut. 490.* οἱ χρηστοὶ τῶν ἀνθρώπων. *Eurip. Hec. 194.* μᾶτερ, πῶς φθέγγει ἀμέγαρτα κακῶν; *Isocr. ad Nicocl. p. 24. B.* δεῖ τῶν βουλομένων ἢ ποιεῖν ἢ γράφειν τι κεχαρισμένον τοῖς πολλοῖς μὴ τοὺς ὠφελιμωτάτους τῶν λόγων ζητεῖν, ἀλλὰ τοὺς μυθωδυστάτους, for τοὺς ὠφ. λόγους. *Ib. D.* ταῦτα διηλθον, ἡγούμενός σε δεῖν — μὴ τὴν αὐτὴν γνώμην ἔχειν τοῖς ἄλλοις (πολλοῖς?), μηδὲ τὰ σπουδαῖα τῶν πραγμάτων, μηδὲ τοὺς εὖ φρονούντας τῶν ἀνθρώπων ταῖς ἡδοναῖς ἀνακρίνειν. *de Pac. p. 181. C.* ἐπιδείξειεν ἂν τις πολλοὺς χαίροντας καὶ τῶν ἐδεσμάτων καὶ τῶν ἐπιτηδευμάτων τοῖς καὶ τὸ σῶμα καὶ τὴν ψυχὴν βλάπτουσιν. *Comp. §. 352. pp. 496, 497.*

2. This construction takes place also in the singular, especially in Attic. *Herod.* I, 24. τὸν πολλὸν τοῦ χρόνου διατρίβοντα παρὰ Περιάνδρῳ, for τὸν πολλόν (πλείστον) χρόνον. *Thuc.* I, 2. μάλιστα δὲ τῆς γῆς ἡ ἀρίστη αἰὲς τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν, 'the best of countries'. *Id.* V, 31. ἐπὶ τῇ ἡμισείᾳ τῆς γῆς. *Plat. Phædon.* p. 236. ὁ ἡμους τοῦ ἀριθμοῦ ἅπας. *Xen. Cyr.* IV, 5, 1. πέμπετε ἡμῖν τοῦ πεποιμημένου σίτου τὸν ἡμουν^x.—*Thuc.* VII, 3. τῇ ὑστεραίᾳ ἄγων τὴν πλείστην τῆς στρατιᾶς παρέταξε πρὸς τὰ τεῖχη τῶν Ἀθηναίων, 'the greater part of the army'. *Arist. Ach.* 350. τῆς μαρίλης συχνήν, 'many glowing embers'. *Xen. Cyrop.* III, 2, 2. σκοπῶν κατενόει πολλὴν τῆς χώρας τοῖς Ἀρμενίοις ἔρημον καὶ ἀργὸν οὔσαν, 'a great part of the country'. *Comp. id.* VI, 2, 26.—*Thuc.* VII, 25. χαλεπωτάτῃ δ' ἦν τῆς σταυρώσεως ἡ κρύφιος. *Plat. Rep.* III, p. 322. τὴν μεγίστην τῆς εὐλαβείας παρεσκευασμένοι ἂν εἶεν^y.

3. The neuter of the adjective or participle is more common here. *Herod.* VIII, 100. τὸ πολλὸν τῆς στρατιῆς. VI, 113. τὸ τετραμμένον τῶν βαρβάρων. *Il.* v', 178. τί σύ, τόσσον ὁμίλου πολλὸν ἐπελθών, ἔσσης.

To this place belongs the expression ἐν παντὶ κακοῦ εἶναι *Plat. Rep.* IX, p. 254. *Euthyd.* p. 65. ἐν παντὶ ἀθυμίας *Thucyd.* VII, 55. 'altogether unhappy, quite spiritless, without courage'. εἰς πᾶν κακοῦ ἀφικνεῖσθαι *Herod.* VII, 118.

In the same manner the neuter of τις, 'who?' and τις, 'any one', is used, though rarely. *Soph. Aj.* 314.

^x Wolf. ad Demosth. Lept. p. 223.

^y Hemsterh. ad Luc. T. I, p. 356. Dorv. ad Charit. p. 281. Wess. ad Diod. S. T. I, p. 506. Fisch. III, a. p. 296 sqq. Heind. ad Plat. Cratyl. p. 28.

ἀνῆρετ', ἐν τῷ πράγματι κρεῖσσι πατέ. *Thuc.* IV, 130. ἦν τι καὶ στασιασμοῦ ἐν τῇ πόλει, ὅτι τις στασιασμός. *Herod.* VI, 133. οἱ Πάριοι, ὅπως μὲν τι δώσειν τῷ Μιλτιάδῃ ἀργυρίου, οὐδὲν διανοεῖντο.

4. It rarely happens that the genitive of a substantive masc. or femin. is accompanied by the adjective in the neuter, *Soph. Antig.* 1209. τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς ἔρποντι μᾶλλον ἄσσον, ὅτι βοῆ ἄσημος. *Eurip. Phæn.* 1500. οὐ προκαλυπτόμενα βοστρυχώδεος ἀβρά παρηίδος, ὅτι παρηίδα ἀβράν βοστρυχώδη. *Hel.* 985. ἃ σοι παρέλιπεν ἡδὲ τῶν λόγων, φράσω, ὅτι οὐς λόγους, where a MS. has τῷ λόγῳ. *Xen. Cyrop.* VIII, 3, 41. ἡκεῖ δέ τις ἡ τῶν προβάτων λευκωμένα φέρων, ἡ τῶν βοῶν κατακεκρημνισμένα. This accords with the *strata viarum* of Virgil. *Soph. Œd. T.* 261. κοινῶν τε παίδων κοῖν' ἄν, εἰ κείνῳ γένος μὴ ἔδυστύχησεν, ἦν ἂν ἐκπεφυκότα, ὅτι κοινὰ παῖδες ἦσαν ἂν ἐκπεφυκότες.

Of the Adjective in particular.

The following observations still remain to be made, upon the usage of the adjective :

443. 1. When an adjective is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular; the Greeks, however, often put the neuter plural; *Herod.* I, 91. τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῶ. *Comp. Thuc.* I, 125. III, 88, &c. *Herod.* III, 109. οὐκ ἂν ἦν βιώσιμα ἀνθρώποισι. IX, 2. χαλεπὰ εἶναι περιγίνεσθαι καὶ ἅπασιν ἀνθρώποισι. *Soph. Antig.* 576. δεδογμέν', ὡς ἔοικε, τήνδε κατθανεῖν, δεδογμένα ἐστί ὅτι δεδογμένον. *Philoct.* 524. ἀλλ' αἰσχροὶ μέντοι, σοῦ γ' ἐμ' ἐνδεέστερον ξένῳ φανῆναι πρὸς τὸ καίριον παρῆναι. *Eurip.*

Herod. 1220. ἀγθεῖνδ' μὲν μοι, τὰλλότρη κρινεὼν κακὰ.

Plat. Rep. viii, p. 220. λοιπὰ ἂν εἴη*.

This is particularly the case with verbals. *Herod.* iii, 61. (ὁ μάγος Πατιζείθης) κήρυκας διέπεμπε τῇ τε ἄλλῃ καὶ δὴ καὶ ἐς Αἴγυπτον, προερέοντα (applies merely to the one who was sent to Ægypt. See c. 62. *in.*) τῷ στρατῷ, ὡς Σμέρδιος τοῦ Κύρου ἀκουστέα εἶη τοῦ λοιποῦ, ἀλλ' οὐ Καμβύσῳ. *Thuc.* i, 86. ἡμῖν εἰσι ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα — — ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. *Comp. ib.* 88. 93, &c. *Soph. Antig.* 677. οὕτως ἀμυντέ ἐστὶ τοῖς κοσμουμένοις, κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα. *Aristoph. Plut.* 1085. ξυνεκποτὲ ἐστὶ σοι καὶ τὴν τράγαν*.

2. When a pronoun *relative* is referred to the substantive, the adjective, instead of standing properly with it's substantive, is often separated from the substantive, and, as in Latin, put with the relative. *Il.* v, 340. ἐφριξεν δὲ μάχῃ φθισίμβροτος ἐγχείησι μακρῆς, ὥς εἶχον ταμείχρους. *Eurip. Or.* 844. Ἡλέκτρα, λόγους ἀκουσον, οὓς σοι δυστυχεῖς ἦεν φέρων. *Thuc.* vii, 43. καὶ διαφερόντας εὖθ' πρὸς τὰ στρατόπεδα, ἃ ἦν ἐπὶ τῶν Ἐπιπολῶν τρία — — ἀγγέλλαντι τὴν ἔφοδον, where just above the genitive was put in the same manner: προσβάντες τὸ τείχος, ὃ ἦν ἀντόθι τῶν Συρακουσίων, αἰραῶσι.

3. Two or more adjectives (and participles also) are often added to one substantive without a conjunctive particle. This juxtaposition of adjectives, without a copula, facilitates the combinations of these different

* Valck. ad Eurip. Hipp. 370. Koen. ad Greg. p. 53 sq.

* Hemsterh. ad Arist. Plut. p. 408. Brunck. ib. v, 1085. Valck. ad Herod. p. 227, 22. Koen. l. c.

ideas in one image, and to one whole, whilst the repetition of the copula represents the continuation as distinct.

II. π', 221. χηλοῦ ἅπο πῶμ' ἀνέφυγε καλῆς, δαιδαλέης. 428. αἰγυπιοὶ γαμφώνυχες, ἀγκυλοχεῖλαι. 802. ἔγχος βριθύ, μέγα, στιβαρόν, κεκορυθμένον. σ', 275. ὑψηλαί τε πύλαι, στανίδες τ' ἐπὶ τῆς ἀραρυῖαι, μακραί, εὖξεστοι, ἐζευγμένοι εἰρύσσονται^b. An adjective or participle, and its substantives, often constitute together a leading idea, and to this leading idea another adjective refers, *Herod.* VII, 23. σῖτος δέ σφισι πολλὸς ἐφοῖτα ἐκ τῆς Ἀσίας ἀληλεσμένος, 'much ground corn', i. e. 'much meal', where much and ground corn, would be a solecism in English also.

4. On the other hand the Greeks regularly join *πολύς* with another adjective, expressing praise or blame, e. g. *ἀγαθός*, *κακός*, by means of the copula. *Herod.* VIII, 61. τότε δὴ ὁ Θεμιστοκλέης κεῖνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε. *Aristoph. Lys.* 1159. τί δὴθ', ὑπεργμένων τε πολλῶν καὶ ἀγαθῶν, μάχεσθε. *Plat. Rep.* x. p. 325. πολλὰ τε καὶ ἀνόσια εἰργασμένος. *Xen. Mem. S.* II, 9, 6. *συνειδὼς αὐτῷ πολλὰ καὶ πονηρά^c.*

5. Two adjectives also are frequently put together, one of which negatively expresses the sense of the others. *Herod.* III, 25. ἐμμανὴς τε ἐὼν καὶ οὐ φρενήρης. *Soph. Œd. T.* 58. γνωτὰ κούκ ἄγνωτὰ μοι^d.

445. 6. Adjectives also are often expressed by circumlocution :

a. The adjective, in order to determine more accurately the substantive, and to express this determination better, is subjoined with the relative and the verb *εἶμι*.

^b Comp. Herm. ad Orph. Lith. 81.

^c Brunck. ad Arist. Thesm. 351. Nub. 1329.

^d Valcken. ad Her. p. 206, 52. Brunck. ad Soph. I. c.

Il. η', 50. αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅστις ἄριστος, for τὸν ἄριστον Ἀχαιῶν. ρ', 61. ὡς ὅτε τίς τε λέων — — βεσκομένης ἀγέλης βοῦν ἀρπάσῃ, ἥτις ἀρίστη. 509. ἦτοι μὲν τὸν νεκρὸν ἐπιτράπεθ', οἷπερ ἄριστοι, ἀμφ' αὐτῷ βεβήμεν. Eurip. Ph. 755. προκρίνας οἷπερ ἀλκιμώτατοι*.

b. The adjective is accompanied by οἶος. *Aristoph. Vesp.* 970. ὁ δ' ἕτερος οἶός ἐστιν οἰκονρὸς μόνον. *Dem. Olynth. p.* 23, 7. εἰ μὲν γάρ τις ἀνὴρ ἐστὶν ἐν αὐτοῖς οἶος ἔμπειρος. Thus the passage *Plat. Theaet. p.* 166. according to the common punctuation, should be rendered εἰ δ' ἦν ἀντιλογικὸς οἶος ἀνὴρ, (here should follow: ἔφην ἂν τούτων ἀπέχεσθαι. Instead of this, however, the expression is general, and the following referred to ἀντιλογικὸς ἀνὴρ, as it's subject) εἰ καὶ νῦν παρῆν, τούτων τ' ἂν ἔφη ἀπέχεσθαι, καὶ ἡμῖν σφόδρ' ἂν, ἃ ἐγὼ λέγω, ἐπέπληττεν. But Heindorf stops it: εἰ δ' ἦν ἀντιλογικός, οἶος ἀνὴρ εἰ καὶ νῦν παρῆν, according to which εἰ δ' ἦν ἀντιλογικός would be an aposiopesis. Xenophon says fully *Mem. S. iv, 8. extr.* ἐδόκει τοιοῦτος εἶναι, οἶος ἂν εἴη ἄριστός γε ἀνὴρ καὶ εὐδαιμονέστατος.

This οἶος is also put after an adjective. *Herod. iv, 28.* ἔνθα τοὺς μὲν ὀκτὼ τῶν μηνῶν ἀφόρητος οἶος γίγνεται κρυμός. *Plat. Charm. p.* 111. ἀνέβλεψέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἶον.

c. In the same manner also ὅσος is used, only that this usually follows it's adjective, and is put at the end of the proposition. It accompanies adjectives which express a distinction generally, or greatness with respect to quantity. *Herod. iv, 194.* οἱ δὲ (πίθηκοι) σφι ἄφθονοι ὅσοι ἐν τοῖσι οὖρεσι γίνονται. *Plat. Hipp. Maj. p.* 7. χρή-

* Comp. Heyne ad Il. π', 272.

ματα ἔλαβε θαυμαστά ὅσα. *Aristoph. Nub.* 750. ἦν περὶ αὐτὸν ὄχλος ὑπερφυῆς ὅσος. This phrase seems originally to have been formed from two propositions referring to each other, as θαυμαστὸν ἔστιν, ὅσα χρήματα ἔλαβε, instead of θαυμαστά ἔστιν χρήματα, ὅσα ἔλαβε. By usage, however, ὅσος has been referred to the adjective, and both put in the same case, as *Plat. Rep.* ix, p. 273. εἰ τοσοῦτον ἡδονῇ νικᾷ ὁ ἀγαθός τε καὶ δίκαιος τὸν κακὸν τε καὶ ἄδικον, ἀμηνᾶν δὴ ὅσῳ πλεῖον νικήσει εὐσχημοσύνη τε βίου καὶ κάλλει καὶ ἀρετῇ. The construction is similar in the phrase οὐδένα ὄντιν οὐκ ἀποστραφῆναι ἔφασαν §. 305.

446. 7. Adjectives are very often put in the neuter singular and plural, with and without an article, for adverbs, e. g. πρῶτον, 'in the first place', τὸ πρῶτον, 'at first', ἐπιτηδές, 'with diligence, care', *consulto*, &c. αἰνᾶ for αἰνῶς *Il.* α', 414. ἀκίχῃτα *Il.* ρ', 75. πότῃ, *utrum*, *Xen. Mem.* S. ii, 3, 6, &c. Comparatives of adverbs especially are expressed by the neuter singular of adjectives, and superlatives by the neuter plural. See §. 260'.

8. Adjectives also, referred to substantives, are in the same way put in the masculine or feminine, for adverbs or several words. *Il.* ρ', 361. τοὶ δ' ἀγχιστίνοι ἐπικτον, for ἀγχι ἀλλήλων. σ', 334. σὺ ἕσπερος εἰμὶ ὑπὸ γαίαν, 'as the second to you'. More particularly, adjectives, marking a time, and derived from substantives or adverbs, are put *adverbially* for adjectives or their substantives in the dative, e. g. *Il.* α', 423 sq. Ζεὺς χθρὸς ὅς ἐβη κατὰ δαῖτα, for χθρὸς. *ib.* 497. ἡσπέρη δ' ἀνέβη

' Fisch. III, a. p. 216 sqq.

μέγα οὐρανόν, for ἡμε, *mane*. β', 2. εἶδον πανύχιοι, for νυκτῖ^ε.

Adjectives in — αῖος, chiefly derived from ordinal numerals, are put thus, e. g. δευτεραῖος ἀφίκετο, for τῇ δευτέρᾳ ἡμέρᾳ. See §. 144.

Of the Verbals in — τέος.

The Verbals in — τέος (§. 215.) are used either im- 447.
personally, as the Latin Gerunds, e. g. *ιτέον ἐστίν, eundum est*, 'one must go'; or are referred to a subject, like the Latin participles fut. pass.

1. When they are put impersonally, the neuter plural is often put for the neuter singular, particularly in Attic. See §. 449.

2. Verbals govern the cases of the verbs from which they are derived, e. g. ἐπιθυμητέον ἐστὶν εἰρήνης, ἐπιχειρητέον ἐστὶ τῷ ἔργῳ, ἀσκητέον ἐστὶ τὴν ἀρετὴν. This case usually expresses the object of the action; it is seldom that a verbal of a passive verb is joined with the word by which it is determined. *Soph. Antig.* 678. οὔτε γυναικὸς οὐδαμῶς ἡσσητέα. *Arist. Lys.* 450. οὐ γυναικῶν οὐδέποτ' ἐσθ' ἡττητέα ἡμῖν.

3. When the verbals take an accusative, two constructions, equally common, are made use of.

a. Either the verbal remains in the neuter impersonally, and retains as an active its object in the accusa-

* Dorv. ad Char. p. 389. Valcken. ad Theocr. (x. Id.) vii, 21. Fisch. iii, a. p. 331 sq.

tive. *Eurip. Or.* 759. οἰστέον τὰδε. *Phaen.* 724. ἐξοιστέον γ' ἄρ' ὄπλα Καδμείων πόλει. *Plat. Gorg.* p. 88. καί ποτε ὑμῶν ἐγὼ ὑπήκουσα βουλευομένων, μέχρις ὅπῃ τὴν σοφίαν ἀσκητέον εἴη. *Ib.* p. 131. σωφροσύνην μὴ διωκτέον καὶ ἀσκητέον, ἀκολασίαν δὲ φευκτέον, ὡς ἔχει ποδῶν ἕκαστος ἡμῶν· καὶ παρασκευαστέον μάλιστα μὲν, μὴ δὲ δεῖσθαι τοῦ κολαῖζεσθαι· εἰ δὲ δεηθῇ ἢ αὐτός, ἢ ἄλλος τις τῶν οἰκείων, ἢ ἰδιώτης, ἢ πόλις, ἐπιθετέον δίκην, καὶ κολαστέον, εἰ μέλλει εὐδαίμων εἶναι. *Comp. Leg.* IV, p. 185. *Xen. Mem.* I, 7, 2. εἴ τις, μὴ ὦν ἀγαθὸς αὐλητής, δοκεῖν βούλετο, — — ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; and the same, πολλοὺς ἐπαινετάς παρασκευαστέον, ἔργον αὐδαμοῦ ληπτέον. *Comp.* II, 1, 28.

b. Or the object becomes the subject, and the verbal is referred to it as a *passive*, in the same gender, number, and case like the Latin participle, fut. pass. *Herod.* VII, 168. οὗ σφι περιοπτέη ἐστὶ ἡ Ἑλλάς ἀπολυμένη, for οὐ περιοπτέον ἐστὶ τὴν Ἑλλάδα. *Xen. Mem.* S. III, 6, 3. τοῦτο δῆλον, ὅτι, εἴπερ τιμᾶσθαι βούλει, ὠφελή τέα σοι ἢ πόλις ἐστίν^a.

4. When a person accompanies the verbal as the subject of the action, it is put in the dative, as with gerunds and participles in Latin. *fut. pass.* e. g. ὠφελή τέα σοι ἢ πόλις ἐστίν.

Sometimes, however, the person is put in the accusative, provided the construction of the verbal is the same with that of the impersonal δεῖ with the infin. and accus. as παρασκευαστέον ἐστὶ τέχνην τῷ ἀνθρώπῳ, the same as παρασκευάσασθαι δεῖ τέχνην τὸν ἄνθρωπον. *Thuc.* VIII, 65. λόγος ἐκ τοῦ φανεροῦ προείργαστο αὐτοῖς, ὡς οὔτε μισθοφορητέον εἴη ἄλλους ἢ τοὺς στρατευομένους,

^a Fisch. III, a. p. 416 sqq.

αὐτε μεθεκτέον τῶν πραγμάτων πλεοσιν ἢ πεντακισχιλίοις. *Plat. Rep.* vii, p. 139. καταβατέον ἐν μέρει ἕκαστον εἰς τὴν τῶν ἄλλων ξυνοίκησιν. *Comp.* iii, p. 290. *Leg.* viii, p. 408. *ib.* i, p. 41. διὰ ταύτης (τῆς παιδείας) φαμέν ἰτέον εἶναι τὸν προκεχειρισμένον ἐν τῷ νῦν λόγον ὑφ' ἡμῶν. *ib.* vii, p. 362. ἄνευ ποιμένος οὔτε πρόβατα οὔτε ἄλλο οὐδέν πω βιωτέον, οὐδέ δὴ παῖδας ἄνευ τινῶν παιδαγωγῶν, οὐδὲ δούλους ἄνευ δεσποτῶν. *Isocr. Evag.* p. 190. *B.* οὐ μὴν δουλευτέον τοὺς γε νοῦν ἔχοντας τοῖς οὕτω κακῶς φρονούσιν. The two constructions are united in *Plat. Rep.* v, p. 12. οὐκοῦν καὶ ἡμῖν νευστέον—ἐλπίζοντας¹.

Of the Usage of the Comparative.

The Comparative compares two things or propositions with each other, either by means of the conjunction ἦ, 'as', *quam*, or instead of this, by changing the second substantive into the genitive. 448.

1. *a.* In the construction with ἦ, the word with which another is compared is usually put in the same case with the word compared (subject of the comparison).

Il. α', 260. ἦδ' ἦ γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἥπερ ὑμῖν, ἀνδράσιν ὠμίλησα. *Herod.* vii, 10, 1. σὺ δὲ μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνονας, ἢ Σκύθας. *Thuc.* vii, 77. ἦδη τινὲς καὶ ἐκ δεινοτέρων, ἢ τοιῶνδε, ἐσώθησαν. *Plat. Leg.* x, p. 81. ἄρα οὐκ ἐξ ἀνάγκης τὰ ψυχῆς συγγενῇ πρότερα ἂν εἴη γεγονότα τῶν σώματι προσηκόντων,

¹ Ern. ad Xen. Mem. S. iii, 9, 1. Heind. ad Plat. Phædr. p. 335. Schæfer. Melet. in Dion. H. p. 89.

οὗτης ταύτης πρεσβυτέρας, ἢ σώματος. *Xen. Cyrop.* VIII, 3, 32. ἀλλὰ πλουσιωτέρῳ μὲν ἂν, ἢ ἡμεῖς ἐδίδου.

Sometimes, however, after ἢ the nominative is put, if εἰμί, or another word, can be supplied. *Xen. Mem. S.* i, 6, 4. πέπεισμαι, σὲ μᾶλλον ἀποθανεῖν ἂν ἐλέσθαι, ἢ ζῆν, ὥσπερ ἐγώ. for ὥσπερ ἐγὼ ζῶ. *Isocr. Pac. extr.* τοῖς νεωτέροις καὶ μᾶλλον ἀκμάζουσιν, ἢ ἐγὼ (ἀκμάζω), παραινῶ.

Ὁδε. The passage in *Plat. Symp. p.* 236. οὐδὲν γὰρ ἄλλο ἐστίν, οὐ ἐρῶσιν οἱ ἄνθρωποι, ἢ τοῦ ἀγαθοῦ for ἢ τὸ ἀγαθόν, is a kind of anacoluthon, since οὐδὲν ἄλλο and τὸ ἀγαθόν are compared together. *Comp. §.* 474. a.

b. When it is an entire proposition with which the subject is compared, and the comparative has the sense of 'too much', ἢ is followed by the infinitive with ὥστε. *Herod. III, 14.* ὃ παῖ Κύρου, τὰ μὲν οἰκῆα ἦν μέζω κακά, ἢ ὥστε ἀνακλαίω, *graviora mala, quam ut flere possem.* *Simonid. ap. Plut. de Aud. p. c. 1, p.* 50. *ed. H.* ἀμαθέστεροι γὰρ εἰσιν, ἢ ὥς ὑπ' ἐμοῦ ἐξαπαταῖσθαι.

ὡς or ὥστε is very often omitted. *Soph. Œd. T.* 1293. τὸ γὰρ τέσσερα μείζον ἢ φέρειν. *Eup. Hec.* 1097. ξύγγνωσθ', ὅταν τις κρείσσον, ἢ φέρειν, κακὰ πάθος ταλαινῆς ἐξαπαλλάξαι ζῆν. *Id. Alc.* 220. ἄλλα καὶ σφαγῆς ταῦτε, καὶ πλεον ἢ βρόχῳ ἐδρην οὐρανίῳ πελάζειν^k.

The positive is very frequently put for the comparative; in which case also ἢ is omitted. *Herod. vi, 109.* ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν, 'too few to come to action with', &c. *Comp. vii, 207. Thuc.* i, 50. — *Thuc.* ii, 61. ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτε-

^k Valck. ad Her. p. 206, 60.

ρεῖν ἃ ἔγνων, 'your mode of thinking is too low to persevere in it.' *Plat. Menex.* p. 274. ὁ χρόνος βραχὺς ἄλλως διηγῆσασθαι. *Xen. Econ.* 16, 10. σκληρὰ ἔσται ἡ γῆ κινεῖν τῷ ζεύγει.

In this case ὥστε also accompanies the infinitive. *Plat. Protag.* p. 49. ἡμεῖς ἔτι νέοι, ὥστε τοσοῦτον πράγμα διελέσθαι. *Xen. Cyr.* IV, 5, 15. ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι. *id. Mem. S.* III, 18. §. ἀλλὰ ψυχρόν, ὥστε λούσασθαι, ἐστίν. *Eurip. Androm.* 80. γέρων ἐκεῖνος, ὥστε σ' ὠφελεῖν παρών. *Id. Phæn.* 1376. οὐ μακρὰν γὰρ τειχέων περιπτυχαί, ὥστ' οὐχ ἅπαντά σ' εἶδέναι τὰ δρώμενα, for οὐ μακρότερόν οἱ μακρότεραι¹.

For other modes see below §. 451.

c. When a substantive is not compared with another, but the quality of a thing, in its proportion to another, is considered and compared in degree with this proportion, where, in Latin *quam pro* is used, then ἡ κατὰ or ἡ πρὸς is put after the comparative. *Herod.* IV, 95. τὸν Ζάμολξιν τοῦτον ἐπιστάμενον διαίταν τε Ἰάδα καὶ ἦθεα βαθύτερα ἡ κατὰ Θρηῆκας, i. e. ἡ οἷα Θρηῆκες ἔχουσιν, 'than can be expected from the Thracians, than one meets with among the Thr.' *Soph. Œd. C.* 598. τί γὰρ τὸ μεῖζον, ἡ κατ' ἀνθρώπον, νοσεῖς; 'worse than man can bear'. *Thuc.* II, 50. γεγόμενον κρεῖσσον λόγου τὸ εἶδος τῆς νόσου τὰ τε ἄλλα χαλεπωτέρως, ἡ κατὰ τὴν ἀνθρωπείαν φύσιν, προσέπιπτεν ἐκάστω, καί, &c. *Id.* VI, 15. Ἀλκιβιάδης, ὦν ἐν ἀξιώματι ὑπὸ τῶν ἀστῶν, ταῖς ἐπιθυμίαις μεῖζοσιν ἡ κατὰ τὴν ὑπάρχουσαν οὐσίαν ἐχρήτο, 'had more wants than he had ability to satisfy'. *Id.* VII, 45. ὅπλα πλέω ἡ κατὰ τοὺς νεκρούς, ἐλήφθη, 'more arms

¹ Wyttenb. in *Bibl. Crit.* III, 2, p. 64.

than the number of the dead led one to expect'. *Plat. Rep.* II, p. 211. ἰδεῖν ἐνόντα νεκρὸν μείζω ἢ κατ' ἀνθρώπον, 'greater than a man usually is'. *Xen. Mem.* S. IV, 4, 24. τὸ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμῆς ἔχειν, βελτίονος ἢ κατ' ἀνθρώπον νομοθέτου δοκεῖ μοι εἶναι, 'more sagacious than can be looked for from man'. *Comp. Aristot. Poët.* 2, 1^m. In this manner also the relations explained in the preceding §. is expressed. *Thuc.* VII, 75. μείζω, ἢ κατὰ δάκρυα, τὰ μὲν πεπονηότας ἤδη, τὰ δὲ μέλλοντας, which in *Herod.* was μείζω κακά, ἢ ὥστε ἀνακλαίειν. Both constructions are united *Eurip. Med.* 673. σοφώτερ', ἢ κατ' ἄνδρα συμβαλεῖν, ἔπη, i. e. ἢ κατ' ἄνδρα καὶ ἢ ὥστε ἄνδρα συμβαλεῖν. Thus too *Plat. Crat.* p. 247. ταῦτα μείζω ἐστὶν ἢ κατ' ἐμὲ καὶ σὲ ἐξευρεῖν.

In the same manner ἢ πρὸς is used. *Thuc.* IV, 39. ὁ γὰρ ἄρχων Ἐπιτάδας ἐνδεεστέρωσ ἐκάστω παρίχεσθαι ἢ πρὸς τὴν ἐξουσίανⁿ.

450. 2. The omission of the conjunction ἢ is very common, in which case the substantive following is put in the genitive. *Il.* ρ', 446. οὐ μὲν γὰρ τί πον ἐστὶν οἷζυρώτερον ἀνδρὸς πάντων, ὅσσα τε γαῖαν ἔπι πνεῖει τε καὶ ἔρπει. *Od.* α', 27. οὐ τι ἔγωγε ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι°. Hence *Isocr. Panath.* p. 287. C. δοκεῖς γὰρ μοι ζῶν μὲν λήψεσθαι δόξαν, οὐ μείζω δέ, ἥς ἄξιος εἶ. for μείζω ἐκείνης, ἥς, 'unless it should be ἢ ἥς α. εἰ.

Obs. 1. The prepositions πρὸ and ἀντί are sometimes placed before these genitives. *Herod.* I, 62. οἷσιν ἢ τυραννὶς πρὸ ἐλευθερίης ἢν ἀσπαστότερον. *Soph. Antig.* 182. μείζον

ⁿ Wess. et Valcken. ad *Herod.* p. 636, 100.

^o Valck. in *Oratt. Hemst.* et V. p. xxx.

^o Fisch. III, a. p. 350.

ὅστις ἀντὶ τῆς αὐτοῦ πατρίας φίλον νομίζει, τούτον οὐδαμῶς λέγω. *Eurip. Suppl.* 421. ὁ γὰρ χρόνος μάθησιν ἀντὶ τοῦ τάχους κρείσσω δίδωσι, where, however, κρείσσω may also stand by itself. *Arist. Vesp.* 210. ἡ μοι κρεῖττον ἢ τηρεῖν Σκίωνην ἀντὶ τούτου τοῦ πατρός^p.

Obs. 2. This genitive is sometimes accompanied by a redundant ἢ. *Xen. Hell.* II, 1, 8. ἡ δὲ κόρη ἐστὶ μακρότερον ἢ χειρός. IV, 6, 5. οὐ προήει πλέον τῆς ἡμέρας ἢ δώδεκα σταδίων, where, however, σταδίων may be governed by ὁδόν omitted. *Isocr. Arch.* p. 131. *A.* καὶ γὰρ ἐξαγγελθῆναι τοῖς Ἑλλήσι καλλίω ταῦτ' ἐστὶ καὶ μᾶλλον ἀριστόντα τοῖς ἡμετέροις φρονήμασιν, ἢ ἢν ἂν αἰεὶ τιμὴς ἡμῖν συμβουλεύουσιν, where the genitive ὧν for ἃ presupposes the genitive τούτων. *Theocr.* x, 26. ἐκ στομάτων δὲ ἔρρεε μοι φωνὰ γλυκερωτέρα, ἢ μελικήρῳ^q. Thus *Virgil. Æn.* IV, 502. *gratiora timet, quam morte Sichaëi.* *Quint.* XI, 1, 21. *Et aperte tamen gloriari nescio an sit magis tolerabile vel ipsa vitii hujus simplicitate, quam illa jactatione perpessa, si abundans opibus pauperem se—voce!*

In the same manner the genitives τούτου, οὗ, which are governed of a comparative, are often followed by an explanation with ἢ. *Eurip. Heracl.* 298. οὐκ ἔστι τοῦδε παῖσι κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ καγαθοῦ πεφυκέναι. *Plat. Theag.* p. 16. οὐκ ἔσθ' ὃ τι τούτου μείζον ἂν ἐρημιον ἢ γησαίμην, ἢ εἰ οὗτος ἀρέσκοιτο τῇ σῇ συνουσίᾳ. *Id. Criton.* p. 102. τίς ἀν' αἰσχύων εἴη ταύτης δόξα, ἢ δοκεῖν χρήματα περὶ πλείονος ποιέσθαι ἢ φίλων.

If ἢ should be followed by an entire proposition 451. (a substantive or an infinitive with ἐστὶ), the substantive only of this is often put in the genitive, or the infinitive

^p Markl. ad *Eur. Suppl.* 419. Fisch. l. c.

^q Koen. ad *Greg.* p. 36. Valck. ad *Theocr.* x, *Id.* p. 162. Fisch. II, a. p. 351.

^r Toup. ad *Longin.* p. 321. Markl. ad *Lys.* p. 370. R. Heind. ad *Plat. Gorg.* p. 183. For similar passages from Latin authors, see *Misc. Philol.* II, 1. p. 99. 3. p. 85.

changed into the kindred substantive in the genitive. *Herod.* II, 35. ἡ Αἴγυπτος ἔργα λόγου μέζω παρέχεται πρὸς πᾶσαν χώραν, for ἔργα μεῖζω ἢ λέγειν ἐστίν, ἔξεστιν, 'greater curiosities than can be expressed'. Thus *Thuc.* II, 50. γενόμενον κρείσσον λόγου τὸ εἶδος τῆς νόσου. *Comp. Xen. Mem. S.* III, 11, 1. — *Thuc.* II, 64. ἡ νόσος, πρᾶγμα μόνον δὴ τῶν πάντων ἐλπίδος κρείσσον γεγενημένον, 'worse than one could expect'. *Æsch. Agam.* 276. πεύσει δὲ χάρμα μεῖζον ἐλπίδος κλύειν. — *Xen. Hell.* II, 3, 24. εἴ τις ὑμῶν νομίζει πλέονας τεῦ καιροῦ ἀποθνήσκειν, i. e. πλ. ἢ καιρός ἐστι, *plures, quam par est.* *Id.* *ib.* VII, 5, 13. ἐδίωξαν πορρώτέρω τοῦ καιροῦ. — *Xen. Mem. S.* I, 6, 11. ἔλαττον τῆς ἀξίας. — *Herod.* II, 18. τὸ ἐγὼ τῆς ἐμῆς γνώμης ὕστερον περὶ Αἰγύπτου ἐνυθόμην, i. e. ὕστερον ἢ ἐγὼ ἔγνων.

Some phrases of this kind are equivalent to the construction of the comparative and infinitive with ὥστε, e. g. κρείσσων λόγου, the same as κρείσσων ἢ ὥστε λέγειν. κρείσσων ἐλπίδος for κρείσσων ἢ ὥστε ἐλπίζειν. Hence *Thucyd.* I, 84. ἀμαθέστεροι τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι, for αἰ. ἢ ὥστε ὑπερορᾶν τοὺς νόμους.

452. By a usage which is similar, the comparative is followed by the genitive of the reciprocal pronouns ἐμω-
του, σεαυτοῦ, ἐαυτοῦ, and the same subject is compared to itself with regard to it's different circumstances at different times. *Herod.* II, 25. ὁ δὲ Νεῖλος — τοῦτον τὸν χρόνον αὐτὸς ἐωῦτοῦ ρέει πολλῷ ὑποδεέστερος ἢ τοῦ θέρεος, where ἢ τοῦ θέρεος is a kind of explanation of ἐωῦτοῦ, for ὑποδεέστερος ἢ οἶος αὐτὸς τοῦ θέρεος ρέει. Thus too διπλάσιος. *Herod.* VIII, 137. διπλήσιος ἐγένετο αὐτὸς ἐωῦτοῦ, 'as great again as it was'. *Thuc.* III, 11. δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο. *Plat. Rep.* IV, p. 330. πλουτήσας χυτρεὺς ἀργὸς καὶ ἀμελὲς γενήσεται μᾶλλον

αὐτὸς αὐτοῦ, i. e. μᾶλλον ἢ πρότερον ἦν. *Comp. Rep.* III, p. 512. *Leg.* VII, p. 339. μειζόνως αὐτὸν ἀκούσωμεν ἡμῶν αὐτῶν *Lach.* p. 168. πάντα ἄνδρα ἐν πολέμῳ καὶ θαρράλεώτερον καὶ ἀνδρειότερον ἂν ποιήσειεν αὐτὸν αὐτοῦ οὐκ ὀλίγῃ αὕτῃ ἢ ἐπιστήμῃ. Instead of which *ib.* p. 172. ἐπιφανέστερος ἢ οἶος ἦν, and *Protag.* p. 168. καὶ αὐτοὶ αὐτῶν θαρράλεώτεροί εἰσιν, ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν. Thus *Herod.* VIII, 86. explains this genitive by an additional proposition with ἢ. καίτοι ἔσαν τε καὶ ἐγένοντο ταύτην τὴν ἡμέρην μακρῷ ἀμείνονες αὐτοὶ ἐωυτῶν, ἢ πρὸς Εὐβοίῃ, and *Thuc.* VII, 66. ἄνδρες, ἐπειδὴν, ᾧ ἀξιοῦσι προῦχειν, κολουσθῶσι, τόγ' ὑπάλαιπιν αὐτῶν τῆς δόξης ἀσθενέστερον αὐτὸ αὐτοῦ ἐστίν, ἢ εἰ μὴδ' ἐβήθησαν τὸ πρῶτον.

When the substantive which is compared, and that 453 with which it is compared, are the same word, and the genitive of the comparison is accompanied by another genitive, then the word which should be repeated in the genitive is sometimes omitted. *Il.* φ', 191. κρείσσων δ' αὐτὴ Διὸς γεγενῆ Ποταμοῖο τέτυκται, for γεγενῆς Ποταμ. *Herod.* II, 134. πυραμίδα δὲ καὶ οὗτος ἀπελίπετο πολλὸν ἐλάσσων τοῦ πατρός, for τῆς πυραμίδος τοῦ π. *Soph. Phil.* 682. οὐδ' εἰδὼν μοῖρα τοῦδ' ἐχθίονι συντυχόντα θνατῶν, for τῆς μοίρας τοῦδε. *Xen. Cyr.* III, 3, 41. χώραν ἔχετε οὐδὲν ἥττον ἡμῶν ἐντιμον, for τῆς χώρας ἡμῶν. *Theocr.* II, 15. χαῖρ', Ἐκάτα δασπλήτι, καὶ ἐς τέλος ἄμμιν ἀπάδει, Φάρμακα ταῦθ' ἐρδαισα χειρίονα μήτέ τι Κίρκας, μήτέ τι Μυδείας, μήτε ξανθὰς Περιμήδας.

Obs. This takes place not merely in comparatives, but also in other comparisons, e. g. *Il.* ρ', 51. αἵματι οἱ δεύοντο κόμαι Χάριτεσσιν ὁμοίαι, for ταῖς κόμαις τῶν Χαρίτων. *Callim. el. extr.* ἔρδει γὰρ πολλῶν ἄξια, μῦθος ἑὼν, 'deeds which are to be prized like many; i. e. as the deeds of many'. *Plat. Alcib.* I, *extr.* πελαργοῦ ἄρα ὁ ἐμὸς ἔρως οὐδὲν διοίσει, for

τοῦ ἔρωτος πέλαργου. Thus also in Latin. Cic. Or. 1, 4, 15. 6, 28. 44, 197. Fin. v, 12, 34, &c.

A similar abbreviation occurs in Theophr. ch. 5. φησὶ σύκον ὁμοιότερά τὰ τέκνα εἶναι τῷ πατρὶ, for ὁμοιότερά τῷ πατρὶ, ἢ σύκον σύκῳ. Plat. Phædr. p. 389. οὐδὲν ἂν γένοιτο θαυμαστόν, — εἰ περὶ αὐτοὺς τοὺς λόγους, οἷς νῦν ἐπιχειρεῖ, πλεόν ἢ παίδων διενέγκοι τῶν πώποτε ἀψαμένων λόγων, for ἢ ἄνδρες παίδων².

454. This genitive generally follows the comparative instead of ἢ, as in Latin the ablative for *quam*, in this case only, when the substantive with which another is compared, would be in the nominative, when rendered by ἢ, or in the accusative in the *oblique construction* of the accus. with the infin. as the subject, or as the object in the accusative. Passages, however, are found, in which the genitive is put, for ἢ with the dative. Thuc. 1, 85. ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων (καθ' ἡσυχίαν βουλευέιν) for μᾶλλον ἢ ἐτέροις. Il. 60. εἰ μοι καὶ μέσσω ἡγούμενοί μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπέσθητε, οὐκ ἂν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φεροίμην. VII, 63. καὶ ταῦτα τοῖς ἀπλήττοις οὐχ ἥσσον τῶν ναυτῶν παρακελεύομαι, for ἢ τοῖς ναύταις. Eurip. Or. 548. ἐλογισάμην οὖν τῷ γένους ἀρχηγέτῃ μᾶλλον μ' ἀμύναι τῆς ὑποστάσεως τροφάς, for ἢ τῇ ὑποστάσει. Isocr. Pac. p. 176. Α. πλείοσι καὶ μείζοσι κακοῖς περιέτεσσον ἐπὶ τῆς ἀρχῆς ταύτης τῶν ἐν ἀπύνκτῃ τῷ χρόνῳ τῇ πόλει γεγενημένων, where properly ἢ ταῖς γεγενημέναις could not stand for the genitive, but ἢ γεγέννηται.

Sometimes even the genitive is put, when, in the resolution with ἢ, the word after the particle would stand in a different case from that in which that word stands

² Heind. ad Plat. Phædr. p. 355.

which has the comparative as an epithet, and which properly is compared with another. *Soph. Antig.* 75. ἐπεὶ πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε, for τοῖς ἐνθάδε, which however may be also an abbreviation, as §. 453. but where the genitive still is remarkable. πλείων χρόνος ἐκείνου, ὃν δεῖ μ' ἀρέσκειν τοῖς ἐνθάδε, *Aristoph. Plut.* 558. τοῦ Πλούτου παρέχω βελτίονας ἄνδρας, for ἡ ὁ Πλούτος, not ἡ τὸν Πλούτον.

Obs. 1. For these common kinds of construction of the 455. comparative, others more rare occur:

a. ἐπί with a dative. *Od.* η', 216. οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο ἔπλετο, for ἡ στυγερῇ γαστῆρ, or στυγερῆς γαστέρος.

πρός with an accus. *Herod.* II, 35. Αἴγυπτος — ἔργα λόγου μέζω παρέχεται πρὸς πᾶσαν χώραν, where πρὸς signifies 'in comparison with'.

παρά, *præter*, with an accus. *Thuc.* I, 23. ἡλίου ἐκλείψεις πικρότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνον μνημονευσόμενα ξυνέβησαν.

b. In particular, various constructions occur with μᾶλλον, πλέον, e. g. ἀλλὰ for ἢ. *Thuc.* I, 83. ἔστιν ὁ πόλεμος οὐχ ὀπλων τὸ πλέον, ἀλλὰ δαπάνης. *Isocr. ad Nicocl.* p. 23. Β. μᾶλλον αἰροῦνται συνεῖναι τοῖς ἑξαμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπουσι. Similarly *Plat. Prot.* p. 177. ἔχετε τι ἄλλο τέλος λέγειν, εἰς ὃ ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖτε ἀλλ' ἡδονάς τε καὶ λύπας. These ἀνακολουθίαι take their origin from the circumstance, that a comparison with 'more' implies at the same time an opposition.

c. A union of two kinds of construction occurs in *Plat. Apol. S.* p. 84. οὐκ ἔσθ', ὅ τι μᾶλλον πρέπει οὕτως, ὡς τὸν τοιοῦτον ἄνδρα ἐν Πρυτανείῳ σιτεῖσθαι, from the expression οὐδὲν μᾶλλον πρέπει, ἢ τὸν ἄνδρα σιτ. and also οὐδὲν πρέπει οὕτως, &c. Similarly *Plat. Min.* p. 136. οὐκ ἔσθ' ὅ τι τούτου ἀσεβέστερόν ἐστιν, οὐδ' οὕτω χρή μᾶλλον εὐλαβεῖσθαι, πλὴν εἰς θεοὺς καὶ λόγῳ καὶ ἔργῳ ἑξαμαρτάνειν.

d. Since the proposition after *μᾶλλον* is negative in its sense, Thucydides puts *οὐ* after *ἤ*. III, 36. *ἐμὸν τὸ βούλημα, πόλιν ὅλην διαφθεῖραι, μᾶλλον ἢ οὐ τοὺς αἰτίους.* II, 62. *οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον, ἢ οὐ, κήπιον καὶ ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας, ὀλιγωρῆσαι.*

Obs. 2. When *ἐλαττον*, *πλέον*, *πλείω* are followed by a numeral, *ἤ* is often omitted. *Thuc.* VI, 95. *ἡ λεία ἐπράθη ταλάντων οὐκ ἐλαττον πέντε καὶ εἴκοσι.* *Plat. Apol. S.* p. 41. *νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὼς πλείω ἐβ-δομήκοντα,* as in Latin, *amplius.*

Obs. 3. The measure by how much one thing exceeds another, or is exceeded by it, is put either in the dative, *μακρῶ, ὀλίγῳ, πολλῶ.* See §. 405. 7. or in the accus. *ὀλίγον, πολύ, μέγα.* See §. 424. These words are sometimes separated from the comparative. *Plat. Euthyphr.* p. 31. *ἡ πολύ μοι διὰ βραχυτέρων* — *εἶπες ἂν, for διὰ πολὺ βραχυτέρων.* *Xen. Cyr.* VI, 4, 8. *ὑπεσχόμεν αὐτῷ — ἤξειν αὐτῷ σὲ πολὺ Ἀράσπα ἄνδρα καὶ πιστότερον καὶ ἀμείνονα.* Thus also *Cic. de Orat.* II, 57. *in multo in eo studio magis ipse elaborat.*

Obs. 4. In this manner especially are compared two comparatives in two propositions by means of *ὅσῳ* — *τοσούτῳ, ὅσον — τοσῶτο (τόσον),* as in Latin, *quo — eo.* Sometimes these words are omitted, and the two propositions contracted into one, e. g. *Xen. Hier.* 5, 5. *ἐνδεεστέροις γὰρ οὖσι ταπεινότεροις αὐτοῖς οἶονται χρῆσθαι,* for *ὅσῳ ἐνδεεστεροὶ εἰσὶ, τοσούτῳ ταπ.* Sometimes *ὅσῳ* also is put without a comparative, for *ὅτι.* See §. 480. c.

456. When two adjectives or adverbs are compared with each other, so as to signify that any one property or quality is found in a higher degree in one thing than in another, both adjectives or adverbs are put in the comparative. *Od.* α', 164. *πάντες κ' ἀρησάιαι' ἐλαφρότεροι πόδας εἶναι, ἢ ἀφνειότεροι χρυσοῖοτε ἐσθῆτός τε.* *He-*

† Duker. ad Thuc. III, 36.

‡ Heind. ad Plat. Cratyl. p. 101.

rod. III, 65. ἐποίησα ταχύτερα ἢ σοφώτερα. Hence **ib.** II, 37. αἱ Αἰγύπτιοι περιτάμνονται, προτιμῶντες καθαροὶ εἶναι ἢ ἐμπρεπέστεροι, where the first comparative lies in προτιμῶντες, i. e. βουλόμενοι μᾶλλον καθαροί, καθαρώτεροι, εἶναι. **Thuc.** I, 21. ὡς λογάγραφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκρόασι ἢ ἀληθέστερον. **Aristoph.** *Ach.* 1078. ἰὼ στρατηγοὶ πλέουσες ἢ βελτίονες. **Plat.** *Theæt.* p. 52. οἱ ὄξεισ καὶ ἀγχίνοι καὶ μνήμονες — —— μανικώτεραι ἢ ἀνδρειότεραι φύνται. **Isoct.** *E pist.* p. 407. B. οὐδεὶς γάρ ἐστιν, ὅστις οὐ κατέγνω προπετές-
στερόν σε κινδυνεύειν, ἢ βασιλικώτερον.^x.

The comparative is also used independently of comparison: 457.

1. To express a lower degree of that which the adjective imputes to the substantive, than is expressed by the positive, which in English is implied by 'somewhat, rather'. *Herod.* vi, 107. οἷα δὲ οἱ πρεσβυτέρῳ ὄντι. *III*, 145. Μαμανδρίῳ δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος, where τι also is sometimes added. *Thuc.* viii, 84. ὁ δὲ ἀνθαδέστερόν τέ τι ἀπεκρίνατο.

2. To express a higher degree, 'too, altogether'. *Herod.* VI, 108. ἡμεῖς ἐκαστέρῳ αἰκέομεν. IV, 198. ἡ Λιβύη — οὔτε ἀνχμοῦ φροντίζουσα οὐδέν, οὔτε ὄμβρον πλέω πιῶσα δεδῆληται. A comparison however seems to be implied here, which would be expressed either by a single word, or by an infinitive with ἢ, e. g. ἐκαστέρῳ αἰκέομεν, ἢ ὥστε ὑμᾶς δέχεσθαι, ὄμβρον πλέω τοῦ δέοντος.

* Herm. ad Vig. p. 716. 60. Heind. ad Plat. Theæt. p. 289.
Schæf. ad Long. p. 374.

⁷ Steph. App. de Dial. p. 39 sq.

² Musgr. ad Eur. Alc. 706.

8. Also for the positive. *Il. α', 82. ἀλλ' ἴθι, μὴ μ' ἐρέ-
θιζε, σαώτερος ὥς κενέηαι*, where *Plato Rep. III. p. 276.*
says: ἀπέναι δὲ ἐκέλευε καὶ μὴ ἐρεθίζεῖν, ἵνα σῶς οὐκ ἀ-
έλθοι. We might supply 'that thou may return more
securely than thou otherwise wouldest'. *Comp. Il. φ',
101. ω', 52. Herod. II, 46. οὐ μοι ἥδιον ἐστὶ λέγειν, for
ἡδύ. Pind. Nem. v, 30. οὐ τοι ἅπαντα κερδίων φαίνοισα
πρόσωπον ἀλάθει ἀτρεκής. Plat. Leg. IX, p. 5. μὲν ἄλλο-
τερον ἥττον.* Thus οἱ ἀμείνονες, *optimates, Eur. Suppl.
420. Plat. Leg. I, p. 770. νεώτερος* especially is used in
this manner (e. g. εἴ τι εἴη νεώτερον περὶ τὴν Ἑλλάδα, 'any
thing new', *Herod. I, 27.*), ἀμεινον (e. g. τὼς γὰρ ἀμεινον),
οὐ βέλτιον (*Xen. Cyr. v, 1, 12.*), οὐ λῶν, οὐ κρείττον, &c.^a

Obs. 1. Again, the positive is sometimes put for the com-
parative. *Herod. IX, 26. ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας
ἢ περ Ἀθηναίων. Thuc. VI, 21. αἰσχρὸν δὲ βιασθέντας ἀπελ-
θεῖν, ἢ ὕστερον ἐπιμεταπέμπεσθαι, τὸ πρῶτον ἀσκέπτως βου-
λευσαμένους^b.*

Obs. 2. The comparative also is put for the superlative,
*Isocr. de Pac. p. 173. D. προσήκει — τοὺς ἐπ' ὠφελείᾳ νο-
θετοῦντας ἐπαινεῖν καὶ βελτίους τῶν πολιτῶν νομίζεῖν.*
Comp. p. 183. C.^c

458. The positive is often put with μᾶλλον, for the com-
parative. But this adverb also is often put with the
comparative. *Herod. I, 31. ὥς ἀμεινον εἴη ἀνθρώπων
πεθάναι μᾶλλον ἢ ζῶειν. ib. 32. μᾶλλον ὀλβιώτερός
ἐστί, and in Homer; Il. ω', 203. ῥῆῖτεροι μᾶλλον. Æsch.
S. c. Th. 675. τίς ἄλλος μᾶλλον ἐνδικώτερος; Eurip.
Hec. 377. θανὼν δ' αὖ εἴη μᾶλλον εὐτυχέστερος*

^a Koen. ad Greg. p. 46. Valck. ad Herod. p. 126, 10. Musgr. ad
Eur. Alc. 763. Fisch. III, a. p. 327. Herm. ad Viger. p. 715, 58.

^b Wesseling. ad Her. p. 703, 50. Fisch. III, a. p. 325.

^c Fisch. II, p. 149. III, a. p. 327. Herm. ad Vig. p. 715, 56.

ἡ ζῆν. *Plat. Gorg. p. 88.* αἰσχυντηρότερον μᾶλλον τοῦ δέοντος. *Leg. vi, p. 309.* γένος ἡμῶν τῶν ἀνθρώπων λαθραιώτερον μᾶλλον καὶ ἐπικλοπώτερον ἔφυ τὸ θῆλυ διὰ τὸ αἰσχυρὸν. *Isoer. Archid. p. 138.* B. C. πολλὰ μᾶλλον κρείττεν, μεγάλου καιροῦ τιμὴν ἀνταλλάττειν, ἢ μικροῦ χρόνου μεγάλας αἰσχύναις ἡμᾶς αὐτοὺς περιβαλεῖν. *Comp. ib. p. 134. C. Enc. Hel. p. 218. C.*^d

Of the Use of the Superlative.

The Superlative is used, to shew that the quality 459. implied is in its highest degree in the subject defined. When the class of objects from which the definite substantive is in this manner taken, is expressed at the same time, then the superlative is used also in English. If this class be not expressed, the superlative is usually rendered by 'very, extremely', with the positive, e. g. *Xen. Mem. S. iv, 1, 3.* ἐπέδεικνεν τῶν ἵππων τοῦς εὐφροστάτους, — — εἰ μὲν ἐκ νέων δαμασθεῖν, εὐχρηστοτάτους καὶ ἀρίστους γηγυμένους, εἰ δὲ ἀδამαστοὶ γένοιτο, δυσκαθεκτοτάτους καὶ φαυλοτάτους, 'in the greatest degree, very useful, good', &c.

1. When the class from which the substantive to which the superlative belongs is taken, is mentioned at the same time, the genitive is usually in the plural, e. g. δικαιοτάτος Κενταύρων *Il. λ', 831.* which is often accompanied by *πας*, e. g. *Herod. iv, 142.* κακίστους

^d Wetsten. ad *Phil. i, 23.* Valcken. ad *Herod. p. 171, 36. 569. 33.* Brunck. ad *Arist. Eccl. 1131.* Heusde Spec. Cr. in *Plat. p. 118.* Fisch. ii, p. 137 sq. Herm. ad *Vig. p. 716, 60.*

τε καὶ ἀνανδροτάτους κρίνουσιν εἶναι ἀπάντων ἀνθρώπων. In the Poets this genitive is often the positive of the adjective, which is in the superlative. *Æschyl. Suppl.* 540. μακάρων μακάρτατε καὶ τελέων τελειότατον κράτος. *Soph. Œd. T.* 334. ὦ κακῶν κάκιστε. *Aristoph. Pac.* 183. ὦ μαρῶν μιαιρότατε°. *Comp.* §, 369.

2. The superlative is put in the gender of the substantive which is in the genitive case, e. g. οὐρανὸς ἡδιστον τῶν θεαμάτων, not ἡδίστος. *Isocr. ad Nicocl. extr.* σύμβουλος ἀγαθὸς χρησιμώτατον καὶ τυραννικώτατον ἀπάντων κτημάτων ἐστί. Instances, in which the superlative is in the gender of its subject, and not of the genitive, are very rare, and justly suspected, e. g. *Antiphon. ap. Suid.* v. θεαδέστατον ἄνθρωπος, ὃς φησὶ μὲν πάντων θηρίων θεαιδέστατος γενέσθαι. *Menand. ap. Lucian. Amer. T. V. p.* 306. νόσων χαλεπώτατος φθῆνος, where Bentley (*Emend. in Menandr. et Phil. fr.* p. 96.) corrected χαλεπωτάτη. In the first passage the construction is probably according to the sense, as in *Cicer. N. D.* 52, 130. *Indus, qui est omnium fluminum maximus.* But in Horace *Sát.* 1, 9, 4. it should be punctuated: *quid agis, dulcissime, rerum?*

Obs. Sometimes the genitive does not mark the class of objects to which the substantive accompanied by the superlative belongs, but the class of the subject of the verb. *Herod. vii, 70.* οἱ ἐκ τῆς Λιβύης Αἰθίοπες οὐλότατον τρίχωμα ἔχουσι πάντων ἀνθρώπων.

460. The superlative is frequently accompanied, not by the genitive plural of a class of objects, but by the geni-

* Fisch. II, p. 146 sq. III, a. p. 352.

Dorv. ad Charit. p. 347. Porson, ad Eur. Ph. 1740.

tive of the reflexive pronoun, by which, in this case, is expressed the highest degree which a thing or person attains to. *Herod.* I, 193. ἐπεὰν δὲ ἄριστα αὐτῇ ἐωῦτῆς ἐνείκη, ἐπὶ τριηκόσια ἐκφέρει, 'at the very best that it ever produces'. I, 203. Ἡ Κασπίη — — εὖρος ἐστί, τῇ εὐρυτάτῃ ἐστί αὐτῇ ἐωῦτῆς, ὅκτῳ ἡμερέων. *Eurip. ap. Plat. Gorg.* p. 88. Λαμπρὸς ἐστὶν ἕκαστος ἐν τούτῳ, ὃ αὐτὸς αὐτοῦ τυγχάνη βέλτιστος ὢν. *Plat. Leg.* IV, p. 184. νέος ὢν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ὀρᾷ. *Xen. Mem. S.* I, 2, 46. εἴθ' εἰ σοί, ὦ Περικλεῖς, τότε συνεγενόμην, ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα⁵!

In order to strengthen the signification of the superlative, particles &c. are often added to it, as πολλῶ, μακρῶ, πολὺ, παρὰ πολὺ. *Herod.* I, 143. πολλῶ ἀσθενέστατον. *multo infirmisimum. Thuc.* IV, 92. πολλῶ μάλιστα. *Il.* α', 91. πολλὸν ἄριστος. β', 769. πολὺ φέρτατος. *Aristoph. Plut.* 445. δεινότατον ἔργον παρὰ πολὺ. *Herod.* I, 193. μακρῶ ἀρίστη, *longe optima. Arist. Pac.* 672. μακρῶ εὐνούστατος. 461.

In the Ionic Poets ὄχα, ἔξοχα, μέγα are often joined with it, e. g. ὄχ' ἄριστος, *Il.* α', 69. ἔξοχ' ἄριστοι, *Od.* δ', 629. μέγα φέρτατε, *Od.* λ', 477.

Καί, e. g. καὶ μάλιστα, *Xen. Cyr.* II, 1, 5, *vel maxime.*

'The particles ὡς, ὅπως, ὅτι, ἥ especially are often joined with the superlative, in the sense of ὡς, as in Latin, *quam. Xen. Cyr.* VI, 1, 43. ὅτι πλεῖστον χρόνον. *Od.* ε', 112. ὅτι τάχιστα. *Xen. Cyr.* I, 6, 26. ὡς τάχιστα, *quam celerrime. ὅπως ἄριστα, Æsch. Agam.* 611, ὅπως

⁵ Stephan. App. de Dial. p. 41. Wessel. ad Herod. p. 91, 18. Hoog. ad Vig. p. 68. Fisch. II, p. 148.

τάχιστα *Arist. Vesp.* 168. 365. ἡ ἄριστον *Xen. Cyr.* II, 4, 32. VII, 5, 82. ὅσων τάχιστα *Soph. El.* 1457.

Words signifying, 'ability, possibility', are very often added. *Xen. Mem. S.* II, 2, 6. ἐπιμελοῦνται οἱ γονεῖς πάντα ποιοῦντες, ὅπως οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατόν βέλτιστοι. IV, 5, 2. ἄρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἶόν τε μάλιστα, ἔφη. *Thuc.* VII, 21. ἔφη χρῆναι πληροῦν ναῦς ὡς δύνανται πλείστας. *Xen. Mem. S.* IV, 5, 9. ὡς ἐνι (*licet*) ἥδιστα. *Id. Cyr.* VII, 1, 9. ἡ ἂν δύνωμαι τάχιστα. I, 4, 14. διαγνίσεσθαι, ὅπως ἕκαστος τὰ κράτιστα δύναιτο. *Id. Rep. Lac.* 1, 3. οἴτῃ ἡ ἀνυστὸν μετριοτάτῃ. *Thuc.* VII, 21. ἄγων στρατιῶν, ὅσῃν ἑκασταχόθεν πλείστην ἐρύνατο. *Herod.* VI, 44. ἐν νόφι ἔχοντες, ὅσας ἂν πλείστας δύναιντο καταστρέφεσθαι τῶν Ἑλληνίδων πολλῶν. VII, 60. σπάζαντες μυριάδα ἀνθρώπων ὡς μάλιστα εἶχον. *Xen. Hell.* II, 2, 9. ὅσους ἡδύνατο πλείστους ἀθροίσας^b. Still more diffusely *Plato* says *Rep.* IX, p. 270. αἱ ἐπιθυμίαι τὰς ἀληθεστάτας ἡδονὰς λήψονται, ὡς οἶόν τε αὐτοῖς ἀληθεῖς λαβεῖν.

Obs. These particles are also used without the superlative. *Thuc.* I, 22. ὅσον δυνατόν ἀκριβείᾳ, for ἀκριβέστατα. Thus also ὡς καλῶς ἐς δύναμιν, *Cratin.* ap. *Suid.* s. v. τὸ παρὸν εὐθέσθαι. See *Hemst. ad Luc. T.* III, p. 366. for ὡς κάλλιστα δυνατόν. ὡς οἱ ὅσον τάχος, *quam celerrime*.

οἷος also is put with the superlative. *Plat. Apol. S.* p. 52 8q. ἀπέχθαι, οἷαι χαλεπώταται καὶ βαρύνται. *Symp.* p. 267. πάγου οἷου δειγτοτάτου. *Xen. Anab.* IV, 8, 2. χωρίον οἷον χαλεπώτατον. *Aristot. Eth.* IX, 3. p. 155. D. ἀνὴρ οἷος κράτιστος. In *Xenophon* it is fully expressed, *Mem. S.* IV, 8. extr. ὁ Σωκράτης — —

^b Fisch. II, p. 142—151.

ἐδόκει τοιοῦτος εἶναι, οἷός ᾗ εἶη ἄριστός γε ἀνὴρ καὶ εὐδαιμονέστατος. *Comp.* §. 445. *b*.

εἰς also is put with the superlative. *Herod.* vi, 127. Σμινδυρίδης — ἐπὶ πλεῖστον δὴ χλιδῆς *εἰς* ἀνὴρ ἀπικέτο. *Soph. Œd. T.* 1380. ὁ παντλήμων ἐγὼ κάλλιστ' ἀνὴρ *εἰς* ἓν γε ταῖς Θήβαις τραφεῖς. *Thuc.* viii, 68. τοὺς ἀγωνιζομένους πλεῖστα *εἰς* ἀνὴρ δυνάμενος ὠφελεῖν. *Xen. Anab.* i, 9, 22. δῶρα πλεῖστα *εἰς* γε ἀνὴρ ὧν ἐλάμβανε, as in Latin, *unus omnium maxime*^{hh}.

Sometimes too the superlative is accompanied by an adverb or adjective in the superlative, for the positive. *Soph. Œd. C.* 743. πλεῖστον ἀνθρώπων κάκιστος, for πολὺ κάκιστος. *Id. Phil.* 631. τῆς πλεῖστον ἐχθίστης ἐμοὶ ἐχίδνης. *Eur. Alc.* 802. τὴν πλεῖστον ἡδίστην θεῶν Κύπριν. Thus also μάλιστα ἐχθιστος, *Il.* β', 220. μάλιστα ἐμφερέστατα, *Herod.* ii, 76. *Comp.* i, 171. μάλιστα δεινότατος, *Thuc.* vii, 42ⁱ.

Obs. Several kinds of circumlocution also are admitted with the superlative. *Æschin. Eryx.* 1. ὑπὸ δὲ τῶν σμικρῶν τοῦτων ἂν μᾶλλον ὀργίζονται, οὕτως ὡς ἂν μάλιστα χαλεπώτατοι εἴησαν, for ὀργίζονται ἂν χαλεπώτατα. *Xen. Cyr.* vii, 5, 58. ὅτι ἡ πόλις οὕτως ἔχει αὐτῷ ὡς ἂν πολεμωτάτῃ γένοιτο ἀνδρὶ πόλις.

Sometimes two superlatives in two different propositions are compared with each other by the words τοσούτῳ — ὅσῳ, in order to shew that a quality exists in the highest degree in one subject, in the same measure as it is possessed by another in the highest degree. In this case comparatives also may be put for superlatives. When the proposition with ὅσῳ follows, τοσούτῳ is often omitted in the first. *Thuc.* i, 68. προσήκει ἡμᾶς

^{hh} Valck. ad *Herod.* p. 497, 51.

ⁱ *Fisch.* ii, p. 144.

οὐχ ἥκιστα (μάλιστα. See §. 466.) εἰπεῖν, ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν, 'we have the greatest right to speak in proportion as we have the greatest charges to answer to'. II, 47. αὐτοὶ μάλιστα ἔθνησκον, ὅσῳ καὶ μάλιστα προσήσαν. VIII, 84. ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν οἱ ναῦται, τοσούτῳ καὶ θρασύτατα προσπεσόντες τὸν μισθὸν ἀπῆτουν, as in Latin, *nautæ, ut liberrimi erant, ita audacissime*, with this difference only, that in Latin, in this case *ita—ut* are commonly the particles of comparison, instead of *eo—quo*, but in Greek they remain the same as in the comparative. Also the indeterminate subject which, with this construction in Latin, is expressed by *quisque*, in Greek is expressed by *τις*, as in the comparative. *Plat. Rep.* II, p. 241. ὅσῳ μέγιστον τὸ τῶν φυλάκων ἔργον, τοσούτῳ σχολῆς τε τῶν ἄλλων πλείστης ἂν εἴη καὶ αὐτῆς τέχνης τε καὶ ἐπιμελείας μεγίστης δέουσαν; and the comparative is interchanged with the superlative. *Demosth. Olynth.* p. 21, 22. ὅσῳ γὰρ ἐτοιμότατ' αὐτῷ δοκοῦμεν χρῆσθαι, τοσούτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ.

This kind of construction too, as in Latin, is abbreviated by the omission of *τοσούτῳ—ὅσῳ*, and the two propositions are contracted into one. *Herod.* VII, 203. εἶναι θνητῶν οὐδένα οὐδὲ ἔσσεσθαι, τῷ κακὸν ἐξ ἀρχῆς γινόμενῳ οὐ συνεμίχθη, τοῖσι δὲ μεγίστοις αὐτέων μέγιστα, i. e. ὅσῳ μέγιστοι ἦσαν, τοσούτῳ μέγιστα. *Soph. Antig.* 1327. βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά, 'the shorter the better'. *Xen. Mem. S.* IV, I, 3. αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δεόνται. *Id. Hier.* I, 21. τὸν ἐκάστῳ ἡδόμενον μάλιστα τοῦτον οἶει καὶ ἐρωτικώτατα ἔχειν τοῦ ἔργου τούτου;

463. The superlative of negative adjectives or adverbs is often put with *οὐ*, for the positive, without *οὐ*, especially *οὐχ ἥκιστα*, for *μάλιστα*. *Thuc.* I, 68. See §. 465.

Plat. Phædon. p. 266. ἐγὼ οὐχ ἥκιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν. *Herod.* II, 43, οὐχ ἥκιστα, ἀλλὰ μάλιστα. *Thuc.* VII, 44. μέγιστον δὲ καὶ οὐχ ἥκιστα ἔβλαψεν ὁ παιωνισμός.

Thus also *Π.* ὁ, 11. ἐπεὶ οὐ μιν ἀφανρότατος βάλ' Ἀχαιῶν. i. e. ισχυρότατος. and with the antithesis, *Od.* ρ', 415. οὐ γάρ μοι δοκέεις ὁ κάκιστος Ἀχαιῶν ἔμμεναι, ἀλλ' ὄριςτος. *Herod.* IV, 95. (Ζάλμοξις ὠμίλησε) Ἑλλήνων οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθαγόρῃ. *Thuc.* I, 5. ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων. *Comp.* VII, 100. *Xen. Hist. Gr.* VI, 4, 18. οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει^h.

As the comparative is put for the superlative, in the same manner the superlative is sometimes put for the comparative. *Od.* λ', 481. σεῖο δ', Ἀχιλλεῦ, οὔτις ἀνὴρ προπάρειθε μακάρτατος, οὔτ' ἄρ' ὀπίσσω. *Herod.* II, 103. ἐς τούτους δέ μοι δοκέει καὶ οὐ προσώτατα ἀπικέσθαι ὁ Αἰγύπτιος στρατός. *Comp.* III, 119. *Eurip. Iphig. A.* 1603. ταύτην μάλιστα τῆς κόρης ἀσπάζεταιται, where *Musgrave* quotes, *Apoll. Rh.* III, 91. *Aristoph. Av.* 823. λῶστον, ἢ τὸ Φλέγγας πεδίον^l.

^h Gatak. *Advers. Misc.* I. c. 7. p. 215. F. Valck. ad *Her.* p. 324, 95. Koen. ad *Greg.* p. 41. *Comp.* Valck. ad *Her.* p. 206, 52. Brunck. ad *Soph. CEd. T.* 58.

^l Wessel. ad *Her.* p. 517, 16. Fisch. III, a. p. 329. Herm. ad *Viger.* p. 715, 57. Schweigh. ad *Athen. T.* VII, p. 12 sq.

Of the Use of the Pronouns.

I. Pronom. Person. and Possess.

465. 1. The nominative of the personal pronoun is usually omitted with the personal terminations of verbs, as in Latin, except where there is an emphasis, e.g. in an opposition, that is expressed or understood, e.g. ἀλλὰ πάντως καὶ σὺ ὄψει αὐτήν *Xen. Cyr. v, 1, 7.*

2. In dialogues the personal pronoun is often put without the verb, if it has occurred in the speech of another preceding. In this case it is mostly accompanied by γε. *Plat. Gorg. p. 20. καλεῖς τι, πεπιστευκέναι; ΦΩΓ. Ἔγωγε, ἰ. ε. 'yes.' ἰδ. p. 36. Βούλει αὖν, ἐπειδὴ τιμᾶς τὸ χαρίζεσθαι, σμικρὸν τί μοι χαρίσασθαι; ΠΩΛ. Ἔγωγε. ἰδ. Rep. III, in. ἡγή τινα ποτ' ἂν γενέσθαι ἀνδρεῖον, ἔχοντα ἐαυτῷ τοῦτο τὸ δαῖμα; Μὰ Δία, ἡ ὃ ὅς, οὐκ ἔγωγε, 'πῶ. Comp. Xen. Cyr. v, 1, 4^m. Thus too in the dative, *Plat. Gorg. p. 137. φίλος μοι δοκεῖ ἕκαστος ἑκάστῳ εἶναι ὡς οἷόν τε μάλιστα, — — ὁ ὅμοιος τῷ ὁμοίῳ. οὐ καὶ σοί; ΚΑΛ. ἔμοιγε.**

This is founded upon the general usage, by which, in answers, the leading word of the question is repeated.

When any one wishes to dissuade another from any thing by entreaties, μὴ σὺ γε is very commonly used with the omission of the verb preceding. *Soph. Œd. Col. 1441. ΠΩΛ. εἰ χρή, θανοῦμαι. ANTIG. μὴ σὺ γ', ἀλλ' ἐμοί*

^m Thom. M. p. 264.

παῖδων. *Eurip. Hec.* 419. (βούλει πείσσειν πρὸς αὐτὸν ἀσχημονῆσαι τ'; ἐκ νέου βρωχέοντος σπασθεῖσ';) ἃ πείσεις. ἢ μὴ σύ γ' οὐ γὰρ ἄξιος. *Phæn.* 541. τί τῆς κακίστης δαιμόνων ἐφίεσαι, φιλοτιμίας, παῖ; μὴ σύ γ' ἄδικος ἢ θεός".

3. In the forms of entreaty, πρὸς θεῶν, πρὸς δεξιᾶς and the like, the accusative of the pronoun, which is governed of κετενώ, &c. is commonly put between the preposition and the genitive. *Soph. Œd. Col.* 1338. πρὸς νῦν σε κρηῶν, πρὸς θεῶν ὁμογνίων, αἰτῶ πιθέσθαι. *Eurip. Med.* 325. μὴ πρὸς σε γούνων, τῆς τε νεογάμου κόρης. *Alc.* 281. μὴ, πρὸς σε θεῶν, τλῆς με προδοῦναι". Thus also in Latin, *Per te deos oro*.

4. The personal pronouns are sometimes put twice in the same preposition, when in the first instance they were separated too far from the verb; Pleonasm. *Eur. Phæn.* 507. ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα τε θράμμεθ', ἀλλ' οὐκ ἔντετα μοι δοκεῖς λέγειν. *Xenoph. Cyr.* VI, 4, 7. Καὶ Κύρω δὲ δοκῶ μεγάλην τιμὴν ἡμᾶς χάριν ὀφείλειν, ὅτι με, αἰχμάλωτον γενομένην καὶ ἐξαιρεθεῖσαν ἐαυτῷ, οὔτε με ὡς δούλην ἡγῶσε κεκτησθαι, οὔτε ὡς ἐλευθεράν ἐν ἀτίμῳ ὀνοματί, where Schneider omits the second με. *ib.* IV, 5, 29. σκέψαι δὲ καί, οἷόν οὔτι μοι περὶ σε οἷος ὢν περὶ ἐμεῖς ἔπειτα μοι μέμφη. *Œcon.* 10, 4. οὐ γὰρ ἂν ἐγὼ γε σε δυνάμην, εἰ τοιοῦτος εἴης, ἀσπᾶσθαι σε ἐκ τῆς ψυχῆς, where Zeune erases the second σε. This is different from the case, where the same pronoun is put twice with two different verbs.

The possessive pronouns are equivalent in signifi- 466.

* Valcken. ad *Phæn.* p. 496.

* Valcken. ad *Eurip. Ph.* 1659. Pors. ad *Eurip. Med.* 325.

* Valck. ad *Eur. Phæn.* v, 500. Wopkens. *Lect. Tull.* p. 271.

cation to the genitive of the personal pronouns, e.g. ὦ πάτερ ἡμέτερε, υἱὸς ἐμός is the same as πάτερ ἡμῶν, υἱὸς ἐμοῦ.

Hence

1. A more accurate definition of the person indicated by the possessive pronoun, is put in the genitive, as an apposition to the pronoun *possessive*. *Il. γ'*, 180. δαῖρ' αὐτ' ἐμός ἐσκε κυνώπιδος. *Soph. Œd. C.* 344. σφωὶ δ' αὐτ' ἐκείνων τὰ μὰ δυστήνου κακὰ ὑπερπονεῖται. *Plat. Symp.* p. 210 sq. ἐπιλήσμων μέντ' ἂν εἶην, ὦ Ἀγάθων, — εἰ ἰδὼν τὴν σὴν ἀνδρίαν καὶ μεγαλοφροσύνην ἀναβαίνοντος ἐπὶ τὸν ὀκρίβαντα μετὰ τῶν ὑποκριτῶν, καὶ βλέψαντος ἐναντίον τοσούτου θεάτρον, μέλλοντες ἐπιδείξασθαι σαντοῦ λόγους, καὶ οὐδ' ὅπωςτιοῦν ἐκπλαγέντος, νῦν οἰηθεῖν σὲ θορυβηθήσεσθαι, &c. *Aristoph. Ach.* 98. ἐκκόψει γέ κόραξ πατάξας τὸν γε σὸν (ὀφθαλμόν) τοῦ πρέσβεως, as *non meum absentis, meas præsentis preces, Cic. Planc.* 10, 26. *Comp. §.* 431, 1.

In the same manner the pronoun αὐτός, 'self' is added to the pronoun *possessive* in the genitive, as in Latin, *mea ipsius culpa. Il. ο'*, 39. νωτίτερον λέχος αὐτῶν. *Herod.* vi, 97. ἄπιτε ἐπὶ τὰ ὑμέτερα αὐτέων, and *passim*¹.

2. As the genitive is sometimes put *objectively* (§. 313.) the pronouns *possessive* too are used in a similar manner, though rarely, in the same sense, e.g. σός πόθος, *Od. λ'*, 201. not 'thy regret', but 'my regret for thee'. *Soph. Œd. C.* 332. τέκνον, τί δ' ἤλθες; *ISM.* σὴ πάτερ, προμηθία, 'from anxiety on thy account'. *Id. El.*

¹ Fisch. II, p. 234 sq.

343. τὰ καὶ νοθετήματα, 'the lessons which thou gavest me'. *Plat. Gorg.* p. 85. ἐνόηα γὰρ ἐρῶ τῇ σῇ.

Obs. *Eur. Ph.* 30. τὸν ἐμὸν ὠδίνων πόνον, is a construction similar to that explained in §. 314. where one substantive, besides the possessive pronoun, in the sense of the genitive, takes another genitive with another reference, not as an explanation of the pronoun possessive. In this ὁ ἐμὸς πόνος signifies 'the pain which I have undergone' (it stands, however, there *abstr. pro concr.* for 'the child'), but πόνος ὠδίνων 'the pain which I suffered in delivery'.

3. The *prop. possess.* in the neut. with the article, is sometimes put for the *pron. person.* *Plat. Rep.* vii, p. 164. τό γ' ἐμὸν οὐδὲν ἂν προθυμίας ἀπολείποι, for ἐγώ. See §. 285*.

II. *Pron. Demonstrat.* αὐτός, ἐκεῖνος, αὐτός.

1. The pronoun αὐτός has three significations:— 467.

1. When in the nominative, with a finite verb, or in the oblique cases, with another noun, before or after the article, it signifies 'self', *ipse*, e. g. *Il.* α', 133. ἡ ἐθέλεις, ὅφρ' αὐτὸς ἔχῃ γέρας, αὐτὰρ ἐμ' αὐτῷ ἥσθαι δεόμενον; 'that you yourself may have the prize'. Thus too αὐτὸς ἔφη. *Plat. Rep.* v, p. 66. αὐτὸ τὸ καλόν, αὐτὸ τὸ δίκαιον, 'decorum, justice-itself' (by itself) (in the abstract opposed to the individual things which have those attributes). The article also is wanting. *Id. Rep.* v, p. 64. ὁ χρηστός, ὃς αὐτὸ μὲν καλόν, καὶ ἰδέαν τινα αὐτοῦ κάλλους

* *Viger.* p. 164. *Herm.* p. 727, 121.

* *Valck.* ad *Herod.* p. 687, 52.

* So must be understood the passages adduced by *Heusde Sp. Crit.* in *Plat.* p. 96. in which αὐτός does not stand for ἐγώ.

ἰδὲ μένιν ἰγνίει. In the same manner in oppositions *Hesiod. Sc. Herc.* 251. τῶν καὶ ψυχὰς μὲν χθονὶ δυνάε' αἶδος εἰσω αὐτῶν, ὅστέα δὲ σφι — — κελαινῇ πύθεται αἶη. *Il.* ζ', 18. ἀλλ' ἄμφω θυμὸν ἀπῆύρα, αὐτὸν καὶ θεράπουγτα Καλλήριον. *Plat. Rep.* III, p. 284. εἰ ἡμῖν ἀφίκοιτο εἰς τὴν πόλιν αὐτὸς τὰ καὶ τὰ παθήματα, βουλόμενος ἐπιδεῖξαι. *Comp. Pind. Ol.* VI, 21^a. 2. If the oblique cases follow the verb, then it signifies merely 'to him, him, she, it', &c. 3. If it has the article before it, it signifies, 'the same', *idem*. See §. 146. 268.

2. Properly the demonstr. pronouns are used only when they refer to a noun, which has preceded in another proposition; frequently, however, they are put also, when the noun goes before in the same proposition. a. This especially takes place, when the case governed of the verb is separated from it by a parenthesis. *Od.* π', 78. ἀλλ' ἦτοι τὸν ξεῖνον, ἐπεὶ τεὸν ἔκετο δῶμα, ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἵματα καλά. *Hesiod. VII*, 221. τὸν μάνπαν, ὃς εἶπατο τῇ στρατηγῇ ταύτῃ, Μεγισπίνῃ. τὸν Ἀκαρινᾶνα, λεγόμενον εἶναι τὰ ἀνάκτορα ἀπὸ Μελάμποδος, τοῦτον τε φανερός ἐστι Λεωνίδης ἀποτέκων. *Soph. Oed. T.* 246. καπεύχομαι δὲ τὸν δρορακόν, εἴτε τις εἰς ὧν λέλθῃ, εἴτε πλεῖονων μέτα, κακὸν κακῶς νυν ἄμωρον ἐκτρίψαι βίον. *Comp. Ex.* 269 sq., *Plat. Apol.* S. p. 93. οἶμαι ἂν μὴ ὅτι ἐδιέτην, τίνα, ἀλλὰ τὸν μέγαν θρασυλέα, εὐαρωμήτην ἂν εὐρῶν αὐτῶν πάντας πρὸς τὰ ἄλλας ἡμέρας καὶ νύκτας. *Id. Rep.* III, p. 284. ἀνδρα δὲ ἐν ἔοικε, δικάμενον ὑπὸ σφίας παντοδαπὸν ἡγῆσθαι καὶ μαρτεῖσθαι πάντα χρήματα, εἰ ἡμῖν ἀφίκοιτο εἰς τὴν πόλιν — — προσκυνούμεν ἂν αὐτόν. *Xenoph. Anab.* II, 4, 7. ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμματα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὅ τι δεῖ αὐτόν

ἰμέσαι. *Id. Cyrop.* i, 3; 15. κειράσονται τῷ πάππῳ, ἀγαθῶν ἱππέων κράτιστος. ὃν ἱππὸς, συμμαχεῖν αὐτῷ. *Id. Mem.* ii, 3, 9. θανμαστὰ γε λέγεις, εἰ κύντα μὲν, εἰ σοὶ ἦν ἐπὶ προβάτοις ἐπιτήδειος, καὶ τοὺς μὲν ποιμένας ἡσπάζετο, σοὶ δὲ προσίοντι ἐχαλέπαιεν, ἀμελήσας ἂν τοῦ ὀργίζεσθαι ἐπιρῶ εὐ ποιήσας κρατύνει αὐτόν, where Schutz and Schneider throw out αὐτόν improperly. *Comp. Isocr. Elog.* p. 191. *C. Nicocl.* p. 28. *B.* The pronoun is frequently used thus after a proposition beginning with the relative, although the word itself to which the demonstrative pronoun refers has gone before. *Herod.* iv, 44. Δαρεῖος βοηλούμενος Ἰνδὸν ποταμόν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται, τοῦτον τὸν ποταμὸν εἰδέναι τῇ ἐς θάλασσαν ἐκδοῖ, &c.

b. The following passages are somewhat different: *Herod.* ii, 124. ἐκ τῶν λιθοτομιέων τῶν ἐν τῷ Ἀραβίῳ οὐρεῖ, ἐκ τούτων ἔλκειν λίθους, which is a pleonasm originating in the ancient inartificial simplicity of the language. Thus also *Thuc.* iv, 69. αἱ οἰκίαι τοῦ προαστείου ἐκάλξεις λαμβάνουσαι, αὗται ὑπῆρχον ἔρυμα². A similar simplicity is observable in *Pind. Ol.* i, 91. τάν οἱ πατὴρ ὑπερκρέμασε, καρτέρον αὐτῷ λίθον. The pron. dem. also serves to express emphasis, *Xen. Cyrop.* vi, 1; 17. ὑπεῖς δὲ τὰ πρόσσρα ὑμῖν αὐτοῖς τῆς Ἀσσυρίας, ἐκεῖτα κτᾶσθε καὶ ἐργάζεσθε.

c. The pron. *demonstr.* is very frequently redundant before and after participles or infinitives with the article, without a parenthesis. *Plat. Theaet.* p. 112 sq. τὸ κοινῇ δόξαν τοῦτο γίγνεται ἀληθές. *Id. Leg.* iii, p. 114. μὴ οὐκ ἐκ τούτων, τῶν κατὰ μίαν οἴκησιν καὶ κατὰ γένος διασπαρμένων (τοιαῦται πολιτεῖαι γίγνονται.) *Comp. Isocr.*

² Jensus ad Lucian. T. ii, p. 355 sq. Dorvill. ad Charit. p. 288. Schæfer. in Dionys. Hal. i. p. 83 sq. not.

*Areop. p. 145. A. Xen. Cyrop. iv, 2, 29. εἰ δὲ τῶν νοτιδιωκόντων καὶ κατακαινόντων τοὺς ἡμετέρους πολεμίους καὶ μαχομένων, εἴ τις ἀναντιοῦται, τούτων δόξομεν οὕτως ἀμελεῖν. Id. Ages. 4, 4. οἱ προῖκα εὖ πεπονθότες, οὗτοι αἰὶ ἡδέως ὑπηρετοῦσι τῷ εὐεργέτῃ. The passage in Herod. iv, 172, is more peculiar. ὁμνίουσι μὲν τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους καὶ ἀρίστους λεγομένους γενέσθαι τούτους, τῶν τύμβων ἀπτόμενοι¹. Xen. Cyr. viii, 7, 9. τὸ δὲ προβουλευεῖν καὶ τὸ ἡγεῖσθαι, ἐφ' ὃ τι ἂν καιρὸς δοκῇ εἶναι, τοῦτο προστάτῃ τῷ προτέρῳ γενομένῳ, and in the neut. plur. *ib.* 12. τὸ δὲ δυσκαταπρακτοτέρῳ τε ἔργῳ, καὶ τὸ πολλὰ μεριμνᾶν καὶ τὸ μὴ δύνασθαι ἡσυχίαν ἔχειν, κεντριζόμενον ὑπὸ τῆς πρὸς τὰμὰ ἔργα φιλονεκίας, καὶ τὸ ἐπιβουλεύειν καὶ τὸ ἐπιβουλεύεσθαι, ταῦτα τῷ βασιλεύοντι ἀνάγκη σοῦ μᾶλλον συμπαρομαρτεῖν. Eur. Ph. 545. κεῖνο κάλλιον, τέκνον, ἰσότητά τιμᾶν².*

d. Another, but a similar case is, when the neuter of the demonstrative pronoun is used, in order to announce a noun which follows, whether in the masc. or fem. *Plat. Rep.* iii, p. 303. ἡμᾶς αὐτοὺς διδάσκωμεν, πότερον μελετητέον τοῦτο τῷ πλουσίῳ καὶ ἀβίωτον τῷ μὴ μελετῶντι, ἢ νοσοτροφία. *Protag. p. 191. τί ποτ' ἐστὶν αὐτό, ἡ ἀρετή*, which is particularly frequent in Plato. Thus Cicero says: *Tusc. Qu.* i, 34, 83. *illud angit vel potius excruciat, discessus ab omnibus iis, quæ sunt bona in vita. Eurip. Hipp.* 431. μόνον δὲ τοῦτο φάσ' ἀμλλᾶσθαι βίῃ, γνῶμην δικαίαν κάγαθὴν, ὅτῃ παρῇ³.

Obs. In a similar manner *ἐκεῖνο* often announces an entire

¹ Jensius l. c. Morus ad Isocr. Paneg. p. 9. c. Heind. ad Plat. Theæt. p. 382.

² Fisch. ii, p. 235 sq.

³ Heind. ad Plat. Hipp. p. 138. ad Cratyl. p. 134.

proposition. *Plat. Hipp. Maj.* p. 9. ἀλλ' ἐκείνο, μὴν μὴ Λακεδαιμόνιοι σου βέλτιον ἂν παιδεύουσι τὸν αὐτῶν παῖδα; See Heindorf's note, p. 129.

3. The pron. dem. is not unfrequently used for the pron. relative in the continuation of a proposition beginning with a relative, where this is to be repeated, but in a different case from that in the first instance. *Il.* α', 78. ὃς μέγα πάντων Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί, for καὶ ᾧ π. Ἀ. *Comp. Od.* α', 70. *Herod.* III, 34. Πρῆξασσα, τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἔφερε οὗτος. *Comp. Ib.* 120. II, 40. VIII, 62. *Plat. Euthyd.* p. 68. ἄρ' οὖν ταῦτα ἡγῇ σὰ εἶναι, ὧν ἂν ἄρξης, καὶ ἐξῇ σοι αὐτοῖς χρῆσθαι, ὃ τι ἂν βούλῃ, for καὶ οἷς ἐξῇ σοι. *Comp. Theaet.* p. 155. *Rep.* VI, p. 113. *Xen. Cyr.* III, 3, 38. τοῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ, ὃς συνεθήρα ἡμῖν, καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν. *Comp. Isocr. Panath.* p. 278. *B. Æschin. in Ctesiph.* p. 510. Also in the same case with the relative, *Herod.* IX, 21. ἥ τὸ ἐπιμαχώτατον ἦν τοῦ χωρίου παντός, καὶ πρόσδος μάλιστα ταύτῃ ἐγίγνετο τῇ ἵππῳ.

Sometimes the demonstrative pronoun is wanting.

Il. γ', 235. οὓς κεν εὖ γνοίην καὶ τ' οὐνημα μυθησάμεν (οὐνημα αὐτῶν, i. e. ὧν οὖν.) *Plato Phædon.* p. 187. ἐκεῖνος, οἷς τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματα πλάττοντες ζῶσι (sc. αὐτοί), unless in such cases it be better to supply the relative in another case^b.

The demonstrative pronoun follows the relative even in the same proposition. *Herod.* IV, 44. Ἰνδὸν ποταμόν, ὃς κροκοδείλους δεύτερος οὗτος ποταμῶν πάντων παρέχεται.

^b Herm. ad Vig. p. 707 sq. Heind. ad Plat. Gorg. p. 248. (which passage, however, does not come under this head). *Hipp.* p. 145.

Soph. Philoct. 316. οἷς 'Ολύμπιοι θεοὶ δοῖέν ποτ' αὐτοῖς ἀντίπων' ἐμοῦ παθεῖν. *Eurip. Andr.* 651. (γυναικα βάρβαρον) ἦν χρὴν σ' ἐλαύνειν τήνδ' ὑπὲρ Νειλῶν ροάς. In *Xenoph. R. Lac.* 10, 4. ὃς (Λυκούργος) ἐπεὶ κατέμαθεν, ὅτι οἱ μὴ βουλόμενοι ἐπιμελεῖσθαι τῆς ἀρετῆς οὐχ' ἵκανοί εἰσι τὰς πατρίδας αὔξειν, ἐκεῖνος ἐν τῇ Σπάρτῃ ἠνάγκασε, &c. this construction is occasioned by the parenthesis^c.

Note. The case where the noun itself with the article follows the relative, is similar to the foregoing. See §. 474.

469. 4. By means of the demonstrative pron. also, propositions, the first of which contains the verb εἰμί, and the second the pron. relat. are contracted into one. *Il.* λ', 611. Νέστορ' ἔρειο, ὄντινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο, for ὅστις οὗτός ἐστιν, ὃν ἄγει. *Od.* ι', 348. ὅφρ' εἶδῃς, οἷόν τι ποτὶν τόδε νῆς ἐκεκῦθει ἡμετέρῃ, for οἷόν τι τὸ ποτόν, τόδε ἐστίν, ὃ ἦν. ἐκ. *Aeschyl. Prom.* 251. μέγ' ὠφέλημα τοῦτ' ἐδώρῃσω βροποῖς. *Eurip. Ion.* 1281. οἶαν ἐχιδναν τήνδ' ἐφυσας! *Plat. Prot.* p. 102. Ὡ Πρωταγόρα, τοῦτο μὲν οὐδὲν θαυμαστὸν λέγεις, for οὐδὲν θαυμαστὸν ἐστὶ τοῦτο, ὃ λέγεις^d. Thus apparently *Theocr.* 1, 7. is to be explained. ὡῖον, ὡ ποιμένι, τὸ τεῶν μέλος, ἢ τὸ καταχῆς τῇν' ἀπὸ πᾶς πέτρας καταλείβεται ὑψόθεν ὕδαρ, for ἢ τὸ καταχῆς τῇνο ὕδαρ ἐστίν, ὃ καταλείβεται.

470. 5. The demonstrative pron. is often used instead of the adverb 'here, there'. *Il.* φ', 532 sq. ἦ γὰρ Ἀχιλλεὺς ἐγγυῖς, ὅδε κλονέων, 'for Achilles rages there near the tumult'. *Comp. Od.* α', 307. *Eur. Androm.* 1232. δαίμων ὃ δέ τις λευκὴν αἰθέρα πορθμεύμενος — πεδίων ἐπι-

^c Brunck. ad *Soph. Phil.* l. c. Herm. ad Viger. p. 708.

^d Heind. ad *Plat. Gorg.* p. 193.

βαίνει. *Alc.* 24. ἤδη δὲ τάνδε θάνατον εἰσορῶ πέλας. 134.
 ἀλλ' ἡ δ' ἐπιδῶν ἐκ δόμων τις ἔρχεται δακρυρόρουσα. *Iphig.*
A. 6. τίς ποτ' ἄρ' ἀστήρ, ἄδεις παρθμεύει. *Agistoph.* *Neph.*
 214. ἀλλ' ἡ Λακεδαιμόνων που στίγ'. *MAΘ.* ὅταν στίγ'
 ἀκτῆς.

Ἰδε is often put thus with the personal pronoun, with
 στίγ' without εἰμί, in the sense of the Latin, *en! adsum!*
Od. φ', 207. ἔδον μὲν δὴ ὅδ' αὐτὸς ἐγὼ κακὰ πολλὰ μό-
 γησας, ἤλυθον. *Comp.* π', 205. *Pind.* *Ol.* iv, 37. οὐτὸς
 ἐγὼ ταχυρᾶτι. *Eurip.* *Supp.* 1048. ἡ δ' ἐγὼ πέτρας ἐπι-
 — — δύστηνον αἰσώρημα κομφίζω, πάτερ. Also without the
 pron. person. *Eur.* *Or.* 374. ὅδ' εἰμ' Ὀρέστης, Μενέ-
 λως, ὃν ἱστορεῖς.

Hence the phrase *Il.* τ', 140. δῶρα δ' ἐγὼν ὅδε πάντα
 παρασχεῖν, *adsum, ut dem.* as *Eurip.* *Iphig.* *A.* 1487.
 πλόκαμος ὅδε καταστέφειν, *ecce comam, quam coro-*
netis.

6. These pronouns also are often put for the personal 471.
 pronoun, ἐγὼ εὖ. *Eurip.* *Alc.* 690. μὴ θνήσχ' ὑπὲρ τοῦδ'
 ἀνδρός· οὐδ' ἐγὼ πρὸ σοῦ, for ὑπὲρ ἐμοῦ. *Plat.* *Gorg.*
p. 92. οὐτοσί' ἀνὴρ. οὐ παύσεται φληαρῶν. εἰπέ μοι, ὦ
 Σώκρατες, οὐκ αἰσχύνῃ, &c. for σὺ οὐ παύσῃ. *Comp.* *ib.*
p. 126. These pronouns are put for the second person
 mostly in a contemptuous sense.

7. οὗτος is frequently put with καί in the same man-
 ner as the Latin, *et is, isque*, in the sense, and 'truly,
 indeed'. *Herod.* i, 147. οὗτοι γὰρ μούνοι Ἰώνων οὐκ ἄγουσιν
 Ἀπατόρην· καὶ οὗτοι κατὰ φθόνου τινα σκῆψιν. *Id.* vi, 11.

* Toup. ad Suid. i, p. 429 sq. Schæf. in Dion. Hal. i, p. 77. Not.

† Heusde Sp. Crit. in Plat. p. 3 sq. Schæf. in Dion. Hal. i, p. 114,
 62. Heind. ad Plat. *Gorg.* p. 143.

ἐπὶ ξυροῦ ἀκμῆς ἔχεται ὑμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἢ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ὡς δραπέτησι. More frequently, however, the pronoun is put in the neut. plur. that is, provided generally that the more accurate definition of an entire proposition, at least of several words, or of one verb, and not of a single noun, is to be thereby expressed, καὶ ταῦτα. It is commonly translated 'although', and 'especially'; but this signification is not contained in the words καὶ ταῦτα, but in the participle following, or generally in the kind of supplement; since this, for the most part, contains a chief motive of an action, a particular obstacle, or generally a principal reference. *Plat. Rep.* III, p. 298. Ὅμηρος — ἐν ταῖς τῶν ἡρώων ἐστιάσεσιν αὐτὲ ἰχθύσιν αὐτοὺς ἐστιά, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, where the 'although', which is required by the sense, lies in the participle. *Soph. El.* 613. ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισε, καὶ ταῦτα τηλικούτος, *et quidem, quod indignus etiam est, etsi tantilla ætate sit.* The neuter of the pronoun is used absolutely, without a verb, when it refers to a verb preceding. *Plat. Rep.* IV, p. 331. εἰν δὲ μάχεσθαι, ἂρ' οὐ πλουσίοις ἀνδράσι μαχοῦνται, αὐτοὶ ὄντες πολέμου ἀθληταί; Ναὶ τοῦτό γε, for μαχοῦνται^b.

8. ταῦτα is often put for διὰ ταῦτα, 'on this account', *Plat. Symp.* p. 168. ταῦτα δ' ἐκαλλωπισάμην, ἵνα καλὸς παρὰ καλὸν ἴω. *Protag.* p. 87. ἀλλ' αὐτὰ ταῦτα νῦν ἤκω παρὰ σε^b.

9. The demonstrative pron. is also used with adverbs of time and place in more accurate definitions, where,

^a Hoogev. ad Vig. p. 176 sq.

^b Koen. ad Greg. p. 11. Brunck. ad Arist. Nub. 319.

in English 'just' is used, *Herod.* vii, 104. ὡς ἐγὼ τυγχάνω τανῦν τάδε ἑστοργῆς ἐκείνους, αὐτὸς μάλιστα ἐξεπίσται, 'just now', as *nunc ipsum Cic. ad Att.* vii, 3. xii, 16, 40. *Eurip. Ion.* 554. τοῦτ' ἐκεῖ νυν ἐσπάρμεν, 'at that very time'.

10. αὐτός is often in the sense of *is ipse*. *Plat. Lys.* 472 p. 213. αὐτοῦ πρώτον ἡδέως ἀκούσαιμ' ἄν, ἐπὶ τῷ καὶ εἰσείμι, for αὐτοῦ τούτου. *Rep.* ii, p. 217. αὐτὸ οὐκ εἴρηται, ὃ μάλιστα εἶδε ρηθῆναι. Thus *ipse* is often put for *is ipse*, e. g. *Cic. Fin.* i, 5, 13. See *Misc. Phil.* ii, 1. p. 96ⁱ.

11. Sometimes αὐτός stands for οὗτος or ἐκεῖνος, and has the relative after it. *Eur. Troad.* 668. ἀνέπτυσ' αὐτήν, ἥ τις ἄνδρα τὸν πάρος καινοῖσι λέκτροις ἀποβαλοῦσ', ἄλλον φιλεῖ. *Plat. Theag.* p. 9. ἀρ' οὐκ αὐτῇ, ἥ πλοῖον ἐπιστάμεθα ἄρχειν. In *Thuc.* ii, 37. οὐ παρανομούμεν — ἀκροάσει τῶν νόμων καὶ μάλιστα αὐτῶν, ὅσοι ἐπ' ὠφελείᾳ τῶν ἀδικουμένων κῶνται, the demonstrative pron. is omitted, and αὐτῶν (*ex iis*) governed of μάλιστα, *et ex iis maxime casum*.

12. αὐτός is often used after ordinal numbers, to shew that one person with several others, whose number is less by one than the number mentioned, has done something. *Thuc.* i, 46. Κορινθίων στρατηγὸς ἦν Ξενοκλείδης ὁ Εὐθυκλέους, πέμπτος αὐτός, 'with four others'. *Xen. Hist. Gr.* ii, 2, 17. μετὰ ταῦτα ἡρέθη πρεσβευτῆς ἐς Λακεδαιμόνα αὐτοκράτωρ, δέκατος αὐτός, 'with nine others'. Instead of which, *Thuc.* i, 57. μετ' ἄλλων ἐννέα^b.

13. Homer often puts οὐ, οἶ, ἐ, which he uses as

^a Heind. ad *Plat. Lys.* p. 4 sq.

^b Wasse ad *Thuc.* ii, 13. Dorr. ad *Charit.* p. 262. Hoog. ad *Vig.* p. 73. a.

a pronoun of the third person (§. 147. *Not.*), and makes the noun itself follow these. *H. v.* 690. ἦν ἄρα οἱ θεράπων ἔχε, ποιμένι λαῶν. *φ.* 249. ἵνα μὲν παύσειε πόνοιο, δῖον Ἀχιλλῆα. *Od.* ζ, 48. αὐτίκα δ' Ἡὸς ἦλθεν ἐθόροιο, ἥ μιν ἔγειρε, Ναυσικάαν εὐπεπλον. This is the same idiom which obtains in the article, also, §. 262. *Obs.*

Relative Pronoun.

473. The case of the Pronoun relative is properly determined by the verb of the proposition in which it stands; but it is a peculiarity of the Greek language, that when it should be put in the accusative, on account of the verb active following, it is put in the genitive or dative, according to the case of the foregoing noun or pronoun, to which it is referred, and is governed by this noun or pronoun preceding not only in gender and number, but in case also. *Herod.* 1, 28. Ἀρίονα — — διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, ποιήσαντα. *Thuc.* vii, 21. ἄγων ἀπὸ τῶν πόλεων, ὧν ἔπεισε, στρατιάν. *Eurip.* *Alc.* 501. ἡ χρὴ με παῖσιν οἷς Ἀρης ἐγένετο μάχην σνράψαι. *Isocr. de Pac.* p. 162. *B.* φημί χρῆναι — — χρῆσθαι ταῖς συνθήκαις, μὴ ταύταις, αἷς νῦν τινες γεγραψασιν, ἀλλὰ, &c. *Plat. Gorg.* p. 14. οἱ δημιουργοὶ τούτων ὧν ἐπήνεσεν ὁ τὸ σκολιὸν ποιήσας. *Jens. ad Lucian. T. V.* p. 585. *Fisch.* III, a. p. 337 sq.

If the word to which the relative is referred be a pron. demonstr. this pron. is generally omitted, and the relative takes the same case. *Isocr. Paneg.* p. 46. *B. C.* ἡ πόλις ἡμῶν, ὧν ἔλαβεν, ἅπασι μετέδωκε, for μετέδωκεν ἐκείνων, ἃ ἔλ. *Plat. Gorg.* p. 26. ἐμοὶ δοκεῖς σὺ οὐ πάντῃ ἀκόλουθα λέγειν οὐδὲ σύμφωνα, οἷς τὸ πρῶτον ἔλεγες, for ἐκείνοις, ἃ. *Xen. Anab.* 1, 9, 25. σὺν οἷς μάλιστα φιλῶ.

Because the accusative alone is often put for the accus. with *κατά*, hence *Demosth. in Mid.* p. 515, 10. says *δίκην βουλόμενοι λαβεῖν, ὧν ἐπὶ τῶν ἄλλων ἐτεθέαντο θρασὺν ὄντα καὶ βδελυρὸν, for καθ' αὐτὴν θρασύν*. Sometimes the construction, by these means, is complicated. *Soph. Œd. T.* 862. οὐδὲν γὰρ ἂν πράξαμι ἂν, ὧν οὐ σοὶ φίλον, for οὐδὲν ἂν πράξαμι ἂν ἐκείνων, ἃ με πράξαι οὐ σοὶ φίλον ἐστὶ¹.

Obs. 1. This is imitated also by other relatives: ὅθεν. *Soph. Trach.* 701. ἐκ δὲ γῆς, ὅθεν προῦκειτ', ἀναξέουσι θρομβώδεις ἄφροί, for ἐκείθεν, ὅπου. *Thuc.* 1, 89. διεκομίζοντο εὐθύς, ὅθεν ὑπεξέθεντο, παῖδας, for ἐκείθεν, ὅπου. *Plat. Polit.* p. 17. φράσον δὴ μοι, τὸ τῆς ἀποκλήσεως ὁπόθεν ἡμᾶς δεῦρ' ἤγαγεν. οἶμαι μὲν γὰρ μάλιστα, ὅθεν ἐρωτηθεῖς σὺ τὴν ἀγγελαιοτροφίαν ὅπη διαμετέον, εἶπες.

οἶος. *Plat. Rep.* VIII, p. 208. ἐλάττω φέονται τῶν τοιούτων κακῶν, οἷων νῦν δὴ εἶπομεν. *Comp.* IV, p. 377. *Isocrat. Eg.* p. 392. *B. a.* This, even when it should be in the nominative, with the substantive belonging to it, and have ἐστὶ or εἰσὶ after it, takes the case of the word to which it is referred, in which case ἐστὶ or εἰσὶ is omitted. *Thuc.* VII, 21. πρὸς ἄνδρας τολμηροὺς, οἷους καὶ Ἀθηναίους, for οἷοι Ἀθηναῖοι εἰσίν. *Plat. Soph.* p. 241. οἷον γὰρ ἐμοὶ παντάπασις ἄπορον, for οἷος ἐγώ εἰμι. *Xen. Mem.* S. I, 9, 3. πολλῶν ἡδίων ἐστὶ, χαριζόμενον οἷον σοὶ ἄνδρὶ ἢ ἀπεχθόμενον ὠφελείσθαι, for ἀνδρὶ, οἷος σὺ εἶ. Hence *Plat. Euthyd.* p. 5. κρατίστῳ—καὶ ἄλλων διδάξαι λόγων τε καὶ συγγράφασθαι λόγοις οἷους εἰς τὰ δικαστήρια, properly οἷοι εἰς τὰ δικ. ἂν ἀρμόττοιεν. See *Heind.* p. 302 sq. Also when οἶος stands for ὥστε. *Demosth.* p. 23, 16. τοιούτους ἀνθρώπους, οἷους μεθυσθέντας ὀρχεῖσθαι. — *b.* If the word to which οἶος should refer, is omitted, the article is put with οἶος in the case of the word omitted. *Xen. Hist. Gr.* II, 3, 25. γινόντες τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, for τοιούτοις, οἷοι ἡμῖς τε καὶ ὑμῖς ἐσμέν^m.

¹ Brunck, ad *Arist. Thesm.* 835. *Plut.* 1128.

^m *Reiz. de Acc. Incl.* p. 79:

ἡλίκος. *Arist. Ach.* 703. εἰς ἀνδρα κυφόν, ἡλίκον Θαν-
κυδίδην, ἐξολέσθαι. *Eccl.* 465. ἐκεῖνο δαμὸν τοῖσιν ἡλίκοισι
νῶν, for ἡλίκος Θ. ἐστι, τηλικούτοις, ἡλικοί νῶ ἐσμέν.

Obs. 2. Also when the relative remains in the right case,
it serves to contract two propositions into one, by omitting the
demonstrative pronoun. *Xen. M. S.* II, 6, 34. ἐμοὶ ἐγγίγνεται
εὐνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ, for πρὸς
ἐκείνους, οὓς ἂν ὑπολ.

Obs. 3. The case of the preceding noun stands instead of
the nominative of the relative pronoun. *Plat. Phædon.* p. 156.
τοῦτο δ' ὁμοίον ἐστὶν ᾧ νῦν δὴ ἐλέγετο; where, however, *Stob.*
Ecl. Eth. p. 78. reads ὁ νῦν δὴ ἐλέγετο (which would be a con-
struction like that noticed in §. 474. 2.), and *Iamblichus*,
p. 76. ὁ — ἐλέγε.

474. Sometimes the relative has the noun, to which it
should be referred, in the same case after it; as in Latin.
Herod. v, 106. μὴ μὲν πρότερον ἐκδύσασθαι, τὸν ἔχων
κιθῶνα καταβήσομαι ἐς Ἰωμίνην, πρίν, &c. *Eurip.* *Or.* 63.
ἦν γὰρ κατ' οἶκους ἔλιψ', ὅτ' εἰς Τροίαν ἔπλει παρθένον,
— — ταύτῃ γέγνηθε. *Xen. Anab.* I, 9, 19. εἰ τινα ὁρμή
κατασκευάζοντα ἦς ἄρχοι χώρας, for τὴν χώραν, ἣς ἄρ-
χοι. In this case the noun frequently has the article.
Soph. Antig. 404. *Plat. Polit.* p. 29. *Rep.* v, p. 61^a.

a. Hence the nouns which should precede the rela-
tive, in conjunction with a demonstrative pronoun or
adjective, in the same case with these, are frequently
referred to the relative. *Il.* η', 186. ἀλλ' ὅτε δὴ τὸν ἵκανε,
φέρων ἂν ὁμίλον ἀπάντη, ὃς μιν ἐπιγράψας κυνὴ βάλε,
φαίδιμος Αἴας. *Plat. Hipp. Maj.* p. 5. τί ποτε τὸ αἴτιον,
ὅτι αἱ παλαιοὶ ἐκεῖνοι, ὧν ὀνόματα μεγάλα λέγεται ἐπὶ
σοφίᾳ, Πιττακοῦ τε καὶ Βιάντος — — ὡς ἡ πάντες ἡ οἱ
πολλοὶ αὐτῶν φαίνονται ἀπεχόμενοι τῶν πολιτικῶν πράξεων;

^a Valcken. ad *Herod.* p. 574, 86. *Fisch.* III, a. p. 340. *Herm.*
ad *Vig.* p. 711, 35.

also with the article. *Soph. Œd. Col.* 907. νῦν δ' οὐσπερ οὗτος τοὺς νόμους εἰσῆλθ' ἔχων, τούτοισιν, οὐκ ἄλλοισιν, ἀρμολήσεται. *Demosth. in Leptin.* p. 462, 16. τῶν εἰσφορῶν καὶ τριηραρχῶν — οὐδεὶς ἔστ' ἀτελὴς ἐκ τῶν παλαιῶν νόμων, οὐδὲ οὗς οὗτος ἔγραψε, τοὺς ἀφ' Ἀρμοδίου καὶ Ἀριστογείτονος^o.

b. This construction is also united with the preceding. *Soph. Œd. Col.* 334. (ἦλθον) ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ. *Eurip. Or.* 1406. οἱ δὲ πρὸς θρόνους ἔσω μολόντες ᾧς ἔγχετο ὁ τοξότας Πάρις γυναικός. *Thuc.* vii, 54. Ἀθηναῖοι δὲ (τροπαῖον ἔστησαν) ἧς οἱ Τυρσηνοὶ τροπῆς ἐποίησαντο τῶν πεζῶν, for τῆς τροπῆς τῶν πεζῶν, ἣν οἱ Τυρσ. ἐπ. *Comp. Plat. Hipp. Maj.* p. 26.

c. In the above instances the relative takes the case of the preceding substantive; but sometimes instead of this the substantive takes, even when it stands first, the case of the relative which follows. *Il.* σ', 192. ἄλλου δ' οὐ τευ οἶδα, τευ ἂν κλυτὰ τεύχεα δύω. *Herod.* ii, 106. τὰς δὲ στήλας τὰς ἴσα κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλευνες οὐκέτι φαίνονται περιεῦσαι. *Plat. Menon.* p. 381. ἔχεις οὖν εἰπεῖν ἄλλου ὁτινοῦν πράγματος, οὐ οἱ μὲν φάσκοντες διδάσκαλοι εἶναι, — ὁμολογῶνται πονηροὶ εἶναι. *ib.* p. 382. ὁμολογήκαμεν δέ γε, πράγματος, οὐ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν, τοῦτο διδακτὸν μὴ εἶναι. In this manner we must explain *Virg. Æn.* i, 557. urbem, quam statuo, vestra est^p.

Note. Sometimes in a proposition, consisting of two members, each of which depends upon the relative, but in each of which the relative should be in a different case, it is put only

^o Wolf. ad Dem. Lept. p. 236. .

^p Heind. ad Plat. Lys. p. 47 sq. Dorville ad Char. p. 593. 609.

once, and is to be supplied in the other in another case. *Od.* β', 114. ἀνωχθι δέ μιν γαμέεσθαι τῷ, ὅτεφ τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ, i. e. καὶ ὃς ἀνδάνει αὐτῇ. See §. 428. See 590.

475. The relative often differs in number, from the word to which it is referred, and is in the singular when that is in the plural. This takes place when it refers not so much to a determinate person or thing, as to all of the species to which the preceding substantive belongs, or when a word of general import, as *πᾶς*, precedes. Hence also in this case *ὅστις* or *ὅς* *ἂν* is commonly put. *Il.* π', 621. χαλέπόν σε — πάντων ἀνθρώπων σβέσσαι μένος, ὃς κέ σευ ἄντα ἔλθῃ ἀμυνόμενος. *Od.* φ', 293. οἶνός σε τρώει μελιηδῆς, ὅστε καὶ ἄλλους βλάπτει, ὃς ἂν μιν χανδὸν ἔλῃ. *Comp.* *ib.* 313. *Soph.* *Antig.* 707. ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, ἢ γλῶσσαν, ἢ οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, οὗτοι διαπτυχθέντες, ὠφθῆσαν κακοί. *Eurip.* *Hec.* 363. ἔπειτ' ἴσως ἂν δεσποτοῶν ὠμῶν φρένας τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται. *Aristoph.* *Nub.* 348. γίγνονται πάνθ' ὃ τι βούλονται. *Simonid.* *ap. Plat.* *Protag.* p. 159. πάντας δὲ ἐπαινοῖμι καὶ φιλέω ἐκὼν, ὅστις ἔρδη μηδὲν αἰσχρόν. *Plat.* *Rep.* vii. p. 230. προσγελᾷ τε καὶ ἀσπάζεταιται πάντας, ᾧ ἂν περιτρυγᾷ χάνη⁹.

476. Similar to the usage explained in §. 471. *d.* is that, in which the relative is followed by the proper noun, with the article, as if for explanation in the apposition. *Plat.* *Theaet.* p. 101 sq. ἕτερα τοιαῦτα, ἃ δὴ τινες τὰ φαντάσματα ὑπὸ ἀπειρίας ἀληθῆ καλοῦσιν. *Hipp.* *Maj.* p. 29. ἡμεῖς γάρ που ἐκείνο ἐζητοῦμεν, ᾧ πάντα τὰ καλὰ πράγματα καλὰ ἐστίν, ὥσπερ ᾧ πάντα τὰ μεγάλα ἐστὶ μεγάλα, τῷ ὑπερέχοντι. *Rep.* ix, p. 255. οὐκοῦν τοῖς τοιούτοις κακοῖς

⁹ Brannk. ad *Soph.* *Aj.* 760.

πλείω καρπούται ὁ ἀνὴρ, ὅς ἂν κακῶς ἐν ἑαυτῷ πολιτευόμενος (ὃν νῦν δὴ σὺ ἀθλιώτατον ἔκρινας τὸν τυραννικόν) ὥς μὴ ἰδιώτης καταβιβῇ. Comp. §. 499. Obs.

In a similar manner the relative is explained by an infinitive or an entire proposition. *Thuc.* v, 6. ὥστε οὐκ ἂν ἔλαθεν αὐτόθεν ὀρμώμενος ὁ Κλέων τῇ στρατῷ ὅπερ προσεδέχετο ποιῆσειν αὐτόν, ἐπὶ τὴν Ἀμφίπολιν, ὑπεριδόντα σφῶν τὸ πλῆθος, ἀναβήσεσθαι. *Isocr.* π. ἀντ. p. 314. *A.* ἃ φυλακτέον ἐστίν, ὅπως μηδὲν ὑμῖν συμβήσεται ταιούτον, μηδ', ἃ τοῖς ἄλλοις ἂν ἐπιτιμήσαιτε, (*vulg.* — τιμήσητε) τούτοις αὐτοὶ φαίνησθε περιπίπτοντες. Thus the genitive of the relative after a comparative is explained by a supplement with ἥ: *Isocr. Panath.* p. 249. *B.* ὃν τις ἄλλος φανήσεται προνοηθεὶς ἢ τις ἐμποδῶν καταστάς, τοῦ μηδὲν ἔτι γενέσθαι τοιούτου. Comp. *de Pac.* p. 161. *D.* See §. 450.

The relative serves also, as in Latin, to connect propositions instead of the demonstrative, e. g. Κρόνος κατέπιεν Ἑστίαν, εἶτα Δήμητραν καὶ Ἥραν μεθ' ἧς Πλούτωνα καὶ Ποσειδῶνα. This takes place also in combinations which do not occur in Latin.

a. After a parenthesis, when the discourse reverts to what preceded. *Il.* λ', 221. (τίς δὲ πρῶτος Ἀγαμέμνωνος ἀντίος ἦλθεν;) Ἰφιδάμας Ἀντηνορίδης, ἧς τε μέγας τε, ὅς τράφη ἐν Θρήκῃ, &c. to v. 230. ὅς ῥα τότε Ἀτρεΐδῳ Ἀγαμέμνωνος ἀντίος ἦλθεν, *hic, inquam, obviam processit*, or *hic igitur*, &c. Comp. *Herod.* vii, 205. *Soph. O. C.* 1308—1326. *Eur. Or.* 892—904.

b. In addresses. *Soph. Œd. C.* 1354. νῦν δ' ἀξιώθεις

† Heind. ad Plat. Gorg. p. 121. ad Cratyl. p. 97. Parm. p. 226.

‡ Animadv. in H. Hom. p. 176. Hom. Hymni et Batrachom. p. 31.

εἰσι, κακούσας γ' ἐμοῦ τοιαυθ', ἃ μὴ τοῦδ' οὐκ οὔτ' εὐφρανεῖ
 βίον. ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων, — —
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας, where properly
 σύ γ', ὦ κάκ. should be put. Thus too with the impera-
 tive. *Soph. Œd. T.* 723. τοιαῦτα φῆμαι μαντικαὶ διώρισαν.
 ὧν ἐντρέπον σύ μηδέν, for ἀλλὰ τούτων ἐντρέπον σύ μ. *Id.*
Œd. C. 731. (ὁρῶ τιν' ὑμᾶς ὁμμάτων εἰληφότες φόβον νεωρῇ
 τῆς ἐμῆς ἐπεισόδου) ὃν μὴτ' ὀκνεῖτε, μὴτ' ἀφῆτ' ἔπος κακόν,
 where ὃν is referred to the personal pronoun contained
 in ἐμῆς, for ἀλλὰ μὴ ὀκνεῖτε ἐμέ. *Comp.* 282. *Eurip.*
Andr. 177. *Iphig. A.* 394. And in interrogations. *Eur.*
Or. 746. *OP.* ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θέσθαι
 χρεών. *ΠΥΛ.* ἡ κρινεῖ τί χρῆμα; for τί δὲ χρ. αὕτη κρινεῖ;

c. For the demonstrative with γάρ. *Eurip. Hec.*
 409. βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαι τε σὸν γέροντα χρω-
 τα, πρὸς βίαν ὠθουμένη, ἀσχημονῆσαι τ', ἐκ νέου βραχίονος
 σπασθεῖς; ἃ πείσει, 'since all this thou must suffer'. *Id.*
Alc. 669. οὐ μὴν ἔρεῖς γέ μ', ὡς ἀτιμάζοντα σὸν γῆρας, θα-
 νεῖν προὔδωκας, ὅς τις αἰδόφρων πρὸς σ' ἦν μάλιστα. Here
 the proposition with ὅς contains at the same time the
 antithesis of the preceding negative proposition, as in
 the following passage, it expresses the antithesis of an
 interrogation, which also has a negative sense. *Xen.*
Mem. S. III, 5, 15 sq. πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λα-
 κεδαιμόνιοι, ἡ πρεσβυτέρους αἰδέσονται; — οἱ ἀπὸ τῶν πατέ-
 ρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων — ἡ σωμασκήσουσιν
 οὕτως; — οἱ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν
 ἐπιμελουμένων καταγελῶσι, &c. when the proposition with
 οἱ may be rendered by 'nay'; 'nay they begin, nay
 they neglect'.

d. ὁ especially often stands at the beginning of a pro-
 position, i. e. δι' ὁ for διὰ τοῦτο, *quare* for *itaque*. *Eurip.*
Hec. 13. νεώτατος δ' ἦν Πριαμίδων· ὁ καὶ με γῆς ὑπεξέπεμ-

ψεν. *Comp. Ph.* 156. 270. *Isocr. de Pac.* p. 160. *A.* ὅπερ ἄξιον ἐστὶ δεδιέναι, μὴ καὶ νῦν ἡμεῖς ἐνοχοὶ γενώμεθα ταύταις ταῖς ἀνολαῖς¹. Thus also ἄ for δι' ἄ. *Soph. Tr.* 186. ἄ καὶ σὲ τὰν ἄνασσαν ἐλπίσιν λέγω τὰδ' αἰὲν ἴσχειν. But some of these passages may be explained by §. 478.

The relative often stands, as in Latin, before its proposition, when the leading idea of the whole period, the emphasis, is contained in it. *Soph. Phil.* 86. ἐγὼ μὲν, οὓς ἂν τῶν λόγων ἀλγῶ κλύων, — — τούσδε καὶ πρᾶσσειν στεγῶ.

It precedes also, when there is no pronoun demonstrative following, but an entire complete proposition to which it is referred. *Eurip. Ion.* 654. ὁ δ' εὐκτὸν ἀνθρώποισι κὰν ἄκουσιν ἦ, δίκαιον εἶναι μ' ὁ νόμος ἢ φύσις θ' ἅμα παρεῖχε τῷ θεῷ, where ὁ is referred to the following: δίκαιον εἶναι. τοῦτό οἱ ταῦτά ἐστι may be supplied, as in *Plat. Gorg.* p. 158. ᾧ μόνῃ ἀσφαλὲς ταύτην τὴν εὐεργεσίαν προέσθαι, (τοῦτό ἐστιν)· εἶπερ τῷ ὄντι δύναϊτό τις ἀγαθοὺς ποιεῖν. Hence the following kinds of construction arise:

a. The neuter ὁ at the beginning of a proposition which refers to a succeeding proposition, has the sense of *quod attinet ad id, quod*, as the Latin, *quod*. *Xen. Hier.* 6, 12. ὁ δ' ἐζήλωσας ἡμᾶς, ὡς τοὺς μὲν φίλους μάλιστα εὖ ποιεῖν δυνάμεθα, τοὺς δ' ἐχθροὺς πάντων μάλιστα χειρούμεθα, οὐδὲ ταῦθ' οὕτως ἔχει, 'with regard, however, to that on account of which thou enviest us', viz. that we, &c. Here ὁ refers to the entire proposition which follows, ὡς τοὺς μὲν φίλους, &c. and this proposition is to be considered, at the same time, as an epexegetis of the ὁ,

¹ Valck. ad Phœn. p. 52. Musgr. ad Eurip. Ph. 270. Brunck. ad Eurip. Hec. 1. c. Phœn. 270. Arist. Eccl. 338. Herm. ad Viger. 706, 27.

according to §. 477. as in *Plat. Euthyd.* p. 5. ὁ δὲ σὺ ἐρωτᾷς, τὴν σοφίαν αὐτοῖν, θαυμάσι, ὃ Κρίτων, [ὡς] πάνσοφοι ἀτεχνῶς, (as in *Eurip. Iph. A.* 943.) ‘with respect, however, to the subject of your enquiry’, viz. ‘their ability’. The relative, and the proposition to which it should refer, are united in *Herod.* III, 81. τὰ δ’ ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης ἡμάρτηκε, *quod vero jussit*, ‘with respect, however, to his desire, that the supreme power should be delivered to the people,’ &c.

b. This kind of remark upon a proposition following, which is expressed by the relative, often stands independently, and the proposition to which it refers is so placed as if τοῦτο, with a predicate, preceded. The leading proposition in that case commonly begins with γάρ, ὅτι, ἐπειδὴ, εἰ, &c.

γάρ. *Isocr. Trap.* p. 361. C. ὁ δὲ πάντων δεινότερον διεγγυῶντος γὰρ Μενέξενου πρὸς τὸν Πολέμαρχον τὸν παῖδα, Πασίων, ὡς ἐλευθέρου ὄντος αὐτοῦ, ἐπτά ταλάντων διεγγυήσατο. *ib.* 364. E. ὁ δὲ πάντων μέγιστον τεκμήριον, ὡς Πασίων ὡμολογηκὼς ἦν ἀποδώσειν τὸ ἀργύριον· ὅτε γὰρ Μενέξενος, &c. *Comp. in Euthyn.* p. 402. A.

ὅτι, ἐπειδὴ, εἰ, &c. *Plat. Lys.* p. 214. ὁ ἐστὶ τούτων δεινότερον, ὅτι καὶ ἄδει, &c. *Rep.* VI, p. 83 sq. ὁ μὲν πάντων θαυμαστότατον ἀκούσαι, ὅτι ἐν ἑκάστῳ ἂν ἐπημέσαμεν τῆς φύσεως ἀπόλλυσι τὴν ἔχουσαν ψυχὴν καὶ ἀποσπᾷ φιλοσοφίας. *Comp. Symp.* p. 188. *Euthyd.* p. 73. *Isocr. Bus.* 223. B. *in Soph.* p. 291. E. — *Plat. Hipp. Miaz.* p. 208. καὶ ὁ γε πᾶσιν ἔδοξεν ἀτοπώτατον καὶ σοφίας πλεῖστης ἐπίδειγμα, ἐπειδὴ τὴν ζώην ἔφησθα τοῦ χιτωνίσκου, ἣν εἶχες, εἶναι μὲν οἶαι αἱ Περσικαὶ τῶν πολυτελῶν, ταύτην δ’ αὐτὸς πλέξαι. — *Isocr. Archid.* p. 127. D. ὁ δὲ πάντων

σχετλιώτατον, εἰ φιλοπονιώτατοι δακύντες εἶναι τῶν Ἑλλήνων, ῥαθυμότερον βουλευσόμεθα περὶ τούτων. *Id. in Callim.* p. 376. *B.* ὁ δὲ πάντων ἂν τις μάλιστα θαυμάσειεν, εἰ — ταιόντους ὅρκους ἐποιήσασθε. — Thus also with ὅταν. *Arist. Vesp.* 605. ὁ δὲ γ' ἥδιστον τούτων ἐστὶν πάντων, οὐ' πι-
 λελήσμεν, ὅταν οἰκαδ' ἴω τὸν μισθὸν ἔχων. *Isoct.* π. ἀντιδ. p. 314. *E.* ὁ δὲ πάντων δεινιώτατον, ὅταν τις αὐτὸς μὲν κιν-
 δυνεύων ἀξίωι κατηγορεῖν τῶν διαβαλλόντων, ἐτέρῳ δὲ δικάζων, μὴ τὴν αὐτὴν ἔχη γνώμην περὶ αὐτῶν. *Comp. Archid.* p. 132. *C.* This kind of construction seems to have been originally an ἀνακολούθια, afterwards, by usage, becoming regular, in which, after a proposition which properly can itself only be dependent or included, the construction of the remainder is made dependent upon it, as if it were an abstract proposition of itself. See Anacoluthia. Otherwise, in order to bring it nearer to the genius of our language, we may supply τοῦτό ἐστιν, ὅτι, εἰ, &c. after the relative propositions.

The relative is put also for various conjunctions, 479. which would refer to a pronoun demonstrative preceding or to be supplied :

a. For ὥστε, e. g. in the form ἐφ' ᾧ τε, 'upon condition that'. This should be properly ἐπὶ τούτῳ, ὥστε, as *Thuc.* III, 114. says: σπονδὰς καὶ ξυμμαχίαν ἐποιήσαντο — ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρακιώτας μετὰ Ἀκαρνάνων στρατεύειν ἐπὶ Πελοποννησίους, μήτε, &c. Thus ὥστε, *Thuc.* III, 34. 75. 114. V, 94. VII, 82. But because the relative properly refers to the demonstrative, so according to §. 473. they said ἐπὶ τούτῳ, ᾧ or ᾧ τε, or, with the preposition repeated, ἐπὶ τούτῳ, ἐφ' ᾧ τε, as *Plat. Apol. S.* p. 68. (Herodotus says VII, 154. ἐπὶ τοῖσδε, ἐπ' ᾧ τε.) The demonstrative is then omitted by §. 473. ἐφ' ᾧ, as *Xen. Hist. Gr.* II, 2, 20. and ἐφ' ᾧ τε. Hence on ac-

count of *ὥστε*, as it should properly be, the infinitive usually follows in this place, though the fut. ind. also frequently follows, e. g. *Thuc.* I, 103. 113.

Obs. 1. There are also other cases where the relative *ὅς*, *ὅστις* is put for *ὥστε*, especially after *οὕτω*, or *ὥδε*, *τηλικούτος*, *τοιούτος*, where, however, the verb (*finite*), and not the infinitive follows: *Herod.* IV, 52. *κρήνη πικρή, οὕτω δὴ τι ἐοῦσα πικρή, ἢ, μεγάλῃ συμκρῇ ἐοῦσα, κινῶ τὸν Ὑπανν*, 'so bitter that'. *Comp.* I. 87. *Plat. Rep.* II, p. 212. *οὐδεὶς ἂν γένοιτο οὕτως ἀδαμαντινος, ὅς ἂν μένειεν ἐν τῇ δικαιοσύνῃ.* *Xen. Anab.* II. 5, 12. *τίς οὕτω μαίνεται, ὅστις οὐ σοι βούλεται φίλος εἶναι;* *Isocr. Epist.* p. 408. *D. χρὴ ἐπιθυμεῖν δόξης — τηλικαύτης τὸ μέγεθος, ἣν μόνος ἂν σὺ τῶν νῦν ὄντων κτήσασθαι δυνήθεις*^u.

Obs. 2. Other relatives also are put for conjunctions; especially *οἷος* and *ὅσος*.

οἷος in the expression *οἷός εἰμι* or *οἷός τ' εἰμι* with the infinitive, which is properly *τοιούτός εἰμι, ὥστε*, 'I am of such a kind, as', which may have three significations: 1. 'I am able'. 2. 'I am wont'. 3. 'I am ready, willing'. *Od.* φ', 172. *οὐ γάρ τοι σέ γε τοῖον ἐγείνατο πότνια μήτηρ, οἷόν τε ῥυτῆρα βιοῦ τ' ἔμεναι καὶ οἰστών.* *Soph. CEd. T.* 1295. *θέαμα δ' εἰσόψει τάχα τοιοῦτον, οἷον καὶ στυγούνητ' ἐποικτίσαι.* *Plat. Cratyl.* p. 253. *κινδυνεύει τοιοῦτός τις εἶναι ὁ Ἀγαμέμνων, οἷος, ἂν δόξειεν αὐτῷ, διαπονεῖσθαι καὶ καρτερεῖν.* 'Agamemnon seems to be able to persevere in difficulties'. *Comp. id. Criton.* p. 106. *Rep.* I, p. 198. III, p. 321. *Menon.* p. 389. *Amat.* p. 38. *Xen. Cyrop.* VII, 5, 84. *οὐκ ἔστιν ἄλλη φυλακὴ τοιαύτη, οἷα αὐτόν τινα καλὸν καὶ γαθὸν ὑπάρχειν*, a passage which is remarkable on this account, that *οἷα* stands without any grammatical connection; since elsewhere it is joined with a verb either as subject or object. *Comp.* I, 2, 3. VIII, 4, 31. *Demosth. Ol.* p. 23. The abbreviated forms *οἷός εἰμι* and *οἷός τ' εἰμι*, are more common, which have usually this distinction, viz. that *οἷός εἰμι* sig-

^u Wyttenb. *Bibl. Crit.* III, 2, 63. Schæfer. in *Dion. Hal.* p. 71. not.

nishes 'I am wont', and οἶός τ' εἰμι 'I am able'. But although this distinction almost always holds good, it is not universally established by usage. e. g. οἶός εἰμι signifies 'I am able', *Plat. Rep.* III. in. εἰ μέλλουσιν εἶναι ἀνδρεῖοι, ἅρ' οὐ ταυτὰ τε λεκτέον, καὶ οἶα αὐτοὺς ποιῆσαι ἥκιστα τὸν θάνατον δεδιέναι *talia, quæ efficere possint*, 'things which are calculated to diminish fear'. *id. Theag.* p. 16. πάνν φοβοῦμαι ὑπὲρ τούτου, μή τιμι ἄλλω ἐντύχη οἶω τοῦτον διαφθεῖραι, 'who may, or is able, to mislead him'. *Thuc.* VI, 12. *extr.* καὶ τὸ πρᾶγμα μέγα εἶναι καὶ μὴ οἶον νεωτέρῳ βουλευσασθαί τε καὶ ὀξέως μεταχειρίσαι, 'such as a younger man would be able'. *Xen. Mem. S.* IV, 6, 11. where it is put with δυνάμενος: Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς, ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὐκ, ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἶους τούτοις κακῶς χρῆσθαι. *Id. ib.* I, 4, 6. τοὺς μὲν πρόσθεν ὁδόντας πᾶσι ζώοις οἶους τέμνειν εἶναι, τοὺς δὲ γομφίους οἶους παρὰ τούτων δεξαμένους λαίνειν. 'are adapted to cutting, to bruising'. In general, the idea of being accustomed, able, is not contained in this phrase independently, but in the whole import of the proposition; since sometimes δύναμαι, δυνατός is added, e. g. *Plat. Charm.* p. 112. ἔστι γὰρ τοιαύτη (ἡ δύναμις) οἶα μὴ δύνασθαι τὴν κεφαλὴν μόνον ὑγιᾶ ποιεῖν. *Hipp. Maj.* p. 35. τοιοῦτοι εἶναι οἶοι μὴ δυνατοὶ ὀρᾶν. The idea of *must* is often contained in the proposition, as *Thuc.* VII, 42. 'to be inclined'. *Xen. Ages.* 8, 2. *Demosth.* p. 1086, 21. *Plat. Rep.* II, p. 223. (where, however, it may signify 'to be accustomed or able', as ἐθέλειν also has these three meanings). The principal idea, 'to be so constituted as', nearly the same as πεφυκέναι, is throughout the basis, and is differently modified, according to the different relations of the propositions.

ὅσος after τοσοῦτος. *Herod.* VI, 137. ἐαυτοὺς δὲ γενέσθαι τοσοῦτο ἐκείνων ἄνδρας ἀμείνονας, ὅσῃ, παρὲν αὐτοῖσι ἀποκτεῖναι τοὺς Πελασγούς, ἐπεὶ σφεας ἔλαβον, ἐπιβουλεύοντας, οὐκ ἐβελῆσαι, ἀλλὰ σφι προειπεῖν (*vulg.* προσειπεῖν) ἐκ

* Harpocr. et Suid. v. οἶος εἶ, Valck. ad *Herod.* p. 650, 10. *Reiz. de Pros. Gr. Incl.* p. 79 sqq. *Fisch.* III, b. p. 15 sqq.

τῆς γῆς ἐξίναί, for ὥστε οὐκ ἐθελῆσαι, προειπεῖν. *Thucyd.* III, 40. ἡ μὲν ἐφθασε τοσοῦτον, ὅσον Πάχητα ἀνεγνακέναι τὸ ψήφισμα. *Xenoph.* *Anab.* IV, 8, 12. ἀλλὰ μοι δοκεῖ — τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοὺς λόχους, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων. *Isocrat.* *de Pac.* p. 178. D. τοσοῦτον γὰρ ὑπεβάλοντο τοὺς ἡμετέρους τοῖς εἰς τοὺς Ἕλληνας ἀμαρτήμασιν, ὅσον πρὸς τοῖς πρότερον ὑπάρχουσι σφαγὰς καὶ στάσεις ἐν ταῖς πόλεσιν ἐποιήσαντα. *Comp. Epist.* p. 409. A. Hence the following phrases seem to have arisen: *Thucyd.* I, 2. νεμόμενοι τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν (ἐπὶ τοσοῦτο, ὥστε ἀπ.) *quantum satis esset ad vitam sustentandam.* *Plat. Prot.* p. 135 sq. διὰ τοῦτο οἱ ἱατροὶ πάντες ἀπαγορεύουσι τοῖς ἀσθενούσι μὴ χρῆσθαι ἐλαίῳ, ἀλλ' ἢ ὅτι σμικροτάτῃ — ὅσον μόνον τὴν δυσχέρειαν κατασβέσαι. *Comp. Xen. Anab.* VII, 3, 22. *Æcon.* II, 18. *Æsopius in Anal. Br. T.* I, p. 165. VII, coll. *Ovid. Fast.* I, 357. we might also supply ἐξαρκεῖ, which *Arrian.* *de exp. Alex.* VII, c. 1. adds: καὶ οὖν ὀλίγον ὕστερον ἀποθανὼν τοσοῦτον κατέβηκε τῆς γῆς, ὅσον ἐξαρκεῖ ἐντετάφθαι τῇ σώματι.

480. b. For particles of time. In μέχρῃς οὖ, with a verb following, 'until that', *donec*, for μέχρῃς ἐκείνου τοῦ χρόνου, ὅτε.

c. For ὅτι, 'that, or because'. *Eurip.* *Or.* 611. ἀγγέλλονσα — — τοῦθ' ὃ μισήσειαν Αἰγίσθου λέχος οἱ νέρτεροι θεοί. *Plat. Ion.* p. 184. περὶ τούτου οὖ νῦν ἡρόμην σε θέασαι ὡς φαῦλον καὶ ἰδιωτικόν ἐστι καὶ παντὸς ἀνδρὸς γινῶναι, ὃ ἔλεγον τὴν αὐτὴν εἶναι σκέψιν; ἐπειδὴν τις ὅλην τέχνην λάβῃ. *Rep.* II, p. 227. τοῦτ' οὖν αὐτὰ ἐπαίνεσον δικαιοσύνης, ὃ αὐτὴ δι' αὐτὴν τὸν ἔχοντα ὀνίνησι, *Xen. Ages.* I, 36. ἄξιον γε μὴν καὶ ἐντεῦθεν ὑπερβαλλόντως ἄγασθαι αὐτοῦ, ὅστις, for ὅτι, by the omission of the preceding αὐτοῦ, a kind of ἀνακολουθία.

Thus for ἀντὶ τούτου, ὅτι, ἀντὶ τούτων, ὅτι, is used by the same analogy (ἀντὶ τούτου, οὖ,) ἀντὶ τούτων, ὦν. *Theocr. Epigr.* 17. ἐξεῖ τὰν χάριν ἃ γυνὰ ἀντὶ τήνων, ὦν τὸν κῶρον ἔθρεψε, 'for this reason, that', and without

a pronoun demonstrative, ἀνθ' ὅτου, ἀνθ' ὧν, in the sense of 'because'. In other cases both phrases serve to connect the proposition, *quare*, 'wherefore'.

Obs. 1. Also ὅς is put for ὅτι, without a demonstrative preceding. *Herod. i.*, 83. Σόλων ἀποπέμπεται, κάρτα δόξας ἀμαθῆς εἶναι, ὅς, τὰ παρόντα ἀγαθὰ μετεῖς, τὴν τελευταίην παντὸς χρήματος ὀρᾶν ἐκέλευε. *Comp. Eurip. Iph. Aul.* 907.

Obs. 2. In the same manner ὅσος is used after τοσοῦτος. *Herod. vii.*, 13. τοῖσι δὲ ταχθεῖσι αὐτέων περιπλῶειν Εὐβοίαν ἢ αὐτὴ περ' εὐῶσα νύξ πολλὸν ἦν ἔτι ἀγριωτέρῃ, τοσοῦτῳ ὅσῳ ἐν πελάγει φερομένοισι ἐπέπιπτε. *Xen. Cyrop. viii.*, 1, 4. τοσοῦτον διαφέρειν ἡμᾶς δεῖ τῶν δούλων, ὅσον οἱ μὲν δούλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, &c. *Comp. Isocr. de Pac.* p. 168. *A. D.* 170. *C.*

Obs. 3. The relatives οἷος and ὅσος are often put for ὅτι τοιοῦτος, ὅτι τοσοῦτος. *Herod. i.*, 31. αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε, for ὅτι τοιούτων τέκνων ἐκ. *Thuc. ii.*, 41. μόνη οὔτε τῷ πολεμῷ ἐπελθόντι ἀγανάκτησιν ἔχει, ὑφ' οἷων κακοπαθεῖ. Of a similar nature is the Homeric οἷος ἀγορεύεις, οἷα μ' ἔοργας, for ὅτι τοιαῦτα ἀγορεύεις, ὅτι τοιαῦτά μ' ἔοργας, which refers to an entire proposition, the import of which is inferred from the speech of the other, *pro is quæ dixisti, fecisti, quantum conjicere licet ex iis, quæ, &c.* e. g. *Il.* σ', 95. χ', 347. *Od.* δ', 611. *Æsch. Prom.* 915. ἦ μὴν ἔτι Ζεὺς, καίπερ ἀνθάδης φρενῶν, ἔσται ταπεινός, οἷον ἐξαρτύεται γάμον γαμεῖν*. In *Lucian. Dial. Mar.* i., 1. ἔοικας οὐκ ἐραστὴν, ἀλλ' ἐρώμενον ἔχειν τὸν Πολύφημον, οἷα ἐπαινεῖς αὐτόν for ὅτι οὕτως ἐταινεῖς. Thus Homer employs a relative proposition, in which οἷος refers to a noun following in the same proposition, in order to give the ground of explanation of another sentence. *Il.* σ', 262. οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει μῖμνειν ἐν πεδίῳ, for ὅτι τοιοῦτος ἐκ. θ. ὑπέρβ. which is the same as *pro sua atrocitate nolet*, and may be com-

* *Herm. ad Vig.* p. 709, 33.

* *Wasse ad Thucyd.* vi., 89.

* *Wytténb. ad Ecl. Mist.* p. 347.

pared with the Latin, *quæ ejus est atrocitas, qua est atrocitate.* Comp. *Il.* θ', 450. *Od.* ο', 211.

In this manner the passage in *Plat. Symp.* p. 233. might be explained: ὃν δὲ σὺ φήθης Ἐρωτα εἶναι, θαυμαστὸν οὐδὲν ἔπαθες, for ὅτι δὲ τοῦτον σὺ φήθης. It seems however to be rather an elliptic phrase: ὃν δὲ σὺ φήθης Ἐρωτα εἶναι, τοῦτον οἰόμενος, θ. οὐδὲν ἔπαθες.

481. The relative also is frequently put for *ἵνα*, in order to express a purpose, as in Latin *qui* for *ut* is. *Il.* ι', 165. ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἱ κε τάχιστα ἔλθωσ' ἐκ κλισίην Πηληϊάδεω Ἀχιλῆος. *Thuc.* VII, 25. καὶ τῶν νεῶν μία εἰς Πελοπόννησον ῥέχeto, πρέσβεις ἄγουσα, οἵπερ τὰ σφέτερα φράσωσιν. *Xen. Mem.* S. II, 1, 14. ὅπλα κτῶνται, οἷς ἀμύνονται τοὺς ἀδικούντας. *Eurip. Iphig. T.* 1217. καὶ πόλει πέμψον τιν', ὅστις σημανεῖ.

Obs. 1. Sometimes the relative is put with a finite verb, instead of the substantive related to the verb. *Demosth. pro Cor.* p. 231, 4. οἷς γὰρ εὐτυχῆκεσαν ἐν Δεύκτροις, οὐ μετρίως ἐκέχρητο, for τοῖς εὐτυχήμασιν. Similar to this is ἐκέχρητο *Plat. Phædon.* p. 214. ὡμολογήσαμεν ἐν τοῖς πρόσθεν, μήποτ' ἂν αὐτὴν (τὴν ψυχὴν) ἀρμονίαν γε οὖσαν, ὡναντία ἄδειν οἷς ἐπιτείνοιτο καὶ χαλῶτο καὶ πάλλοιτο. Both idioms have arisen from the use of the relative for *ὥς*.

Obs. 2. In other cases the relative is put for other conjunctions; but these are generally cases of anacoluthia. Thus it stands for *εἰ τις*. *Hesiod. Theog.* 783. καὶ ῥ' ὅστις ψεύδεται Ὀλύμπια δώματ' ἐχόντων, Ζεὺς δέ τε Ἴριν ἔπεμψε. *Herod.* II, 65. τὸ δ' ἂν τις τῶν θηρίων τούτων κατακτείνῃ, ἣν μὲν ἐκὼν, θάνατος ἢ ζῆμιά, ἣν δὲ ἀέκων, &c.

Sometimes *ὅς* stands with a finite verb after a proposition, which contains the predicate of an action; thus for *εἰ τις*, or rather for the infinitive, as the subject: *Thuc.* IV, 18. σωφρόνων δὲ ἀνδρῶν, οἵτινες τάγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο, for τὸ τάγ. —θέσθαι. *Id.* II, 44. τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἶδε νῦν, τελευτῆς, ὑμεῖς δὲ λύπης, for λαχεῖν. *Eur. Phæon.* 579. ἀνανδρία γὰρ, τὸ πλεόν

ὅστις ἀπολέσας, τοῦλασσαν ἔλαβε. *Irhig. T.* 610. τὰ τῶν φίλων αἰσχιστον ὅστις καταβαλὼν εἰς ζυμφορὰς αὐτὸς σέσσωται. *Arist. Thesm.* 177. Ἀγάθων, σοφοῦ πρὸς ἀνδρὸς, ὅστις ἐν βραχεὶ πολλοὺς καλῶς οἷος τε συντέμνει λόγους. *Xen. Hist. Gr.* II, 3, 51. ἐγὼ νομίζω προστάτον ἔργον εἶναι οἷον δεῖ, ὃς ἂν, ὁρῶν τοὺς φίλους ἐξαπατωμένους, μὴ ἐπιτρέπη. Since there are two turns of this kind: 1. σώφρονες ἄνδρες εἰσίν, οἵτινες — ἔθεντο, εὐτυχεῖς εἰσίν, οἱ ἂν — λάχωσιν, ἄναδρος (αἰσχιστος) ἐστίν, ὅστις — ἔλαβε. 2. σωφρόνων ἀνδρῶν ἐστι τὸ — θέσθαι, εὐτυχία (and for this τὸ εὐτυχές) ἐστι τὸ λαχεῖν, ἀναδρία (αἰσχιστόν) ἐστι τὸ — λαβεῖν, hence writers passed from one to the other^b.

Xenophon has another anacoluthia, *Anab.* II, 5, 5. οἶδα ἤδη ἀνθρώπους τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ, φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακά, ἵνα οἶδα ἀνθρ. τοὺς μὲν ἐκ διαβ., τοὺς δὲ ἐξ ὑποψίας — ποιήσαντας, οἱ οἶδα ἀνθρ., οἱ, οἱ μὲν ἐκ διαβ., οἱ δὲ ἐξ ὑπ. — ἐποίησαν.

The noun also or pronoun to which the relative refers, 482. is often wanting, if the former be either a general word, or one which may be easily supplied from the context: e. g. *Xen. Cyr.* III, 1, 29. δύναιο ἂν εὐρεῖν, ὅτῳ ἂν χάρισαίω, for εὐρεῖν τινα. *Comp. ib.* IV, 5, 49. V, 4, 30. *Plat. Rep.* IX, p. 250. *Xen. Anab.* II, 4, 5. πρῶτον μὲν ἀγορὰν οὐδεὶς ἡμῖν παρέξει, οὐδ', ὁπόθεν ἐπισιτιούμεθα, for οὐδ' ἔσται οὐδέν, οἷ τι, ὅθεν, οἷ οὐδεὶς παρέξει τόπον, ὅθεν. *ib.* III, 1, 20. ὅτου ὠνησόμεθα, ἥδειν ἔτι ὀλίγους ἔχοντας. Hence εἰσίν οἱ λέγουσιν, *Plat. Gorg.* p. 121. which is imitated in the Latin *sunt qui dicant*, instead of this, however, the Greek prefer εἰσίν οἱ λέγοντες.

Similar to this is οὐκ ἔστιν, ὃς or ὅστις, where the proposition with the relative may be considered as the

^b Wytttenb. ad *Ecl. Hist.* p. 405.

subject of the verb *ἔστί*, e. g. *Η. χ'*, 348. *ὥς οὐκ ἔσθ'*, *ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι*, 'no one will keep off'.

From hence the construction *ἔστιν* (with the accent thrown back) *οἵ, ἔστιν ὧν, ἔστιν οἷς*, appears to have arisen. For the verb *εἰμί* seems at first to have been referred to a subject preceding, and to have been in the same number as the relative following. But generally,

1. It stands in the third person sing. pres. *ἔστι*, not *εἰσί* or *ἦν, ἦσαν*, though the relative following be in the plural, and the chief verb of the proposition in the imperf. aorist, or future.
2. *ἔστιν οἷ* does not accord with the construction of the proposition, but stands by itself in an adjective sense *ἐμοί, ἐνί, ἐνα*. *Thuc.* I, 12. *Πελοποννήσιοι ἤκισαν τῆς ἄλλης Ἑλλάδος ἔστιν ἃ χωρία*, i. e. *ἐνια χωρία*. II, 26. *Κλεόπομπος τῆς παραθαλασσίῳ ἔστιν ἃ ἐδήλωσε*. III, 92. *Λακεδαιμόνιοι τῶν ἄλλων Ἑλλήνων ἐκέλευον τὸν βουλόμενον ἐπεσθαι, πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν*. VII, 11. *ἦλθε Γύλιππος Λακεδαιμόνιος στρατιὰν ἔχων ἐκ Πελοποννήσου καὶ ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν*. *Plat. Alcib.* p. 86. *εἰ γε μὴ προσθέτημεν τὴν ἔστιν ὧν τε ἄγνοιαν καὶ ἔστιν οἷς, καὶ ἔχουσί πως ἀγαθόν, ὥσπερ ἐκείνοις κακόν*. *Comp.* p. 88. *Phædon.* p. 252. *ἔστι δ' οὗς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέρους*. *Xen. Cyrop.* II, 3, 18. *ἐνταῦθα οἱ μὲν ἔβαλλον ταῖς βώλοισ, καὶ ἔστιν οἷ ἐτύγγανον καὶ θωράκων καὶ γέρρων, οἱ δὲ καὶ μηροῦ καὶ κνημίδος*. *Hellen.* II, 4, 6. *καὶ ἔστι μὲν οὗς αὐτῶν κατέλαβον*. *Memor. S.* III, 5, 3. *προγόνων καλὰ ἔργα οὐκ ἔστιν οἷς μείζω καὶ πλείω ὑπάρχει, ἢ Ἀθηναίοις*. Thus *Propert.* III, 7, 17. *Est quibus Eleæ concurrat palma quadrigæ, Est quibus in celeres gloria nata pedes, for sunt*. For *ἔστι, ἐνί* also was used, and hence the adjective *ἐνοί, nonnulli*. Thus also in interrogations, where, however, *ὅστις* is gene-

rally put. *Plat. Menon.* p. 359. ἔστιν ἡντινα δόξαν οὐχ αὐτοῦ οὗτος ἀπεκρίνατο. *Xen. Mem. S. I.* 4, 6. ἔστιν οὐστίνας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ. *Comp. Plat. Rep. I.* p. 200. 202^c.

Obs. 1. Yet εἰμὶ is sometimes put in the plural or imperfect. *Thuc. VII.* 44. οἱ ἕσπερον ἦκοντες, εἰσὶν οἱ διαμαρτύνοντες τῶν ὁδῶν κατὰ τὴν χώραν ἐπλανήθησαν. *Plat. Leg. XI.* p. 166. μαίνονται μὲν οὖν πολλοὶ πολλοὺς τρόπους, οὓς μὲν νῦν εἶπομεν, ὑπὸ νόσων, εἰσὶ δὲ οἱ διὰ θυμοῦ κακὴν φύσιν ἅμα καὶ τροφὴν γενομένην. *Xen. Anab. II.* 5, 18. εἰσὶ δ' αὐτῶν (τῶν ποταμῶν), οὓς οὐδ' ἂν παντάπασι διαβαίητε. *Id. Hellen. VII.* 5, 17. τῶν πολεμίων ἦν οὓς ὑποσπόνδους ἀπέδωσαν. *Cyrop. V.* 3, 16. ἦν δὲ καὶ ὃ ἔλαβε χωρίον.

Obs. 2. In the same manner ἔστι is often used with a relative adverb following, in which case the two are put for an adverb ἔστιν ἵνα or ὅπου, *est ubi, est quando*, 'many times'. *Eur. Iph. A.* 929. ἔστιν μὲν οὖν, ἵν' ἡδύ, μὴ λίαν φρονεῖν, ἔστιν δὲ χάπου χρήσιμον γνώμην ἔχειν. Thus also ἔστιν οὗ *Eurip. Or.* 630. ἔστιν ἐνθα, 'in many places'. *Xen. Cyr. VII.* 4, 15. VIII, 2, 5. ἔστιν ἧ, 'in a certain degree'. *Eur. Hes.* 851. ἔστιν ὅπως, 'is it possible', in interrogations. *Eurip. Alc.* 53. ἔστ' οὖν ὅπως Ἀλκηστis ἐς γῆρας μόλοι; 'it is possible that, &c.' *Comp. Plat. Rep. V.* p. 11. or with a negative preceding οὐκ ἔστιν ὅπως, 'by no means, in no case'. *Herod. VII.* 102. *Eur. Med.* 172. ἔστιν ὅτε, 'sometimes'.

Other particles besides are put with the pronoun 483. *relative*, as τε and τις. ὅς τε generally occurs, when to the substantive already sufficiently defined another definition is added, as in Latin *qui quidem*, yet not without real exceptions, as *Il. ε'*, 467. κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίμεν Ἐκτορι δίφ. *Hymn. Hom. IV.* 189. οὐ βιοθάλμιος ἀνὴρ γίγνεται, ὅς τε θεαῖς ἐνάζεται ἀθανάτησιν. In general τε is

* *Jens. ad Luc. T. I.* p. 188. *Fisch. I.* p. 343. *Abresch. Diluc. Thuc.* p. 410.

added to all relatives, as *Il.* χ', 115. κτήματα πάντα μάλ',
όσσα τ' Ἀλέξανδρος ἠγάγετο Τροίηνδε^d.

ὅστις is different from ὅς, inasmuch as it applies to an object in general, in the sense of *quisquis, quicumque*, in which case πᾶς often goes before, e. g. *Il.* τ', 260. ἀνθρώπους τίνυνται, ὅ τις κ' ἐπίορκον ὁμόσση, 'to every one who swears falsely'. Here it is to be observed, that after πᾶς it is used only in the singular; in the plural they said πάντες ὅσοι, not οὔτινες. Yet sometimes it refers to a determinate object, and stands for ὅς^e.

ὅστις is often used in ellipses, especially in negative propositions: οὐδεὶς ὅστις (and ὅς) οὐ 'every one'. *Herod.* v, 97. καὶ οὐδέν ὃ τι οὐκ ὑπίσχετο, 'he promised every thing'. *Thuc.* vii, 87. καὶ πεζὸς καὶ νῆες καὶ οὐδέν ὃ τι ὅκ ἀπώλετο. *Comp.* ii, 88. iii, 81. 'στις is usually governed in case by the preceding οὐδεὶς, or this by ὅστις. *Plat. Prot.* p. 101. οὐδενὸς ὅτου οὐ πάντων ἀν ὑμῶν καθ ἡλικίαν πατήρ εἶην. *Comp. ib.* p. 113. Thus also in interrogations after τίς. *Thuc.* iii, 39. τίνα οἴεσθε ὄντινα οὐ βραχεία προφάσει ἀποστήσεται; *Comp. ib.* 46. *Comp.* §. 445. c. 305.

ὅστις is also frequently joined with οὖν, δήποτε, but in the case of the substantive which accompanies it, for ὅστις ἀν ἢ or εἴη. *Plat. Rep.* i, p. 163. ἔστιν ἄρα δίκαιον ἀνδρὸς βλάπτειν καὶ ὄντινοῦν ἀνθρώπων; 'any man whoever he may be'. *Comp.* p. 194. *Leg.* xi, p. 135. Μαγνητῶν — μήτε κάπηλος ἐκὼν μὴδ' ἄκων μηδεὶς γιγνέσθω, μὴδ' ἔμπορος, μήτε διακονίαν μὴδ' ἥντινα κεκτημένοι. *Comp. Hipp. M.* p. 7. *Phædon.* p. 178.

In the same manner ὅς ἀν, seems to be used, as refer-

^d Herm. ad Orph. Lith. 299.

^e Brunck. ad Eur. Bacch. 115.

ring also to something in general, *quicunque*, *Thuc.* vii, 7. πρέσβεις — ἀπεστάλησαν, ὅπως στρατιὰ ἔτι περαιωθῇ τρόπῳ ᾧ ἂν, ἐν ὁλκάσιν, ἢ πλοίοις ἢ ἄλλως, ὅπως ἂν προχωρῇ, where τρόπῳ ᾧ ἂν stands for ὅστις ἂν ἢ ὁ τρόπος, as *quocunque tandem modo*.

The relative is often put also for the article ὁ, or 484. rather for the *demonstrative* pronoun.

a. In antitheses of ὁ, ὁ μὲν. *Il.* χ', 201. ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν, οὐδ' ὅς ἀλύξαι. Also without an antithesis of ὁ. *Il.* ψ', 9. ὁ γὰρ γέρας ἐστὶ θανόντων. The moderns use also ὅς μὲν — ὅς δέ. See §. 288. f. See 401 f.

b. ὅς καὶ ὅς, 'this or that person', speaking indeterminately. *Herod.* iv, 68. λέγουσι οὗτοι ὥς τοσπίπαν μάλιστα τάδε, ὥς τὰς βασιληίας ἰστίας ἐπιόρκηκε ὅς καὶ ὅς. In the *oblique* cases the article is put, τὸν καὶ τὸν. §. 286.

c. καὶ ὅς for καὶ οὗτος. *Herod.* vii, 18. καὶ ὅς ἀμβώσας μέγα, ἀναθρόσκει. *Plat. Theag.* p. 21. καὶ ὅς ἐπέσχε and in the feminine *id.* *Symp.* p. 227. καὶ ἥ, Οὐκ εὐφημήσεις; ἔφη. *Comp.* p. 228. *Xen. Cyrop.* v, 4, 4. καὶ ὅς ἐξαπατηθεὶς διώκει ἀνδρὸς κράτος. *Comp. ib.* 5, 36. Here also in the *oblique* cases the article is put §. 286.

Thus also ἦ δ' ὅς, 'said he', which is very frequent in Plato¹.

The relative often stands also for τίς, 'who?' but 485. only in dependent propositions. *Soph. Œd. Col.* 1171. ἔξοιδ' ἀκούων τῶνδ', ὅς ἔσθ' ὁ προστάτης. *Thuc.* i, 137. of Themistocles: καὶ δέϊσας φράζει τῷ ναυκλήρῳ, ὅστις ἐστί, *quis sit, aperit.* *Plat. Menon.* p. 349. περὶ ἀρετῆς,

¹ Koen. ad Greg. p. 61, 5. Heind. ad Plat. Charm. p. 78. Hoog. ad Vig. p. 25. Herm. ib. p. 706, 28.

ὁ ἐστίν, ἐγὼ μὲν οὐκ οἶδα. *Rep.* VIII, p. 214. προελώμεθα δὴ
 τι παράδειγμα ἐκατέρων, αἱ εἰσίν. *Xen. Cyr.* VI, 1, 46. πέμ-
 πει πρὸς τὸν Κῦρον, εἰπὼν, ὃς ἦν. Thus too ἅττα (§. 153.
 Obs. 2.) *Il.* κ', 206. εἴ τινα πον καὶ φῆμιν ἐνὶ Τρώεσσιν
 ἔλοιτο, ἄσσά τε μητιώσιν μετὰ σφισιν.

Note. Of another use of ὅστις in interrogations see §. 488. 1.

Instead of the relative the Poets, especially Homer, often put ὡς. *Il.* ξ', 44. μὴ δὴ μοι τελέσῃ ἔπος ὄβριμος
 Ἐκτωρ, ὡς ποτ' ἐπηκείλησεν. ψ', 50. ὄτρυνον — — ὕλῃν
 τ' ἀξέμεναι, παρά τε σχεῖν, ὡς ἐπιεικὲς νεκρὸν ἔχοντα νέεσθαι
 ὑπὸ ζόφον ἡρόεντα. *Soph. Œd. C.* 1124. καὶ σοὶ θεοὶ πόροιεν,
 ὡς ἐγὼ θέλω, αὐτῷ τε καὶ γῇ τῇδε*. The following pas-
 sages, however, which Wytttenbach *ad Ecl. Hist.* p. 358.
 quotes, do not belong to this place: *Herod.* II, 116. *Ho-*
merius ἐπαίησε ἐν Ἰλιάδι — πλάνην τὴν Ἀλεξάνδρου, ὡς ἀπη-
 χθη ἄγων Ἐλένην. *Thuc.* I, 1. Θουκυδ. Ἀθ. ξυνέγραψε τὸν
 πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν
 πρὸς ἀλλήλους. For here the sense of the preceding
 substantive is extended by another turn of the sentence,
 and ὡς signifies *as*.

486. Some parts of the relative have a peculiar signifi-
 cation, viz.

1. The genitive οὗ stands adverbially in the sense
 'where?' *ubi*?

2. The dative *feminine* signifies, *a.* 'where?' as the
 Latin, *qua*; or 'whither'? *Hesiod.* ἔργ. 206. τῇ δ' εἰς, ἣ
 σ' ἂν ἐγὼ περ ἄγω.

b. 'So far as', *quatenus*. *Xen. Mem. S.* II, 1, 18.

* Animadv. ad H. Hom. p. 373.

οὐ δοκεῖ σοι τῶν τοιούτων διαφέρειν τὰ ἐκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν, ὁπότε βούλοιτο, &c.

c. 'How, in what manner'? *quemadmodum*. *Xen. Cyr.* I, 2, 5. ὡς μᾶλλον δῆλον γένηται, ἢ ἐπιμέλονται, ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται^h.

d. With comparatives.

e. With superlatives for ὡς. ἢ τάχιστα, *quam celerrime*.

3. ὁ often stands for δι' ὁ, *quāre*. See §. 477. d.

The Indefinite Pronoun τις, τι.

Tis is properly added to a substantive, which is left 487. undetermined, where in English, 'a, an, a certain one, any one', is used. It has, however, three other significations besides :

1. It is used in a collective sense, as the English 'many'. *Il. φ'*, 126. θρώσκων τις κατὰ κῦμα μέλαιναν φριχ' ὑπαλύξει ἰχθύς, ὃς κε' φάγησι Λυκάονος ἀργέτα δημόν. *Archil. in Brunck. Anal. T.* I, p. 45. σxx. ἡμπλακον, καὶ που τιν' ἄλλον ἢδ' ἄτη (ἄλη) κιχήσατο. *Thuc.* VII, 61. ἦν κρατήσωμεν νῦν ταῖς ναυσίν, ἐστὶ τῷ τὴν ὑπάρχουσάν που οἰκείαν πόλιν ἐπιδεῖνⁱ.

2. It expresses the English 'one, them' (the French *on*), and indicates only any person whatever; also 'several, or all who are present, every one'. *Herod.* VIII, 109. καὶ τις οἰκίην τε ἀναπλάσασθω, 'let them build up the

^h Valck. ad Phœn. p. 334.

ⁱ Duker. ad Thuc. III, 111. Animadv. ad H. Hom. p. 407. ad Hymn. Hom. c. Batrach. p. 123.

houses again', or 'let every one build his house'. *Xen. Cyr.* VI, 1, 6. λεγέτω τις περὶ αὐτοῦ τούτου, ἢ γιγνώσκει. *Comp.* III, 3, 61^k.

3. Hence it stands often for the *personal* pronoun, ἐγώ, as we use one. *Soph. Aj.* 245. ὦρα τιν' ἤδη κάρα καλύμμασι κρυφάμενον ποδοῖν κλοπὰν ἀρέσθαι. *Aristoph. Thesm.* 603. ποῖ τις τρέψεται; *Plat. Alcib.* II, in. ΣΩ. φαίνη γέ τι ἐσκυθρωπακέναι τε καὶ εἰς γῆν βλέπειν, ὥς τι συννοούμενος. ΑΛΚ. καὶ τί ἂν τις συννοοίτο^l;

Thus also it is put for σύ. *Soph. Aj.* 1138. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί. *Arist. Ran.* 552. 554. κακὸν ἤκει τινί. — δώσει τις δίκην.

4. On account of the collective sense, in which τις is sometimes used (N^o 1.), the word which refers to τις is sometimes put in the plural. *Thuc.* IV, 85. ἀλλὰ καί, οἷς ἂν ἐπίω, ἡσόν τις ἐμοὶ πρόσεισι. *Xen. Mem.* S. I, 2, 62. κατὰ τοὺς νόμους εἰάν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν — —, τούτοις θάνατός ἐστιν ἡ ζημία. *Comp. Cyrop.* VII, 4, 5. VIII, 8, 4.

5. τις is often put with adjectives of quality, quantity, magnitude, especially when these stand alone, without a substantive, or in the predicate. *Herod.* IV, 198. δοκέει μοι οὐδ' ἀρετὴν εἶναί τις ἢ Λιβύη σπουδαίη. *Plat. Rep.* II, p. 208. ἐγώ τις, ὥς ἔοικε, δυσμαθής. IV, p. 352. δύσβατός τις ὁ τόπος φαίνεται καὶ κατὰσκιος. *Symp.* p. 171. ἔθος τι τοῦτ' ἔχει. *Aristoph. Plut.* 726. ὥς φιλόπολς τις ἔσθ' ὁ δαίμων καὶ σοφός. *Herod.* I, 181. τεῖχος οὐ πολλῷ τε φασθενέστερον. *Thuc.* VI, 1. οὐ πολλῷ τινι ὑποδέστερον πόλεμον ἀνηρῶντο ἢ τὸν πρὸς Πελοποννησίους. Also

^k Valck. ad *Herod.* p. 671. a.

^l Brunck, ad *Soph. Aj.* 245.

with the adjective as an epithet. *Soph. Aj.* 1266. τοῦ θα-
νόντος ὡς ταχεῖά τις βροτοῖς χάρις διαρρεῖ^m.

With numerals also. *Thuc.* III, 111. ἐς διακοσίους
τινας αὐτῶν ἀπέκτειναν. VII, 87. ἡμέρας ἐβδομήκοντά τι-
νας οὕτω διηγήθησαν ἄθροοι. Here it is the English,
'about, nearly'ⁿ, ('some two hundred of them; some
seventy days').

ἅττα especially is thus used, which is rarely found
by itself without an adjective^o.

The neuter *τι* is put with adverbs especially, or neu-
ter adjectives standing as adverbs, e. g. σχεδόν *τι*, πάνν *τι*,
πολύ *τι*, οὐδέν *τι*^p. In all these cases *τις* seems to temper
the nature of the expression by inferring a kind of doubt,
instead of an unlimited assertion. On the other hand,
τις, *τι* are sometimes also omitted. *Plat. Soph.* p. 241.
χαλεπὸν ἦρον καί, σχεδὸν εἰπεῖν, οἶφ γε ἐμοὶ, παντάπασιν
ἄπορον.

6. In other cases *τις*, without an additional adjec-
tive, has the sense of 'especially'. *Theocr.* XI, 79. δηλο-
νότ' ἐν τῇ γὰρ κήγών *τις* φαίνομαι ἡμες, 'a man of consi-
deration'. *Plat. Amat.* p. 32. καὶ μοι τὸ μὲν πρῶτον ἔδοξε
τι εἰπεῖν. *Phædon.* p. 143. εὐελπίς εἰμι εἶναι *τι* τοῖς τετε-
λευτηκόσι. Thus the Latin *aliquis*, e. g. *est aliquid*^q.

7. The form ἢ *τις* ἢ οὐδεὶς is negative, yet with the
expression of doubt, 'next to none', *Herod.* III, 140.
ἀναβέβηκε δ' ἢ *τις* ἢ οὐδεὶς κω παρ' ἡμέας αὐτῶν. *Xen.*

^m Wessel. ad Herod. p. 368. Toup. ad Suid. II, p. 335.

ⁿ Koen. ad Gregor. p. 3. b.

^o Heind. ad Plat. Theæt. p. 338.

^p Dorv. ad Charit. p. 477.

^q Ad Viger. p. 152. Herm. p. 725. Comp. Markl. ad Eur. Suppl.

Cyr. vii, 5, 45. τούτων τῶν περιεστηκότων ἢ τινα ἢ οὐδένα οἶδα^r.

Note. In modern Alexandrian writers *τις* is sometimes put for *ὅστις*, but not in the old Classic authors^s.

8. *ἄλλότι*, properly *ἄλλό τι*, is used in interrogations *a.* with *ἢ* following. *Herod.* i, 109. *ἄλλό τι* (*ἄλλοτι*) *ἡλείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος; ποῖνε superest?* *Plat. Apol. S.* p. 56. *ἄλλοτι ἢ περὶ πλείστου ποιῇ, ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται;* originally it seems that *ποιῶ*, *γίγνεται*, *ἄλλό τι ποιεῖς*, *ἢ* — *ποιῇ*, was understood, which is often omitted after *ἄλλο*, as in Latin, *nihil, nisi de cæde cogitat.* (Comp. *Plat. Menon.* p. 340. 348. 358.) Hence *Plat. Phædon.* p. 180. *φέρει δὴ, ἢ δ' ὅς, ἄλλό τι ἡμῶν αὐτῶν ἢ τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχὴ; Οὐδὲν ἄλλο, ἔφη.* This, however, soon received the sense of a simple interrogation, and hence *b.* *ἢ* also is omitted. *Plat. Charm.* p. 136. *ἄλλοτι οὖν πάντα ταῦτα ἂν εἴη — μία τις ἐπιστήμη;* *Hipparch.* p. 259. *ἄλλοτι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; 'what? do not the greedy love gain?'*

Pronom. Interrogativum, τις.

488. 1. The interrogatory pronoun *τις* is used in direct and indirect interrogation, in the latter *ὅστις* also. But if the person who is interrogated repeats the question before the answer, then *ὅστις* is used. *Arist. Ran.* 198. XA'P. οὗτος, τί ποιεῖς; ΔION. ὁ τι ποιῶ; τί δ' ἄλλο γ'

^r Valck. ad Herod. p. 270, 35.

^s Wolf. ad Demosth. Lept. p. 230.

^t Herm. ad Viger. p. 725, 109. 110. Comp. Heusde Spec. in Plat. p. 59.

ἢ. *Av.* 698. σὺ δ' εἰ τις ἀνδρῶν; 'Οστις εἰμ' ἐγώ; *Μέτων.*
Plat. Euthyphr. p. 4. ἀλλὰ δὴ τίνα γραφήν σε γέγραπται;
ΣΩ. ἦντινα; οὐκ ἀγεννῇ, ἔμοιγε δοκεῖ".

2. Sometimes this word of interrogation has the article: *Aristoph. Nub.* 776. ἄγε δὴ ταχέως τουτὶ ξυνάρ-
πασον. *ΣΤΡΕΨ.* τὸ τί; *Av.* 1039. νόμους νέους ἤκω παρ'
ὑμᾶς δεῦρο πωλήσων. *ΠΕΙ.* τὸ τί; *Comp.* §. 264, 4.

3. Sometimes τί as predicate, with ἐστὶ following, is accompanied by the subject in the neuter. *Plat. Theaet.* p. 74. τί ποτ' ἐστίν, ἃ διανοούμεθα. *ib.* p. 76. θαυμάζω, τί ποτ' ἐστὶ ταῦτα².

4. τί is often put for διὰ τί; 'what? quid? for 'wherefore? quare? *Xen. Mem. S.* IV, 2, 6. θαυμαστόν, τί ποτε οἱ βουλόμενοι καθαρίζειν — ἱκανοὶ γενέσθαι πειρῶνται ὡς συνεχέστατα ποιεῖν ὃ τι ἂν βούλωνται ἀγαθοὶ γενέσθαι.

5. τίς is often used independently of the rest of the proposition, which cannot be the case in Latin or English, e. g. *Plat. Prot.* p. 91. τοῦτο μὲν ἔξεστι λέγειν καὶ περὶ ζωγράφων καὶ περὶ τεκτόνων, ὅτι οὗτοί εἰσιν οἱ τῶν σοφῶν ἐπιστήμονες· ἀλλ' εἷτις ἔροιτο ἡμᾶς, τῶν τί σοφῶν εἰσιν οἱ ζωγράφοι ἐπιστήμονες, εἵπομεν ἂν πού αὐτῷ, ὅτι τῶν πρὸς τὴν ἀπεργασίαν τὴν τῶν εἰκόνων. — εἰ δέ τις ἐκείνο ἔροιτο, ὃ δὲ σοφιστῆς τῶν τί σοφῶν ἐστι; *Theag.* p. 12. εἰ οὖν ἔροιτό τις τὸν Εὐριπίδην, τῶν τί σοφῶν συνουσίᾳ φησὶ σοφοὺς εἶναι τοὺς τύραννους; 'in what must their wisdom consist, from whose society tyrants learn wisdom'. *Symp.* p. 237: τῶν τίνα τρόπον διωκόντων αὐτὸν καὶ ἐν τίνι πράξει ἡ σπουδὴ καὶ ἡ σύστασις ἔρως ἂν καλοῖτο; *Comp.*

¹ Brunck. ad Arist. Thesm. 630. Heind. ad Plat. Hipp. p. 153.

² Heind. ad Plat. Gorg. p. 212.

Xen. Mem. S. II, 2, 17. Also after conjunctions. *Plat. Hipp. Maj. p. 29.* (according to the correction of Schleiermacher:) ταῦτα πάντα, ἃ φῆς καλὰ εἶναι, εἰ τί ἐστιν αὐτὸ τὸ καλόν, ταῦτ' ἂν εἴη καλὰ; 'what must beauty be in itself, if these be beautiful?' *Xen. Mem. S. I, 4, 14.* ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ φροντίζειν²; especially with the participle. *Xen. Mem. S. IV, 2, 10.* τί δὲ βουλόμενος ἀγαθὸς γενέσθαι συλλέγεις τὰ γράμματα; 'in what do you wish to be versed, that you collect these writings?' which takes place also in Latin, *quem fructum petentes scire cupimus.* See Participle.

τί is also preceded by the interrogation πῶς³.

Of the

Pronoun Reflexive.

οὐ, οἱ, ἐ.

See §. 147. *not.*

Reciprocal Change of the Pronoun.

1. *Pronoun Person. and Possessive.*

489. ἐός is sometimes put for the pronoun of the first and second person, in the Poets, ἐμός, σός, &c. *Od. ν', 320.* ἀλλ' αἰεὶ φρεσὶν ᾗσιν ἔχων δεδαῖγμένον ἦτορ ἠλώμην, for ἐμαῖς. *Od. α', 320.* δώμασιν οἷσιν ἀνάσσοις, for σοῖς. Thus *Il. α', 393.* περίσχεο παιδὸς ἐῆος, for σοῦ. *Il. κ', 398.* ἦ — φύξιν βουλεύοιτε μετὰ σφίσιν, for μεθ' ὑμῖν. ἐός, for σφέτερος.

¹ Heind. ad Plat. Hipp. M. p. 140.

² Reiz. ad Viger. p. 725, 112. Schneider. ad Xen. l. c.

³ Heind. ib. p. 166.

Hesiod. ἔργ. 58. ὃ κεν ἅπαντες τέρπωνται κατὰ θυμόν, ἔόν κακὸν ἀμφάγαπῶντες, and *vice versa*, σφέτερος for εὖς *id. Scut. Herc.* 90. ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆς ᾤχετο^b.

II. The reflexive pronoun *ἑαυτοῦ* for the other personal pronouns compounded with *αὐτός*. *Plat. Phædon.* p. 207. ἀντιτείνετε εὐλαβούμενοι, ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἅμα ἑαυτόν τε καὶ ὑμᾶς ἐξαπατήσας — οἰχήσομαι, for ἑμαυτόν. *Thuc.* 1, 82. τὰ αὐτῶν ἅμα ἐκποριζόμεθα, for ἡμῶν αὐτῶν. *Plat. Phædon.* p. 177. δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, where ἡμᾶς is the accusative of the subject to ἀνερέσθαι. Also, if the proper pronoun accompanies it. *Æsch. Agam.* 1333. ἀπαξ ἔτ' εἰπεῖν ῥῆσιν ἢ θρήνον θέλω ἐμόν τὸν αὐτῆς. — *ibid.* 1308. εἰ δ' ἐτητύμως μόρον τὸν αὐτῆς οἶσθα, πῶς — πρὸς βωμόν ἐντόλμως πατεῖς; for σαντῆς. *Plat. Protog.* p. 90. σὺ δὲ οὐκ ἂν αἰσχύνοιο εἰς τοὺς Ἕλληνας αὐτὸν σοφιστὴν παρέχων; *Comp. Amat.* p. 39. *Alcib.* II, p. 86. *Xen. Cyr.* VI, 3, 27. *Æschin. in Ctesiph.* p. 551^c. *Demosth. Olynth.* p. 9, 13. τῶν πραγμάτων ὑμῖν ἐκείνων αὐτοῖς ἀντιληπτέον ἐστίν, εἴπερ ὑπὲρ σωτηρίας αὐτῶν φροντίζετε, for ὑμῶν αὐτῶν.

Note. Where *αὐτός* seems to be put for ἐγώ, σύ, ἡμεῖς, &c. the truth is rather that these pronouns are omitted. See §. 470.

III. The reflexive pronoun *ἑαυτῶν* and the reciprocal pronoun *ἀλλήλων*. *Soph. Antig.* 145. πλὴν τοῖν στυγεροῖν, ὧ, πατὴρ ἐνὸς μητρός τε μιᾶς φύντε, καθ' αὐτοῖν δικρατεῖς λόγους στήσαντ', ἔχετον κοινὸν θανάτου μέρος ἄμφω, for κατ' ἀλλήλους. *Plat. Parmen.* p. 86. αὐτὰ αὐτῶν καὶ πρὸς αὐτὰ ἐκεῖνά ἐστι, for ἀλλήλων καὶ πρὸς

^b Wolf. Proleg. ad Hom. p. 247 sqq. Fisch. II, p. 237 sq.

^c Dorv. ad Char. p. 296.

ἄλλα. Again, the *reciprocal pronoun* is put for the *reflexive*, *Thuc.* III, 81. οἱ πολλοὶ τῶν ἑαυτῶν — διέφθειραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους^d.

Of the Verb.

490. By *transitive* verbs are here meant, according to the distribution §. 156. in contradistinction to *neuter* and *deponent* verbs, those which are capable of determining various relations of the subject to which the action belongs, to an object or person. These have three *genera*, the active, passive, and middle. As the effect of the active consists in determining the case which it governs, what has been said of the use of the cases is sufficient to illustrate the active.

The passive, if we follow the analogy of other languages, takes properly as its subject the nearest object of the active, which with this voice was in the accusative; the subject of the active, on the contrary, is joined with the passive, by means of the preposition ὑπό with the genitive (rarely ἀπό, e. g. *Thuc.* III, 36. ἄλλαι γινώμαι ἀφ' ἐκάστων ἐλέγοντο. Comp. *Herod.* II, 54. v, 17.), or πρὸς with the genitive. Frequently, however, it stands in the dative also, with or without ὑπό, (§. 403. a.) as with the verbals in — τέος, e. g. Ἀχιλλεὺς κτείνει τὸν Ἑκτορα. Ἐκτωρ κτείνεται ὑπὸ (πρὸς) Ἀχιλλέως, in the Poets Ἀχάλλῃ (ὑπ' Ἀχ) ἐδάμη. The dative is very frequently put with the perf. pass. of verbs whose perf. act.

^d Hemsterh. in Obss. Misc. x, p. 209.

is not much used, e. g. μέχρι τούτου ἡμῖν πεπαίσθω. ταῦτα λέλεκται ἡμῖν, for λέλεχα ταῦτα.

In Greek, however, the object also, which was in the genitive or dative with the active, may become the subject of the passive. *Plat. Rep.* VIII, p. 212. ἀνθρώπων καταψηφισθέντων θανάτου ἢ φυγῆς, from καταψηφίζεσθαι τινὸς θάνατον. *Xen. Hist. Gr.* v, 2, 36. καὶ ἐκεῖνος μὲν κατεψηφίσθη. — *Plat. Symp.* p. 216. εἶναι ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν, Ἐρωτος μηδεμίαν ἡδονὴν κρείττω εἶναι· εἰ δὲ ἤττους, κρατοῖντ' ἂν ὑπὸ τοῦ Ἐρωτος, ὁ δὲ κρατοῖ. *Comp. Xen. H. Gr.* v, 4, 1. — *Plat. Euthyd.* p. 9. εἰπὼν οὖν ταῦτα κατεφρονήθη ὑπ' αὐτοῦ. *Comp. Rep.* VIII, p. 209. *Isocr. ad Phil.* p. 110. B. — *Thuc.* I, 68. μέγιστα ἐγκλήματα ἔχομεν, ὑπὸ Ἀθηναίων ὑβριζόμενοι, ὑπὸ δὲ ὑμῶν ἀμελούμενοι. *Plat. Rep.* VIII, p. 198. ἀσκεῖται δὴ τὸ αἰεὶ τιμώμενον, ἀμειλεῖται δὲ τὸ ἀτιμαζόμενον. *Comp. ib.* x, p. 320. — *Thuc.* III, 61. οὐκ ἡξίουσι οὗτοι ἡγεμονεύεσθαι ὑφ' ἡμῶν. — *Herod.* VII, 144. αἱ δὲ νῆες, εἰς τὸ μὲν ἐποιήθησαν, οὐκ ἐχρήσθησαν, from χρῆσθαι τινι. — *Thuc.* I, 82. ἀνεπίφθονον, ὅσοι ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλευόμεθα — διασωθῆναι. *Comp.* IV, 61. *Plat. Alcib.* II, p. 82. — *Thuc.* VI, 54. τὸ Ἀριστογείτονος καὶ Ἀρμόδιου τόλμημα δι' ἐρωτικὴν ξυντυχίαν ἐπεχειρήθη. — *Id.* VII, 70. ξυνετύγχανε πολλαχοῦ διὰ τὴν στενοχωρίαν τὰ μὲν ἄλλοις ἐμβεβληκέναι, τὰ δὲ αὐτοὺς ἐμβεβληθῆναι. — *Xen. H. Gr.* II, 3, 35. ἐκεῖνοι ἔφασαν, προσταχθέντα με ὑφ' ἐαυτῶν οὐκ ἀνελέσθαι, &c. *Comp. Soph. Antig.* 670. *Thuc.* v, 75. VII, 70. — *Xen. Mem.* S. IV, 2, 33. Παλαμῆδην πάντες ὑμνοῦσιν, ὡς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεύς ἀπώλετο. — *Isocrat. ad Demon.* p. 8. C. μίσει τοὺς κολακεύοντας, ὥσπερ τοὺς ἐξαπατῶντας· ἀμφότεροι γὰρ πιστευθέντες τοὺς πιστεύσαντας (vulg. πιστεύοντας) ἀδικοῦσιν. *Id. ad*

Phil. p. 92. A. οἱ Λακεδαιμόνιοι ἀπιστοῦνται ὑπὸ πάντων Πελοποννησίων*.

It has been noticed before, §. 420. *f.* that the passive takes an accusative also. From a union of this idiom with the foregoing, arise the phrases explained in §. 421. *h/* e. g. *Eurip. Res.* 539. τίς ἐκηρύχθη πρώτην φυλακὴν; from κηρύσσειν τινὶ φυλακὴν. *Thuc.* v, 37. οἱ Κορίνθιοι ταῦτα ἐπεσταλμένοι. *Plat. Tim.* p. 367. τὸ δὲ ὑπὸ πυρὸς πάχους τὸ νοτερόν πᾶν ἐξαρπασθέν, for ᾧ τὸ νοτερόν ἐξηρπάσθη. *Xen. Hier.* i, 19. ὁ παρατιθέμενος πολλά, unless παρατιθέμενος be rather the middle voice in this place.

491. The proper signification of the middle is most evident in the aorists, particularly the Aor. 1. In the present and imperf. the distinction between the passive and middle is often indeterminate in the signification, as the form in both is exactly the same. The fut. *middle* has usually the sense of the active, also of the passive, and what is called the perf. *mid.* more properly the perf. 2. *act.* never has the signification of the middle.

The peculiar signification of the middle is the reflexive, where the action returns to the subject of it.

a. The chief characteristic consists in the subject of the action being at the same time the proper immediate object of it, so that the middle is exactly equivalent in signification to the active, joined with the corresponding pronoun pers. refl. e. g. λούω, 'I wash another', λούομαι, *i. q.* λούω ἑμαυτόν, 'I wash myself'. ἀπέχειν, 'to withhold another', mid. ἀπέχεσθαι, ἀποσχέσθαι, *i. q.* ἀπέχειν ἑαυτόν.

* Dorv. ad Charit, p. 576.

Many middle verbs receive a genuine intransitive signification, e. g. *παύειν τινά πινος*, *avocare alium*, *παύεσθαι*, *se ipsum avocare*, 'to make one's self abstain', i. e. 'to desist'. Thus *στέλλειν*, 'to send', *στέλλεσθαι*, 'to travel', e. g. *Herod.* iv, 147. *πλάζειν*, 'to make another wander', *πλάζεσθαι*, 'to wander', &c. *φοβεῖν*, 'to put to flight, to terrify', *φοβεῖσθαι*, 'to fly, to be terrified'.

Of these verbs some are referred to an object, and are transitive, either because the active may take a double accusative, as *περαιούν τινά ποταμόν*, 'to convey one over a river', mid. *περαιουῖσθαι ποταμόν*, 'to pass a river'; or, when the action which is properly intransitive, is considered in relation to an object, e. g. *φοβεῖσθαι τινα*, 'to fear any one'.

b. More frequently, however, the subject of the 492 action is the remote object of it, with reference to which it takes place; so that the middle is equivalent to the active, with the dative of the *reflexive* pronoun, *ἐμαντῶ*, *σεαντῶ*, *ἐαντῶ*, e. g. *αἶρειν*, 'to take up any thing for another, in order to transfer it to another', *αἶρεσθαι*, 'to take up, in order to keep it one's-self, to transfer to one's-self', *ἀφαιρεῖν*, 'to take any thing from another', *ἀφαιρεῖσθαι*, 'to take any thing one's-self for one's-self, in order to retain or use it'. *δουλοῦν*, *καταδουλοῦν*, 'to subject any thing to another, e. g. *Æsch. S. c. Th.* 256. *αὐτῇ σὺ δουλοῖς καὶ με καὶ πᾶσαν πόλιν καταδουλοῦσθαι*, 'to subject one's-self', *ἐνδύειν*, 'to put any thing on another', *ἐνδύεσθαι*, 'to put on one's-self', *Xen. Cyr.* vi, 4, 2. of Abradatas: *ἐπεὶ δ' ἔμελλε τὸν*

¹ Dawes. Misc. Crit. p. 235.

² Brunck. ad Arist. Plut. 1140.

³ Hemsterh. ad Th. M. p. 249.

λινούν θώρακα ἐνδύεσθαι, προσφέρει αὐτῷ ἡ Πάνθεια χρυσοῦν κράνος, &c. §. 3. ταῦτα δὲ λέγουσα ἅμα ἐνέδνε τὰ ὄπλα¹. φυλάττειν, 'to watch any one, to observe', φυλάττεσθαι, 'to observe any thing to one's advantage' (*dat. commodi*), 'in order to avoid it'².

Hence the middle is used, when the passive object is any thing belonging to the subject of the verb; generally, almost any relation which the object bears to the subject of the action, e. g. περιρρήξαι χιτῶνα signifies 'to tear the garment of another', περιρρήξασθαι χιτῶνα 'to tear one's own garment'¹, *Soph. Œd. T.* 1021. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο, 'called me his son', λύνειν, 'to return any thing to any one for a ransom', λύεσθαι, 'to receive back any thing that belongs to one', *Il. α'*, 13. 19. 29. Thus θέσθαι νόμους is said of a legislator, who submits himself to the laws which he has made, or of a free state, which enacts laws for itself. The same distinction obtains between γράφειν and γράψασθαι νόμους. *Xen. Mem. S.* 1, 2, 45. ὅσοι οἱ ὀλίγοι τοῖς πολλοῖς μὴ πείσαντες, ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν ἢ μὴ φῶμεν εἶναι. On the other hand *Œcon.* 9, 14. ἐν ταῖς εὐνομουμέναις πόλεσιν οὐκ ἀρκεῖν δοκεῖ τοῖς πολίταις, ἣν νόμους καλοῦς γράψονται.

c. The middle often expresses an action which took place at the command of the subject, or with regard to it, which is expressed in English by 'to cause'. *Herod.* 1, 31. Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφούς, 'caused statues to be made'. *Xen. Cyr.* vi, 4, 2.

¹ Brunck. ad Arist. Thesm. 252.

² Dorv. ad Charit. p. 469.

¹ Hemsterh. Obs. Misc. V. 3, p. 64. Valck. et Wessel. ad Herod. p. 230, 37.

of Panthea: ἐποίησατο ὄπλα. §. 3. σὺ δὴ πον, ὦ γύναι, συγκόψασα τὸν σαντῆς κόσμον τὰ ὄπλα μοι ἐποιήσω; *Herod.* vii, 100. Ξέρξης — διεξελαύνων ἐπ' ἄρματος παρ' ἔθνους ἐν ἑκάστον, ἐπυνθάνετο, καὶ ἀπέγραφον οἱ γραμματισταί. — ἐνθαῦτα ὁ Ξέρξης, μετεκβὰς ἐκ τοῦ ἄρματος ἐς νέα Σιδονίην — — παρέπλεε παρὰ τὰς πρώρας τῶν νεῶν, ἐπειρωτῶν τε ἑκάστας ὁμοίως καὶ τὸν πεζὸν καὶ ἀπογραφόμενος, 'causing them to be registered'. (Comp. *Hen. Hist. Gr.* vi, 3, 19.) a distinction, which *Plutarch. Themist.* 13. does not observe. Hence γράφεσθαι τινα, 'to accuse', properly 'to cause the name, as of an accused person, to be taken down in writing by the magistrate before whom the process is carried', *nomen deferre*. διδάσκειν, 'to teach'. διδάσκεσθαι, 'to cause to be taught', *Eur. Med.* 269 sq. χρῆ δ' οὐ ποθ', ὅστις ἀρτίφρων πέφυκ' ἀνὴρ, παῖδας περὶ σῶς ἐκδιδάσκεσθαι σοφούς^m. *Thuc.* i, 130. of Pausanias: τράπεζαν Περσικὴν παρετίθετο, as *Xen. Hier.* i, 19. 20.

d. The perf. pass. is used as a perf. mid. *Soph. Antig.* 363. νόσων ἀμηχάνων φυγὰς ξυμπέφρασται. *Xen. Anab.* v, 2. 9. οἱ μάντις ἀποδεδειγμένοι ἦσαν, ὅτι μάχη μὲν εἶη, τὸ δὲ τέλος καλὸν τῆς ἐξόδου. *Isocr. Areop.* p. 147. B. τῆς εὐκοσμίας οἷον τ' ἦν μετασχεῖν — — τοῖς πολλὴν ἀρετὴν καὶ σωφροσύνην ἐν τῷ βίῳ ἐνδεδειγμένοις. *Plat. Euthyphr.* ἡ. γραφὴν σέ τις, ὡς εἶκε, γέγραπται. *Thuc.* iii, 90. ἔτυχον δύο φυλαὶ — — τινα καὶ ἐνέδραν πεποιημένοι. Comp. *Plat. Theaet.* p. 13. *Prot.* p. 122. *Rep.* viii, p. 209. *Xen. Cyr.* 2, 12. διαπέπραγμαὶ παρὰ σοῦ μὴ ποιῆσαι ἀρπαγὴν. *Isocr. ad Phil.* p. 86. B. εὐχῆς ἄξια διαπέπρακται. *Herod.* iii, 136. παρεσκευασμένοι πάντα ἔπλεον ἐς τὴν Ἑλλάδα. *Xen. Mem.* S. iv, 2, 1. κα-

^m Thom. M. p. 265. Küster. ad Aristoph. Nub. 1341. Valck. ad Amm. p. 70. Rubnk. ad Tim. p. 83 sq.

ταμαθὼν Εὐθύδημον γράμματα πολλὰ συνειλεγμένον πατη-
 τῶν. *Id. Anab.* IV, 7, 1. χωρία ἔκουν ἰσχυρὰ οἱ Τάοχοι, ἐν
 οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. *Id.* V,
 6, 12. οἱ μὲν ἄνδρες ἤρηνται πορείαν, ἣν ὑμεῖς συμβου-
 λεύετε. *Demosth. in Phorm.* p. 958, 13. τὴν μὲν λέν-
 σαι, τὴν δ' ἐδέδωκας ἑταίραν. *Thuc.* VI, 36. οὐκ αὐτοὺς
 εἰκός, τὸν ἐκεῖ πόλεμον μήπω βεβαίως καταλελυμένους,
 ἐπ' ἄλλον πόλεμον οὐκ ἐλάσσω ἐκόντας ἐλθεῖν. *Eurip. Iph.*
A. 1279. Οὐ Μενελέως με καταδεδούλωται, τέκνον^a.

Obs. The perf. pass. of verbs which are used as actives
 also, frequently occur in a passive sense, e. g. παρεσκευα-
 σμένος, *Thuc.* III, 3. βιασθέντας, *id.* IV, 15. 19. (v. *Wasse*)
 ἡττιασμένος *id.* III, 61. συνειλεγμένος, 'collected', γεγραμ-
 μένος, 'written', πεποιημένος, 'made', &c.^o

e. The aor. pass. also is often used as a middle; as
 ἐφράσθη, *Eurip. Hec.* 550. See *Hesych.* s. v. ἐπειχθεῖς
Thuc. III, 3. This takes place regularly in certain verbs,
 e. g. ἀπηλλάγην, 'I departed', ἐπείσθην, 'I suffered myself
 to be persuaded', (when ἐπεισάμην never occurs) ἐφοβή-
 θην, 'I was afraid', ἐκοιμήθην, (and ἐκοιμησάμην) 'I slept',
 &c. The part. fut. p. for the fut. mid. ἐπιμεληθησόμε-
 νος, *Xen. Mem. S.* II, 7, 8. rarely occurs.

Of the *Perf.* 2. or what is called the *Perf. Middle*.

494. The *Perf.* 2. has 1. In some verbs a sense entirely
 transitive, e. g. ἔκτονα (ἀπέκτονα), ἀκήκοα (where ἤκουκα
 is merely Doric), ἔσπορα, λέλοιπα. πέφηνγα, *Il.* φ', 609.

^a Musgr. ad *Eur. Med.* 1139. *Fisch.* III, b. p. 62 sq. *Viger.*
 p. 216. ubi v. *Z.* et *Herm.* p. 735, 166.

^o *Fisch.* III, b. p. 62 sq.

Od. α', 12, &c. οἶδα, πέποιθα, τέτοκα, ἔστοργα, *Herod.* vii, 104. and the poetic ὄπωπα, πέφραδε, δέδορκα, ἔοργα, πέπληγα, λέλσγχα. The perf. act. of these verbs are not in use, on account of euphony.

2. In most verbs, however, this perf. 2. has an intransitive signification. This is self-evident in verbs which are of themselves *intransitive* or *neuter*, as ἔρχομαι, ἐλήλυθα, ἔθω, εἴωθα, εἴκω, ἔοικα, κράζω, κέκραγα, ὄζω, ὀδῶδα, &c. But in many verbs also which have a transitive signification in the active, the intransitive enters into the perf. 2. as

ἄγνυμι, 'I break', perf. 2. ἔαγα, 'I am broken'.

ἀνοίγω, 'I open', perf. 1. (ἀνέφχα, 'I have opened'), perf. 2. ἀνέφγα, 'I stand open', more usually, ἀνεφγμένος εἰμί. This is to be distinguished from the imperf. act. which has an active sense, as *Il.* π', 221. ὦ', 228. *Od.* κ', 389. where it might also be aor. 2. *Herod.* i, 187. *Demosth.* in *Xenoth.* p. 889. The pass. ἀνέφγοντο occurs in *Xen. H. Gr.* vi, 4, 7^{oo}.

ἐγείρω, 'I wake another', ἐγρήγορα, 'I awake'.

ἐλπω, 'I give hope', *Od.* β', 91. ἔολπα, 'I hope'.

ὀλλυμι, 'destroy, lose', perf. 1. ὀλώλεκα. perf. 2. ὀλωλα, 'I am undone, lost', perf. ii.

πέιθω, perf. A. πέπευκα. perf. 2. πέποιθα, 'I rely upon, trust, confide'.

πήγνυμι, 'I affix', πέπηγα, 'I am fixed', *infixus sum*.

πράσσω, perf. 1. πέπραχα, 'I have done', perf. 2.

^{oo} Thom. M. p. 71. Græv. ad Luc. T. ix, p. 486.

πέπραγα, e. g. εὖ, κακῶς, 'I have been fortunate, unfortunate'. (Anglice 'I have done well or ill'). See §. 190. Obs.

ρήγνυμι, 'I break, rend', ἔρρωγα, 'I break in pieces', intrans. *Plat. Phædon. p. 295.*

σήπω, 'I corrupt, make putrid', δοῦρα σέσηπε νεῶν, *Il. β', 135.* 'are rotten'.

τήκω, 'I liquefy, melt', τὸ καὶ κλαίονσα τέτηκα, *Il. γ', 176.* *consumpta sum.*

φαίνω, 'I shew', πέφληγα, 'I have appeared', *Eurip. Iph. A. 973. Troad. 615.*

To this class also belongs *Od. ψ', 237.* πολλή δέ περὶ χροὶ τέτροφεν ἄλμη, 'has accumulated, condensed itself.' In some verbs the *perf. 2.* has both a transitive and intransitive, or passive sense, as in *διέφθορα*, which stands sometimes for *διέφθαρμαι*, sometimes for *διέφθαγκα*, especially in Attic^p. In others, the two *perf.* are distinguished in a different manner in the signification. Thus μένω has *μεμένηκα*, in the *perf. 1.* 'I have remained', in the *perf. 2.* μέμονα, 'I persevere, am zealous in any thing', also transitive, μέμονε δ' ὄγε ἴσα θεοῖσιν, *molitur.*

Obs. It was noticed §. 181. *Obs.* that the *fut. 1. mid.* is very often found for the active, and is the only *fut.* left in some verbs active. It is often put also for the passive, of which hereafter.

495. The deponent verbs are to be distinguished from the middle; the former having the form of passives, but the sense of actives, e. g. αἰσθάνομαι, δέχομαι, γίγνομαι, δέομαι, δύναμαι, ἐργάζομαι, ἔρχομαι, ἡγέομαι, μαίνομαι, μάχομαι, and others. Some of these in the *perf.* and *aor.* have the

^p Thom. M. p. 230 sqq. et *Interpr. Mæris*, p. 127. *Ammon.* p. 41. *Græv. ad Luc. T. ix,* p. 452 sq.

form of the passive, others of the middle; in others one of the tenses has the passive, the other the middle form, as αἰσθάνομαι, ἥσθημαι, ἥσθόμην. δέχομαι, δέδεγμαι, ἔδεξάμην. γίγνομαι, γεγένημαι, and γέγονα, ἐγενόμην. δέομαι, ὤδεήθην. ἐργάζομαι, εἵργασμαι⁹, εἵργασάμην. ἔρχομαι, ἦλθον, ἐλήλυθα, ἤγέομαι, ἤγηναι, ἤγησάμην. μαίνομαι, μέμνηνα, ἐμάνην. μάχομαι, μεμάχημαι, ἐμαχασάμην. A deponent of this kind seldom has a perf. of the active form, as οἶχομαι, οἶχωκα.

The different kinds of verbs, however, are often con- 496.
founded with each other. Thus we find

1. *Transitives* in the active for neuters. In this case an ellipsis is generally the foundation. ἄγειν, *Xen. Anab.* IV, 2, 15. ἐπεὶ δ' ἐγγυὺς ἦγον οἱ Ἕλληνες, *sc.* τὴν στρατιάν, which accompanies it, VII, 5, 9. Thus διάγειν is commonly used as a neuter, *persistere*. ἀπολείπειν. *Herod.* VII, 221. ὁ δὲ ἀποπεμπόμενος αὐτὸς μὲν οὐκ ἀπέλιπε, 'did not depart', *Thuc.* III, 10. ἡμῖν δὲ καὶ Ἀθηναίοις ξυμμαχία ἐγένετο πρῶτον, ἀπολιπόντων μὲν ὑμῶν ἐκ τοῦ Μηδικοῦ πολέμου, παραμεινάντων δὲ ἐκείνων πρὸς τὰ ὑπόλοιπα τῶν ἔργων. εἰσβάλλειν, ἐμβάλλειν, *sc.* εαυτόν, 'to make an irruption, to overflow', of a river. In the latter sense also ἐκδιδόναι. ἐπιδιδόναι, 'to make progress', *proficere*, &c.¹

2. *Neuters* for actives, as αἴσσω, ῥέω, λάμπω, &c. See §. 417. *Eur. Ph.* 233. ὦ λάμπουσα πέτρα πυρὸς

⁹ Valck. ad *Eur. Ph.* 1069.

¹ Hoog. ad *Viger.* p. 181 sq. Burgess. ad *Dawes. Misc. Crit.* p. 493 sq.

δικόρυφον σέλας. *ib.* 248. Ἄρης αἷμα δάϊον φλέγει
τῷδε πόλει¹.

3. *Neuters for passives*, *Il.* ζ', 73. ἔνθα κεν αὖτε
Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν Ἴλιον εἰσανέβησαν, ἀναλ-
κείησι δαμέντες, where, nevertheless, the passive construc-
tion might be explained by coupling ὑπό with δαμέντες.
Il. σ', 149. Ἀχαιοὶ ὑφ' Ἑκτορος ἀνδροφόναιο φεύγοντες.
With φεύγειν, *accusatum esse*, this construction is regu-
larly used. *Thuc.* 1, 130. ὁ Πανσανίας, ὃν καὶ πρότερον ἐν
μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων. *Comp.* vi, 15. as
Cic. pro Mil. 35, 96. *beatos esse, quibus ea res ho-*
nori fuerit a suis civibus. *Eurip. Ph.* 729. ἔχει τιν'
ὄγκον τᾶργος Ἑλλήνων πάρα. *Id. Med.* 1011. κάτει τοι
καὶ σὺ πρὸς τέκνων ἔτι. *Plat. Apol. S.* p. 71. εἰάν με ἀπο-
κτείνητε, οὐ ραδίως ἄλλον τοιοῦτον εὐρήσετε ἀτεχνῶς προσ-
κείμενον τῇ πόλει ὑπὸ τοῦ θεοῦ. *Xen. de Vectig.* 5, 6.
ἐπεὶ ὡμῶς ἄγαν δόξασα προστατεύειν ἡ πόλις ἐστερήθη τῆς
ἀρχῆς, οὐ καὶ τότε, ἐπεὶ τοῦ ἀδικεῖν ἀπεσχόμεθα, πάλιν ὑπὸ
τῶν νησιωτῶν ἐκόντων προστάται τοῦ ναυτικοῦ ἐγενόμεθα;
This usage is particularly common in the phrase
θνήσκειν ὑπό τινος².

4. *Actives for passives.* *Soph. Œd. T.* 967. ὁ δὲ θανὼν
κεύθει κάτω γῆς, for κεύθεται, *Eurip. Med.* 106. δῆλον δ'
ἀρχῆς ἐξαιρόμενον νέφος οἰμωγῆς, ὡς τάχ' ἀνάψει μείζονι
θυμῷ. *Plat. Phædon.* p. 164. εἰ τὸ καταδαρθάνειν μὲν εἴη,
τὸ δ' ἀνεγείρεσθαι μὴ ἀνταποδοιδεῖν³. Thus ἐάλακα,

¹ Burgess. ad Dawes. p. 495. Vechner. *Hellenol.* p. 91 sq. ed.
Heusinger. Abresch. ad Thom. M. p. 298. Zeune ad Viger. p. 194 sq.

² Valck. ad Herod. p. 457, 99. ad Eur. Hipp. p. 287. b. Fisch.
III, a. p. 441.

³ Abresch. ad Æsch. 1, p. 86. Brunck. ad Soph. Œd. C. 74. ad
Eur. Bacch. 1041. ad Or. 296. Dorvill. ad Charit. p. 435. Fisch.
III, b. p. 61 sq.

ἐάλων are always passive, and Homer uses *Il.* ε', 555. ἐτραφέτην, *Il.* η', 199. σ', 436. *Od.* γ', 28. γενέσθαι τε τραφέμεν τε, for ἐτραφήτην, τραφήναι.

5. *Actives* for *middle* verbs, *Eur. Hec.* 911. μολ-
πᾶν δ' ἄπο καὶ χαροποιῶν θυσιῶν καταπαύσας πόσις ἐν
θαλάμοις ἔκειτο. *Arist. Ran.* 580. παῦε, παῦε τοῦ λόγου,
for παῦσον². *Eurip. Or.* 288. καὶ νῦν ἀνακάλυπτ', ὦ κα-
σίγνητον κᾶρα. *Phæn.* 21. ὁ δ' ἡδονῇ δούσ'. *Æsch. Pers.*
197. πέπλους ῥήγνυσιν ἀμφὶ σώματι. (*Comp.* 466. 1024.
1052.), which elsewhere is περιρρήξασθαι πέπλους³.

6. *Passives* for *active* verbs, as οἰκημένος for οἰκῶν,
Herod. I, 27. VII, 21. οἱ περὶ τὸν Ἀθῶν κατοικημένοι, and
immediately afterwards in a passive sense: ὁ γὰρ Ἀθῶς
ἐστὶ ὅρος μέγα — οἰκημένον ὑπὸ ἀνθρώπων. Thus in Homer
πεφυγμένον εἶναι, for πεφευγέναι. But the cases in
which the *perf. p.* is at the same time the *perf. mid.*
do not belong to this place. See §. 493.

7. *Middle* verbs for *active*. *Il.* α', 501. ἀλλὰ σὺ τὸν
γ' ἐλθούσα, θεὰ, ὑπελύσας δεσμῶν. χ', 235. νῦν δ' ἔτι
καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, for τιμήσαι σε, *Herod.*
II, 121, 4. ὡς δὲ λόγους τε πλείους ἐγγίνεσθαι, καὶ τινα καὶ
σκῶψαί μιν καὶ εἰς γέλωτα προαγαγέσθαι.

In Attic only the fut. mid. is used for the fut. act.
See §. 181. Obs.

8. *Middle* verbs for *passives* in the aor. 2. *Herod.*
VIII, 90. αἱ νῆες διεφθαρέατο (i. e. διεφθάροντο, §. 198. Obs.
2. b. see 255.) *Pind. Pyth.* I, 16. ὁ δὲ (αἰετός) κνώσσω
ὑγρὸν νῶτον αἰωρεῖ, τεαῖς ῥιπαῖσι κατασχόμενος. *Eurip.*

² Brunck. ad Arist. Ran. 269.

³ Valck. Diatr. p. 233. B. C. Pors. ad Eur. Or. I. c.

⁴ Misc. Obs. v. 3, p. 63. Dorv. ad Char. p. 411.

Hipp. 27. *Hippolytium* ἰδοῦσα Φαίδρα καρδίαν κατέσχετο ἔρωτι δεινῷ. *Plat. Phædr.* p. 317. λύσιν τῷ ὀρθῶς μανέντι καὶ κατασχομένῳ τῶν παρόντων κακῶν εὐρομένη. Also the aor. 1. *Pind. Ol.* VII, 27. ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανωσάμενον αἰνέσω, where, however, στεφ. may be taken in it's proper signification, inasmuch as he gained himself the prize by his own strength. *Soph. Antig.* 354. καὶ φθέγμα καὶ ἡνεμόεν φρόνημα καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο, where, according to the common usage ἐδιδάχθη should be put. But ἐδιδάχθη signifies, 'he learnt from others', *passive*, ἐδιδάξατο, 'he learnt by his own means', ('taught himself').

The futures *middle* especially are put for the fut. *pass.* *Il.* ν', 100. θαῦμα — — ὃ οὐποτ' ἔγωγε τελευτήσεται ἔφασκον. *Eurip. Hipp.* 938. βίοςτος ἐξογκώσεται^b.

9. *Deponents* used as *passives*, e.g. *Plat. Rep.* VIII, p. 229. τύραννος ἀπειργασμένος κατέρχεται. *Demosth. in Mid.* p. 576, 15. τάχα τοίνυν ἴσως καὶ τὰ τοιαῦτ' ἐρεῖ, ὡς ἐσκεμμένα καὶ παρεσκευασμένα πάντα λέγω ἦν ἐγώ. Thus ὥφθην is used in a *passive* sense.

^a Hemst. Obs. Misc. x, p. 216. Comp. Markl. ad Lys. p. 650. ed. R. Dorv. ad Charit. p. 358. Herm. de Em. Gr. Gr. p. 236.

^b Hemsterh. ad Thom. M. p. 852. ad Luc. T. I, p. 181. Duker. ad Thuc. II, 87. Valcken. ad Herod. p. 388, 20. ad Theocr. (X. Id.) p. 10. v, 26. Pierson. ad Mærid. p. 367. Fisch. III, b. p. 63 sq.

Of the Tenses.

The signification of the Tenses has already been 497.
treated of generally, §. 158. *f.* According to the
remarks there made, the present, as in all languages,
designates an action present, and still incomplete: and
of the three tenses of past time, the *aorist* marks an
action past abstractedly, without any reference to an-
other action, at the same, or a different time. Hence
it is used in narrations; and answers, in this respect, en-
tirely to the perfect of the Latin.

The *perfectum*, on the contrary, expresses an action
which has taken place, indeed, at a previous time, but which
is connected either in itself or its consequences, or its ac-
companying circumstances, with the present time. Thus
ἔγραψα signifies, indeed, the completion of the action,
but it does not determine whether the consequences of it,
viz. the writing which I have written, be still existing
or not. Γέγραφα, on the contrary, signifies not only 'I
have written', but it shews also the continued existence
of the writing. In the same manner γεγάμηκα, 'I am
married'; on the contrary, ἐγάμησα (ἐγγημα), 'I have
married', ἡ πόλις εἰλόωκε, 'the city is taken, conquered',
ἡ πόλις εἰλόω, 'the city has been taken, was taken'. *Isocr.*
de Pac. p. 163. Α. ὁ μὲν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων
ἀπестέρηκε ('continued privation') καὶ γάρ ται πενε-
στέρους πεποίηκε ('continued poverty') καὶ πολλοὺς
κινδύνους ὑπομένειν ἠνάγκασε ('passing at the time'), καὶ
πρὸς τοὺς Ἕλληνας διαβέβληκε, καὶ πάντα τρόπον τετα-

° Primisser, p. 62.

λαιπώρηκεν ἡμᾶς. Thus immediately afterwards: παραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν, 'into which our counsels have driven us, and in which we still find ourselves', not κατέστημεν, according to the reading of Jer. Wolf. Comp. *Xen. Hellen.* v, 3, 27. Hence κέκτημαι signifies 'I possess', properly 'I have acquired to myself (κτάομαι) so that the acquisition is still mine'.

The *plusquamperfectum* shews an action which is past, but which still continued, either by itself or in its following and accompanying circumstances during another action which is past. *Herod.* viii, 61. ταῦτα δέ οἱ προέφερε, ὅτι ἠλώκεσάν τε καὶ κατείχοντο αἱ Ἀθηναί. *Thuc.* ii, 18. ἡ Οἰνότης, οὐσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο.

The *imperfectum* expresses an action continuing during another action which is past, the accompanying circumstances of an action, or of a situation in past time, whether the main action be expressly stated, or be concluded from the context. It differs from the aorist in this, that the aorist marks an action past, and gone by; the imperfect, an action past, but at that time continuing. *Xen. Anab.* v, 4, 24. τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλῖται, ἐτράποντο. καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο—οἱ δὲ ὀπλῖται ἐν τάξει εἶποντο.

498. Of the several forms of the future, which, as belonging to one kind of verb, are as little to be distinguished in signification as the two aorists, the 3 fut. *pass.* or as it is called the *Paulo post futurum*, marks a future action; the beginning of which, however, in regard to time, is past; but the consequences of which, or the circumstances resulting from it, still continue; con-

sequently it is a future. Thus it bears the same relation to the other futures, as among the tenses of past time, the perfectum does to the aorist. *Hesiod. ἔργ.* 177. ἀλλ' ἔμπης καὶ τοῖσι μεμίξεται ἐσθλὰ κακοῖσιν, 'will be mixt' (continuing, not 'will have been mixt'). *Thuc.* II, 64. γινώτε δὲ ὄνομα μέγιστον αὐτὴν (τὴν πόλιν) ἔχουσαν ἐν πᾶσιν ἀνθρώποις, διὰ τὸ ταῖς ξυμφοραῖς μὴ εἶκειν, πλείστα δὲ σώματα καὶ πονους ἀναλωκέναι πολέμῳ, (the infin. ἀναλ. depends besides upon διὰ τό) καὶ δύναμιν μεγίστην δὴ μέχρι τοῦδε κεκτημένην, ἧς ἐς αἰδίων τοῖς ἐπιγιγνομένοις, ἣν καὶ νῦν ὑπενδῶμέν ποτε (πάντα γὰρ πέφυκε καὶ ἐλασσούσθαι), μνήμη καταλελείπεται, 'will survive', *Plat. Rep.* VI, p. 114. οὐκοῦν ἡμῖν ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ ὁ τούτων ἐπιστήμων, 'will be completely organized', *ib.* v, p. 35. πρεσβυτέρῳ μὲν νεωτέρων πάντων ἄρχειν τε καὶ κολάζειν προστετάσσεται, 'will be ordered'. *i. q.* νόμος ἔσται. *Aristoph. Equ.* 1369. ἐπειθ' ὁ πολίτης ἐν καταλόγῳ οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται ('will or shall become enrolled in another class') ἀλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράφεται ('will remain enrolled in that in which he was'). Hence of those verbs whose present marks only the beginning of an action, but the perf. the complete action, as μέμνημαι, κέκτημαι, &c. the futur. 3. is used, in order to show that the perfect action is to happen in future. κекτήσομαι, 'I shall possess', but κτήσομαι, 'I shall obtain to myself'. Thus too the futures δεδήσομαι, πεπαύσομαι, πεπράσομαι, &c. express not so much the simple fut. pass. 'a future action passing over', as 'a future situation continuing', which will have arisen from an action passing over. See the instances in *Piers. ad Moerid.* 123. 293. 294. Comp. *Brunck. ad Aesch. Prom.* 846. *Eur. Bacch.* 1303.

Sometimes also this future is used, in order to express the rapidity of an action, by taking not the beginning of it, but its completion, and the situation resulting from it. *Arist. Plut.* 1027. τί γὰρ ποιήσει, φράζει, καὶ πεπραξεται. *Comp.* 1200.

Instead of this simple form a circumlocutory future is also used, which consists of the future of εἰμί, and the partic. perf. p. *Xen. Cyr.* VII, 2, 13. ἦν δὲ διαρκάσης, καὶ αἱ τέχναι σοι, ὥς πηγὰς φασὶ τῶν καλῶν εἶναι, διεφθαρμέναι ἔσονται. *Anab.* VII, 6, 36. ἦν δὲ ποιήσητε ἃ λέγετε, ἴστε, ὅτι ἄνδρα κατακατόντες ἔσεσθε, &c. *Hellen.* VII, 5, 18. ὁ Ἐπαμινώνδας ἐνθυμούμενος, ὅτι — αὐτὸς λελυμασμένος παντάπασι τῇ ἐαυτοῦ δόξῃ ἔσοιτο.

The *simple fut.* often has the sense of the French ‘devoir’, if the discourse has any reference to a purpose, where μέλλω is elsewhere used. (§. 502.) *Plat. Rep.* v, p. 24. εἰ αὖ ἡ ἀγέλη τῶν φυλάκων ὅτι μάλιστα ἀστασίαστος ἔσται, is to be, where just before it was expressed, εἰ μέλλει τὸ ποιμνιον ὅτι ἀκρότατον εἶναι. Also, ‘must’, *Xen. Mem. S.* II, 1, 17. οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι — τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούτων, εἴ γε πεινήσουσι καὶ διψήσουσι, &c.

Obs. With regard to the distinction between the aorist and perfect, it is to be observed, that in many cases it is arbitrary, whether or no it be intended to express the idea of the duration of a situation resulting from a past action; for this duration is often understood of itself, or the writer wished to direct the attention chiefly to the action itself. Hence the aorist is often put where the perf. should properly be; but *vice versá*, the perf. is rarely put for the aorist, and probably never in Attic: Thus *Plato, Tim.* p. 339. ἡ ἁρμονία — — εἰς κατακόσμησιν καὶ συμφωνίαν ἐαυτῇ ξύμμαχος ὑπὸ Μουσῶν δέδοται, but directly following: ῥυθμός — ἐπίκουρος ἐπὶ ταῦτα ὑπὸ τῶν αὐτῶν

ἐδόθη, for δέδοται. In the same manner it is not always necessary to express definitely in past actions the continuance of one during the passing of the other, and hence the aorist is often put for the plusq. perf. in narrations, e. g. *Thuc.* i, 102. οἱ Ἀθηναῖοι — εὐθύς, ἐπειδὴ ἀνεχώρησαν — — ξύμμαχοι ἐγένοντο, and thus the aorist is more frequent in narrations than the plusq. perf. "The nature of the aorist is thus universally negative; i. e. only the other præterites are confined in their use to certain cases, and the aorist is used universally, where this relation cannot be, or is not intended to be made"^d.

This peculiar signification of the tenses is most clearly marked in the indicative, and participle, e. g. *Demosth. in Mid.* p. 576, 18. καὶ γὰρ ἂν ἄθλιος ἦν, εἰ τοιαῦτα παθὼν καὶ πάσχων, ἡμέλουν ὦν περι τούτων ἐρεῖν ἡμελλον πρὸς ὑμᾶς. Hence the participles of the aor. act. can only be rendered in Latin by the participle of an active verb, making the object of the Greek participle the subject, rendering the verb active by a passive, and referring it to that subject, e. g. ταῦτα ποιήσας, εἰπὼν, *his factis, dictis. τὸν πατέρα ἰδὼν, patre viso.*

The remaining moods of the present, however, serve at the same time for the imperfect, and thus especially the infin. present is used, in order to express the continuance of the accompanying circumstances of an action, or a past action frequently repeated. *Herod.* viii. 69. of Xerxes: ὁμῶς δὲ τοῖσι πλέοσι πείθεσθαι ἐκέλευε, τάδε καταδόξας. πρὸς μὲν Εὐβοίῃ σφέας ἐθελοκακέειν, 'had fought badly', where in the *oratio recta* the imperf. ἠθελοκάκουν would be used, vi, 117. Ἐπίζηλον τῶν ὀμμάτων στερηθῆναι, οὔτε πληγέντα οὐδὲν τοῦ σώματος οὔτε βληθέντα, καὶ τὸ λοιπὸν τῆς ζῆς διατελέειν ('conti-

^d Buttman Gr. Gr. p. 314. Obs. 2. Markland, Expl. vett. auct. post. Eurip. Suppl. p. 281 sq.

nuing') ἀπὸ τούτου τοῦ χρόνου εἶντα τυφλόν. λέγειν ('repeated, and thus continuing') δὲ αὐτὸν ἤκουσα περὶ τοῦ πάθεος τοίονδε τινὰ λόγον· ἄνδρά οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν· τὸ δὲ φᾶσμα τοῦτο ἐωῦτὸν μὲν παρεξελθεῖν, τὸν δὲ ἐωῦτοῦ παραστάτην ἀποκτεῖναι. *Comp.* VIII, 109. *Plat. Rep.* x, p. 322 sq. δικάστας δὲ μεταξὺ τούτων καθῆσθαι οὖς, ἐπεὶ διὰδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν τε καὶ ἄνω διὰ τοῦ οὐρανοῦ. — — ὁρᾷν δὴ ταύτη μὲν καθ' ἐκάτερον τὸ χάσμα τοῦ οὐρανοῦ τε καὶ τῆς γῆς ἀπιούσας τὰς ψυχάς, 'had sat down, had ordered him, that he had seen'; and thus in the whole following passages; ἀνίεναι, καταβαίνειν, κατασκηνᾶσθαι, ἀσπᾶσθαι, πνθάνεσθαι, διηγείσθαι, &c. clearly denote actions which are continued in their frequent repetition. *Comp. Symp.* p. 252. *Arist. Av.* 472. *Demosth.* p. 46, 19. But since in Herodotus, as well as Homer, the imperfect and the aorist are not distinguished accurately enough in signification from each other, the former often put, this infinitive imperf. for the aorist, e. g. II, 121, 5

500. The perfectum preserves its proper signification through all its moods, and expresses a condition continuing during the present, or (since the plusquam perf. has these moods in common with it), a past time, and arising from a past action *Herod.* VII, 208. ἀκηκόει δέ — — ὡς ἀλισμένη εἶη ταύτη στρατιῇ ὀλίγη, III, 75. ἔλεγε, ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι, *Xen. Cyr.* VI, 2, 9. ἔλεγον, ὅτι Κροῖσος μὲν ἡγεμὼν καὶ στρατηγὸς πάντων ἡρημένος εἶη τῶν πολεμίων, δεδογμένον δ' εἶη πᾶσι τοῖς συμμάχοις βασιλεῦσι, πάσῃ τῇ δυνάμει ἕκαστον παρεῖναι — ἤδη δὲ καὶ μεμισθωμένους εἶναι πολλοὺς μὲν Θρακῶν μαχαιοφόρους, Αἰγυπτίους δὲ προσπλεῖν — — πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαιμόνα περὶ συμμαχίας, συλ-

λέγεσθαι δὲ τὸ στρατεύμα — — καὶ ἀγορὰν παρηγγέλλθαι ἐνταῦθα κομίζειν. *Comp.* II, 4, 17. *Arist. Av.* 1350. ἀνδρεῖον γε πάνν νομίζομεν, ὃς ἂν πεπλήγη πατέρα. νεοττὸς ὦν. *Equ.* 1148. ἔπειτ' ἀναγκάζω, πάλιν ἔξεμεῖν, ἅττ' ἂν κεκλόφωσί μου. Thus τέθναθι, *Il.* χ', 365. does not signify 'die', but is the same as κείσο θανών. τεθναῖην, ὅτε μοι μηκέτι τοῦτο μέλοι, *Mimnerm.*

Hence the perf. is used in the rest of the moods, when the writer wishes to shew that the condition mentioned is to be continued on, *Plat Rep.* VIII, p. 225. ὦ (κηφῆνε) δὴ δεῖ τὸν ἀγαθὸν ἰατρόν τε καὶ νομοθέτην πόλεως — πορρῶθεν εὐλαβεῖσθαι, μάλιστα μὲν, ὅπως μὴ ἐγγένησθον, ἂν δὲ ἐγγένησθον, ὅπως ὅτι τάχιστα σὺν αὐτοῖς τοῖς κηρίοις ἐκτετμήσθον. *Xen. Hell.* v, 4, 7. ἐξιώντες δὲ εἶπον, τὴν θύραν κεκλειῖσθαι, 'that the door should remain shut'. This is the case particularly in the imperat. perf. the use of which is by no means, as Buttmanh think (p. 317, 10.), confined to verbs whose perfect has the sense of the present, or occurring only in the Poets: *Plat. Euthyd.* p. 19. ταῦτα μὲν οὖν, ὦ Εὐθύδημέ τε καὶ Διονυσόδωρε, πεπαίσθω τε ὑμῖν, καὶ ἴσως ἰκανῶς ἔχει, with the implied idea, that there should be no more sport. *Id. Rep.* VI, p. 108. ἄκουνν ἐγὼ εἰπεῖν τὰ νῦν ἀποτετολμημένα. νῦν δὲ τοῦτο μὲν τετολμήσθω εἰπεῖν, ὅτι τοὺς ἄκριβεστάτους φύλακας φιλοσόφους δεῖ καθιστάναι. *Id. Rep.* VIII, p. 220. τετάχθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ ἰθ. 202. ἀπειργάσθω δὴ ἡμῖν καὶ αὕτη ἡ πολιτεία, ἣν ὀλιγαρχίαν καλοῦσιν. *Id. Leg.* x, p. 83. ἄγε δὴ, θεὸν εἴ ποτε παρακλητέον ἡμῖν, νῦν ἔστω τοῦτο οὕτω γενόμενον, ἐπὶ γε ἀπόδειξιν, ὡς εἰσὶ τὴν αὐτῶν σπουδῇ παρακεκλήσθων. *Xen. Mem. S.* IV, 2, 19. ὅμως δὲ εἰρήσθω μοι, ἀδικώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος. *Lucian. D. Mort.* 10, 10. τὸ ἀγκύριον ἀνεσπᾶσθω, 'let the anchor be weighed, and remain so'; especially *id. ib.* 30, 1. ὁ

μέν ληστής οὗτος Σώστρατος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω· (to remain there) ὁ δ' ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω (an action passing by, and leaving no remarkable consequences)· ὁ δὲ τύραννος, ὦ Ἑρμῆ, παρὰ τὸν Τιτυὸν ἀποταθείς, ὑπὸ τῶν γυνῶν κειρέσθω (continued action) καὶ αὐτὸς τὸ ἦπαρ. Comp. *Thuc.* I, 71.

Since in the perf. more regard is had to the duration of the consequences, and the action, properly speaking, is left almost out of the question, it is, therefore, also used to express the rapid passing of an action, in which the moment of the action itself is entirely overlooked, *Lucian. D. Mort.* 10, 2. ἀλλ' ἰδοὺ ἡ πῆρα μοι καὶ τὸ βάκτρον ἐς τὴν λίμνην ἀπερρίφθων. Hence probably *Thuc.* VIII, 74. ἵνα, ἢν μὴ ὑπακούσῃσι, τεθνήκῃσι.

Further it is to be remarked, that it is as little necessary in the rest of the moods as in the indicative, always to shew determinately this continuance of an action, or its consequences, by the form; and that hence the aorist is sometimes used, where, accurately speaking, the perfectum should be put. Thus *Demosth. in Midiam*, p. 576, 23. οὐχ ὁ ἐσκεμμένος οὐδ' ὁ μεριμνήσας τὰ δίκαια λέγειν νῦν, for μεμεριμνηκώς, for the consequences of μεριμνᾶν are continued as well as those of σκέπτεσθαι, and just before, p. 16. ἐγὼ δέ γ' ἐσκέφθαι μὲν φημί, καὶ οὐκ ἂν ἀρνηθεῖην, καὶ μεμελετηκέναι γ', ὥς ἐνὴν μάλιστα ἐμοί. But it does not follow from hence, that the perf. and the aor. have exactly the same signification.

501. The aorist in all the moods, except the indicative and the participle, is usually expressed in Latin and English by the present. But in Greek this distinction between the imperat. opt. conj. infin. of the aorist, and the same moods of the present, appears to obtain; that

the aorist designates an action passing by, and considered abstractedly in its completion, but the present a continued and frequently repeated action, or one in which the beginning only is considered. Thus Plato *Rep.* ix, p. 241. *θὲς τοίνυν πάλιν τοῦ τοιούτου ἤδη πρεσβυτέρου γεγονότος νέον νῖόν ἐν τοῖς τούτου αὐτῷ ἤθεσι τεθραμμένον. Τίθῃμι. Τίθει τοίνυν καὶ τὰ αὐτὰ ἐκεῖνα περὶ αὐτὸν γιγνόμενα*, because the first shews the admission of a proposition, which can only be instantaneous and transient, although the proposition, or the supposition itself be continuing; but in *τίθει* every new point of comparison requires the repetition of the admission. Xenophon *Cyrop.* v, 1, 2. *καλέσας ὁ Κῦρος Ἀράσπην Μῆδον, τοῦτον ἐκέλευσε διαφυλάξαι αὐτῷ τὴν τε γυναῖκα καὶ τὴν σκηπὴν*, where he refers only to the action as one concluded in itself; on the contrary, §. 3. *ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην, ἕως ἂν αὐτὸς λάβῃ*, because the addition *ἕως ἂν*, &c. requires the continuance of the same action, *Id. Mem. S.* i, 1, 14. *τοῖς μὲν ἀεὶ κινεῖσθαι πάντα (δοκεῖν), τοῖς δὲ οὐδὲν ἂν ποτε κινηθῆναι, καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπολλύσθαι, τοῖς δ' οὐτ' ἂν γενέσθαι ποτε οὐδὲν, οὔτε ἀπολέσθαι*, where the infin. aor. with *ἂν* in the *oratio obliqua* answers completely to the optat. aor. with *ἂν* in the *oratio recta* (see of the Infin.), and designates an action abstractedly, without reference to its continuance or frequent repetition: but the infinitive present marks distinctly, continuance, or frequent repetition of the action. *Lucian. D. Mort.* x, 10. *ὥστε λυε τὰ ἀπόγεια (beginning of the action), τὴν ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνеспάσθω πέτασον τὸ ιστίον, εὐθυνη, ὡ πορθμεῦ, τὸ πηδάλιον (continuance)*, *Ib.* 9. the Philosopher says to Menippus: *οὐκοῦν καὶ σὺ ἀπόθου τὴν ἐλευθερίαν*, but Mercury answers: *μηδαμῶς ἀλλὰ καὶ*

ἔχε ταῦτα, because the latter shews a continued action, the former one confined to a particular time. In the same way we must take the passage quoted by Buttman. p. 316, 7. to shew the perfect identity of the moods of the aorist with those of the present: *Demosth. Phil.* i, p. 44, 2. ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε καὶ μὴ πρότερον προλαμβάνετε, inasmuch as the previous judgment has a continued influence upon the decision of the auditors, and is repeated at every single point of the speech; but the judgment and the sentence, κρίνειν, is inferred in the conclusion of the whole. *ib.* 16. πρῶτον μὲν τοίνυν τριῆρεις πεντήκοντα παρασκευάσασθαι φημι δεῖν, εἰτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν. — — πρὸς δὲ τούτοις, τοῖς ἡμίσεσι τῶν ἱππέων ἱππαγωγοὺς τριῆρεις καὶ πλοῖα ἱκανὰ εὐτρεπίσαι κελεύω. ταῦτα μὲν οἶομαι δεῶν ὑπάρχειν ἐπὶ τὰς ἐξαίφνης — στρατείας, where the regular change of the aorist, and the present, leads us to suspect a difference also of meaning, viz. τὰς γνώμας ἔχειν and ὑπάρχειν are, from their nature, necessarily continuing: the ships, however, are not to be prepared during the whole time, but only at first (opposed to εἶτα), which if it cannot be immediately accomplished, yet appears to the speaker and hearer only as a space of time in itself completed. See 45, 2. ἵν' ἡ διὰ τὸν φόβον — ἡσυχίαν ἔχῃ (continuing) ἡ παριδὼν ταῦτα ἀφύλακτος ληφθῇ (passing). The cases in which an action completed in a moment, is referred to, are naturally much more frequent than those in which a continued action is marked, or where merely the beginning of it is to be considered; and hence the imper. opt. conj. and infinitive of the aorist are more frequent than the same moods of the present. It is often indifferent also, whether these accessory significations are intended to be marked at the same time.

In the *oratio obliqua* the optative sometimes has the sense of time past, e. g. *Herod.* i, 31. ἐπειρώτα, τίνα δεύτερον μετ' ἐκείνον ἴδοι, 'had seen'. It has oftener, however, besides the above particular indication of a complete action, the sense also of an indefinite time, where in Latin the conjunctive of the perfect is used, e. g. *Demosth.* p. 576, 16. οὐκ ἂν ἀρνηθείην, *non negaverim*, 'I will not deny it'. *Xen. Mem.* S. iv, 2, 5. ἀρμόσειε δ' ἂν οὕτω προοιμιάζεσθαι, 'it might suit'.

The conjunctive with particles of time, ὅταν, ἐπειδάν, often corresponds to the Latin *Futurum exactum*. *Il.* ζ', 412. οὐ γάρ ἔτ' ἄλλη ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς, and *passim*¹. Yet the leading idea of a perfect action always remains.

The *futurum* retains in the optative and infinitive 502. the sense of a future action². The participle fut. is used in apposition in wishes. *Arist. Ach.* 865. πόθεν προσέπταν οἱ κακῶς ἀπολούμενοι ἐπὶ τὴν θύραν μοι Χαριδῆς βομβαύλιοι; *qui utinam male pereant*. Comp. *Lucian.* D. D. 14, 2.

Besides the simple form of the *futurum*, there is also a periphrastic *futurum*, made up of μέλλω and the infin. of the pres. aorist, or fut. (not the perf., for τεθνάναι, *Plat. Apol.* is a present, according to the sense), and corresponds with the Latin periphrastic future of the participle in *urus*, and the verb *sum*. It expresses the future in relation to another time, which is marked by the

¹ Fisch. II, p. 268.

² Fisch. II, p. 270 sq.

³ Dawes. Misc. Crit. p. 105. Brunck. ad Soph. (Ed. Tyr. 792. El. 34.

tense in which μέλλω stands, e. g. μέλλω, ἐμελλον, ἐμέλ-
λησα γράφειν, *scripturus sum, eram, fui*. In English
this is expressed sometimes by ‘about to do any thing,
intending’, &c. *Plat. Rep.* II, p. 292. ὁ γὰρ γεωρ-
γὸς οὐκ ποιήσεται ἑαυτῷ τὸ ἄροτρον, εἰ μέλλει κάλλιον εἶναι,
‘if the plough is to be good’, i. e. ‘if he intends that
it should be good’. *Comp. Aristot. Poët.* I. in. *Plat.*
Rep. VI, p. 78. ἀνάγκη αὐτῷ (τῷ κυβερνήτῃ) τὴν ἐπιμέλειαν
ποιεῖσθαι ἐνιαυτοῦ καὶ ὥρων καὶ οὐρανοῦ — — — εἰ μέλλει τῷ
ὄντι νεὼς ἀρχικὸς ἔσεσθαι, ‘if he intends’. *ib.* p. 83. πᾶς
ἡμῖν ὁμολογήσει, τοιαύτην φύσιν καὶ πάντα ἔχουσιν, ὅσα
προσεταιξάμεν νῦν δὴ, εἰ τελείως μέλλει (according to the
Cod. Reg. vulg. μέλλοι^h) φιλόσοφος γενέσθαι, ‘if one
wishes’. *Ib.* VIII, p. 231. ὑπεξαρεῖν τούτους πάντας δεῖ
τὸν τύραννον, εἰ μέλλει ἄρξειν, which immediately
afterwards is expressed εἴπερ ἄρξει.

The infinitive is often wanting, when it can be easily
supplied either from the context or otherwise. *Isocr. Euc.*
Hel. p. 213. B. τὰς μὲν ἐπόρθουν, τὰς δὲ ἐμελλον, ταῖς
δὲ ἠπείλουν τῶν πόλεων. 8c. πορθεῖν. *Plato Theaet.* p. 61.
οὐτ’ αὐτὸς δύναμαι πείσαι ἐμαντόν, ὡς ἱκανῶς τι λέγω, οὐτ’
ἄλλον ἀκοῦσαι λέγοντος οὕτως, ὡς σὺ διακελεύῃ, οὐ μὲν δὴ αὐ
οὐδ’ ἀπαλλαγῆναι τοῦ μέλλειν. 8c. λέγειν οὕτωςⁱ. Hence
μέλλων, ‘future’, and the expression τί οὐ μέλλει; *Plat.*
Hip. Min. p. 202. ἐδόκει ἄρα, ὡς ἔοικεν, Ὀμήρῳ ἕτερος μὲν
εἶναι ἀνὴρ ἀληθής, ἕτερος δὲ ψευδής, ἀλλ’ οὐχ ὁ αὐτός. IIII.
Πῶς γὰρ οὐ μέλλει, ὦ Σώκρατες; 8c. δοκεῖν, ‘how should
it not appear thus to him’, i. e. ‘without doubt’. *Rep.*
VI, p. 90. οὐκοῦν εὐθὺς ἐν πᾶσιν ὁ τοιοῦτος πρῶτος ἔσται ἐν
ἅπασιν, ἄλλως τε καὶ εἰν τὸ σῶμα φυῇ προσφερὲς τῇ ψυχῇ;

^h Heind. ad *Plat. Parm.* p. 291 sq.

ⁱ Hemsterh. ad *Lucian.* II, p. 546.

Τί δ' οὐ μέλλει; ἔφη. Comp. *ibid.* viii, p. 233. *Phædon.* p. 177^k.

Besides this proper signification, the tenses have also 503.
that of an action frequently repeated, 'to be wont', for
which the present also might be used.

1. Imperfectum. *Il.* α', 218. ὅς κε θεοῖς ἐπιπείθεται,
μάλα τ' ἔκλυον αὐτοῦ, &c. *Plat. Theæt.* p. 77. ἀρχὴ δέ,
ἐξ ἧς καὶ ἂ νῦν δὴ ἐλέγομεν πάντα ἡρτῆται, ἥδε αὐτῶν ὡς
τὸ πᾶν κίνησις ἦν, καὶ ἄλλο παρὰ τοῦτο οὐδέν^l.

2. Perfectum. *Il.* α', 37. κλυθί μοι, Ἀργυρότοξ', ὅς
Χρόσῃν ἀμφιβέβηκας, 'hast protected and still pro-
tectest'. *Plat. Phædon.* p. 183. αὕτη δέ δὴ ἡμῖν ἡ τοιαύτη
καὶ οὕτω πεφυκυῖα, ἀπαλλαττομένη τοῦ σώματος, εὐθὺς δια-
πεφύσῃται καὶ ἀπόλωλεν. *Protag.* p. 122. ἐπειδὴν
γὰρ τις παρ' ἐμοῦ μάθῃ, εἴαν μὲν βούληται, ἀποδέδωκεν ὃ
ἐγὼ πράττομαι ἀργύριον· εἴαν δέ μή, ἐλθὼν εἰς ἱερόν, ὁμόσας,
ὁπόσον ἂν — φησι ἄξια εἶναι τὰ μαθήματα, τοσοῦτον κατέθηκε.
Xen. Cyr. iv, 2, 26. οὐδέν ἐστι κερδαλεώτερον τοῦ νικᾶν· ὁ
γὰρ κρατῶν ἅμα πάντα συνήρπακε, καὶ τοὺς ἄνδρας καὶ τὰς
γυναῖκας, &c.^m

3. Aorist. *Il.* η', 4. ὡς δὲ θεὸς ναύτησιν ἐελδομένοισιν
ἔδωκεν οὐρον — — ὡς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.
Eurip. *Or.* 698. καὶ ναῦς γὰρ, ἐκταθεῖσα πρὸς βίαν ποδὶ,
ἔβαψεν, ἔστη δ' αὖθις, ἦν χαλᾶ πόδα. Comp. *Suppl.*
227. *Troad.* 53. 713. *Plato Rep.* vi, p. 92. οὕτως μὲν δὴ
οὕτως ἐκκινούντες, οἷς μάλιστα προσήκει, ἔρημον καὶ ἀτελῆ
φαιλοσοφίαν λεπόντες, αὐτοὶ τε βίον οὐ προσήκοντα οὐδ' ἀληθῆ

^k Heind. ad *Plat. Theæt.* p. 304.

^l Heind. ad *Plat. Theæt.* p. 328. Fisch. ii, p. 258.

^m Fisch. ii, p. 258.

ζῶσι, τὴν δὲ, ὥσπερ ὀρφανὴν ξυγγενῶν, ἄλλοι ἐπεισελθόν-
τες ἀνάξιοι ἥσυχνάν τε καὶ ὀνειδὴ περιῆψαν. *Comp.*
ib. v, p. 30. viii, p. 216. ix, p. 268 sq. x, p. 312. *Leg.*
iv, p. 185. ix, p. 5. *Phædon.* p. 167. *Xen. Cyr.* i, 2, 2.
ἦν τις τούτων τι παραβαίνει, ζημίαν ἐπέθεσαν^a.

4. *Futurum.* *Herod.* i, 173. καλέουσι ἀπὸ τῶν μητέ-
ρων ἐωϋτούς, καὶ οὐκ ἀπὸ τῶν πατέρων. εἰρομένον δὲ ἐτέρου
τὸν ἕτερον, τίς εἶη, καταλέξει ἐωϋτὸν μητρώθεν καὶ τῆς
μητρὸς ἀνανεμέεται τὰς μητέρας. *Soph.* *Antig.* 348.
κρατεῖ δὲ μηχαναῖς θηρὸς ὀρεσσιβάτα, λασιανχένα θ' ἵππον
ὑπάξεται ἀμφίλοφον ζυγόν, which is followed v. 356. by
ἐδίδαξάτο^o. This is different from τί λέξεις for τί λέγεις,
in Euripides, which seems to shew the expectation of
something to follow^p.

Hence the different tenses with this signification are
often interchanged. Thus in the passages cited from
Plato, N° 2. the perfectum with the aorist, in the same N° 3.
the present and the aorist, in Sophocles, N° 4. the pre-
sent, future, and aorist, and in Herodotus, *ib.* the present
and future. *Comp.* *Hesiod.* *ἔργ.* 240 sq. 244 sq. *Theog.*
748. *Callin.* *El.* 14.

504. Besides these cases the tenses are put for each other
also, e. g.

1. The present is put 1. for the aorist, in an ani-
mated narration, which represents what took place as pre-
sent, as in Latin the *præsens historicum*. *Eurip.* *Suppl.*
652. Καπανέως γὰρ ἦν λάτρης, ὃν Ζεὺς κεραυνῷ πυρπόλων

^a Valcken. *Diatr.* p. 163. A. Teup. ad Longin. p. 275. Heind.
ad Plat. *Phædr.* p. 275. Fisch. ii, p. 260 sqq. Hoog. ad Vig. p. 210.

^o Fisch. ii, p. 263. Zeune ad Vig. p. 212.

^p Valck. ad Eurip. *Hipp.* 353.

καταιθαλοῖ. *ib.* 893. ἐλθὼν δ' ἐπ' Ἰνάχου ῥοὰς, παιδεύεται κατ' Ἄργος. Hence the present is often put for the aorist. *Thuc.* I, 95. of Pausanias: ἐλθὼν δ' εἰς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν. VII, 83. καὶ ἀναλαμβάνουσιν τε τὰ ὄπλα, καὶ οἱ Συρακούσιοι αἰσθάνονται καὶ ἐπαιώνισαν. *Comp. Xen. H. Gr.* II, 3, 23. VII, 5, 12¹.

2. ἦκω has regularly the signification of a past action, of the perfect, 'not, I come, am in the act of coming', but 'I am come, I am here', *adsum*, as ἐλήλυθα, and the imperf. ἦκον answers to the plusq. perf. *Herod.* VI, 100. Αἰσχίνης—φράζει τοῖσι ἦκουσι τῶν Ἀθηναίων πάντα τὰ παρεόντά σφι πρήγματα, 'to those who were come'. *Comp.* 104. VIII, 50. 68. Thus Aristophanes *Plut.* 284. uses ἦκει for ἀφίκεται, v. 265¹. In this manner ἀκούω is often used for ἀκήκοα. *Od.* γ', 193. Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντα, ὡς ἦλθε, &c. 402. νῆσός τις Συρίη κυκλήσκειται, εἴ που ἀκούεις. *Plat. Gorg.* p. 122. Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα, καὶ Κίμωνα καὶ Μιλτιάδην καὶ Περικλέα τουτονὶ τὸν νεωστὶ τετελευτηκότα, οὐ καὶ σὺ ἀκήκοας².

3. The verb εἶμι in the present has regularly the signification of the future. *Herod.* VIII, 60. ἦν δέ γε καὶ τὰ ἐγὼ ἐλπίζω γένηται, καὶ νικήσωμεν τῆσι νηυσὶ, οὔτε ἡμῖν ἐς τὸν Ἰσθμὸν παρέσονται οἱ βάρβαροι, οὔτε προβήσονται ἐκαστέρω τῆς Ἀττικῆς, ἀπίαςί τε οὐδενὶ κόσμῳ³.

¹ Valcken. ad Eurip. Hipp. 34. Brunck. ad Eurip. Hec. 21. Schæfer in Dionys. Hal. I, p. 116 not.

² Dawes. Misc. Crit. p. 48 sq. Dorvill. ad Charit. p. 221. Valck. ad Eur. Phœn. 383. Musgr. ad Eur. Hec. 1.

³ Heind. ad Plat. Gorg. p. 195. Comp. Dorv. ad Charit. p. 562.

⁴ Duker. ad Thuc. II, 44. Piers. ad Moer. p. 16 sq.

Thus the participle also is used *Thucyd.* v, 65. ἐστρατοπεδεύσαντο, αἷς ἰόντες ἐπὶ τοὺς πολεμείους. and the infinitive, *Plat. Phædon.* p. 235. καὶ τὸ πῦρ γε αὐτὸ, προσιώντος τοῦ ψυχρῶν αὐτῷ, ἢ ὑπεξίεναι ἢ ἀπολείσθαι.

505. II. The imperfectum is sometimes put for the aorist, in Homer especially, and Herodotus. For on the one hand the significations of the aorist and imperf. were not accurately distinguished in the ancient language, and on the other, the subject may be an action which, with respect to the situation of the speaker, is quite concluded, yet is incapable of being represented as continuing for some moments at the time in which it took place, e. g. *Plat. Rep.* x, in. παντὸς ἄρα μᾶλλον ὀρθῶς ὑκίζομεν τὴν πόλιν. *Comp. Herod.* viii, 61 sqq. *Plat. Tim.* p. 313. ὅλον τοῦτο μοίρας ὅσας προσῆκε διένειμεν. — ἤρχετο δὲ διαιρεῖν ὧδε· μίαν ἀφείλε τὸ πρῶτον ἀπὸ παντὸς μοίραν. μετὰ δὲ ταύτῃ ἀφήρει διπλασίαν ταύτης, where ἤρχετο, ἀφήρει, stand for ἤρξατο, ἀφείλε.

Obs. The imperf. ἐχρῆν, ἔδει, προσῆκεν are often used by the Attics for the presents χρή, δεῖ, προσήκει. *Arist. Plut.* 605. εἰμι δὲ ποιῆγῃ; XPEM. ἐς τὸν κύφων· ἀλλ' οὐ μέλλειν χρῆν σ', ἀνύτειν". But in most cases these imperf. are used like the Latin *oportebat, debebam*, which in English are rendered by the plusq. p. conj. See §. 510.

III. 1. The perf. for the present, especially in verbs whose present tense shews the commencement of the action, e. g. δέδοικα, πεφόβημαι, κέκλημαι, πέποιθα. In this case the plusq. perf. has the sense of the imperf.*.

2. The perfectum for the aorist is doubtful. *Herod.*

* *Dorv. ad Char.* p. 610. *Valcken. ad Eur. Ph.* 966. *Heind.* ad *Plat. Charm.* p. 71. *Fisch.* II, p. 257.

* *Thom. M.* p. 264.

VIII, 50. ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγομένων ἐλήλυθε ἀπὸ Ἀθηναίος, perhaps it should be ἐπὶ-λυθε, *Pl.* v, 60. Ἐννοσίγαιος ἀμφοτέρω κεκοπῶς πλήσεν μέσας κρατεροῖο, κεκοπῶς is the plusq. perf. for which the aorist κόψας also might be put.

The plusq. perf. is also put sometimes where otherwise the aorist is used. *Herod.* vi, 130. φαμένου δὲ ἐγγυᾶσθαι Μεγακλῆος, ἐκεκύρωτο ὁ γάμος Κλεισθένῃ. VIII, 38. συμμιγέντων δὲ τούτων πάντων, φόβος τοῖσι βαρβάροισι ἐνεπεπτώκει. But in this instance the plusq. perf. is put in order to shew something as an immediate instantaneous result of an action, since the former seems to be spoken of as complete when the latter is finished.

IV. The aorist is put 1. in the sense of the present 506. even where it cannot be rendered, 'to be wont', especially in the Tragedians. *Eurip. Med.* 273. σέ, τὴν σκυθρωπὸν καὶ πόσει θυμὸν μὲνην Μήδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν. *Soph. Aj.* 536. ἐπήνεσ' ἔργον καὶ πρόνοιαν ἣν ἔθον. *Eurip. Or.* 1687 sq. ἰδοὺ μεθίμι' Ἑρμόνην ἀπὸ σφαγῆς, καὶ χέκτρ' ἐπήνεσ', ἥνικ' ἂν διδῶ πατήρ. *Id. Iph. A.* 510. ἀπέπτυσσά τοι ἂνδε συγγένειαν ἀλλήλων πικράν. *Soph. El.* 668. εἶδε ξάμην τὸ ρηθέν' εἶδέναι δέ σου πρῶτιστα χρήζω, τίς σ' ἀπέστειλε βροτῶν. In Latin and English the present must be used here; but in Greek the aorist seems here also to retain a sense very nearly related to its proper one, of an action completely finished, in which no alteration can be made, and to be used, in order to express the action completely determined, every doubt as to its truth and unalterableness being removed.

† *Herm. de em. Gr. Gr.* p. 194 sq. ad Vig. p. 734. n. 162. who has however explained this idiom somewhat differently.

2. The aorist indic. or partic. is rarely put for the future, although Homer says *Il.* δ', 158. οὐ μὲν πως ἄλιον πέλει ὄρκιον, αἰμά τε ἀρνῶν, σπονδαί τ' ἄκρητοι, καὶ δεξιαί, ἧς ἐπέπιθμεν. εἴπερ γάρ τε καὶ ἀντίκ' Ὀλύμπιος οὐκ ἐτέλεσ-σεν, ἔκ τε καὶ ὁψὲ τελεῖ· σύν τε μεγάλῃ ἀπέτισαν σύν σφῆσιν κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν. But here the aorist is put either in the sense of the Latin *futurum exactum*, in a conclusion after premises with *si* and the *fut. exactum* (*si Jupiter hoc perfecerit, Trojani pœnas dederint*, and without the premises, *da mihi te facilem; dederis in carmina vires*) by which the immediate consequence of an action is so expressed, as though it was introduced complete, when the action takes place (where in Latin also the perf. is sometimes put, as in Quintilian, *si tales animos in prælio habebitis, quales hic ostenditis, vicimus.*)*; or it is an union of two propositions for ἔκ τε καὶ ὁψὲ τελεῖ, Τρῳῆς τε ἀποτίσουσι· ἀπέτισαν (*luere solent*) γάρ οἱ παραβαίνοντες τὰ ὅρκια*, which is not unusual in Homer.

On the other hand, the infin. of the aorist is often put where we should have expected the infin. of the future; but in the same manner as we must often render this infin. aor. by the present. *Thuc.* iv, 70. λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν, instead of which it was expressed previously οἴομενος τὴν Ν. ἔτι καταλήψεσθαι ἀνάλωτον. *Id.* v, 9. ἐλπίς γὰρ μάλιστα αὐτοὺς οὕτω φοβηθῆναι. *Plat. Alcib.* i, p. 7. ἡγῆ, εἰν θάπτον εἰς τὸν Ἀθηναίων δῆμον παρέλθης (τοῦτο δὲ ἔσεσθαι μάλα ἡμερῶν ὀλίγων)

* *Miscell. Phil.* vol. II, P. 1, p. 38. 84. So also *Il.* χ', 244. ἴνα εἶδομεν, εἴ κεν Ἀχιλλεύς, νῶϊ κατακτείνας, ἔναρα βροτόεντα φέρηται νῆας ἐπὶ γλαφυράς, ἢ κεν σφ' δουρὶ δαμείη, for ἢ κεν σφ' δουρὶ δαμῇ. εἰ γὰρ δαμείη! *utinam interficeretur!*

* *Herm. de em. Gr. Gr.* p. 190.

παρελθὼν δὲ ἐνδείξασθαι Ἀθηναίοις, ὅτι ἄξιός ἐστι τιμᾶσθαι.
 — — καὶ τοῦτο ἐνδειξάμενος μέγιστον δυνήσεσθαι ἐν τῇ πόλει^b.

Sometimes the optat. aor. is thus used: *Xen. Hellen.* II, 3, 56. ὡς εἶπεν ὁ Σάτυρος, ὅτι οἰμώξειεν, εἰ μὴ σιωπήσειεν, ἐπήρετο· ἂν δὲ σιωπῶ, οὐκ ἄρα, ἔφη, οἰμώξομαι; *Ib.* V, 4, 13. οὐ μέντοι τούτου γε ἕνεκεν κατέμεινεν, ἀλλ' εὖ εἰδὼς, ὅτι, εἰ στρατηγοίη, λέξειαν οἱ πολῖται, ὡς Ἀγασίλαος — πράγματα τῇ πόλει παρέχει, unless ἂν be omitted twice, ὅτι οἰμώξειεν ἂν, λέξειαν ἂν, οἱ πολῖται.

Obs. With respect to the two aorists in the passive, it is to be observed further, that the Ionians and ancient Attics mostly use the aor. 1. The modern Attics again the aor. 2. as the softer form^c. However, the aor. 2. is not unfrequent even in the Tragedians^d. The case is the same with the fut. 1. and 2. pass^e.

Of the Moods.

I. The indicative is used in Greek, when any thing 507. is to be represented as actually existing or happening, and as any thing independent of the thought and ideas of the speaker. Hence it is put in very many cases where, in Latin and English the conjunctive must be used.

^b Obs. Misc. iv, p. 286. Interpr. ad Luc. T. III, p. 478. Comp. Thom. M. p. 167. Heind. ad Plat. Euthyd. p. 323.

^c Valck. ad Eur. Phœn. 979. Pierson. ad Moerid. p. 208.

^d Herm. ad Eurip. Hec. 333.

^e Valcken. ad Eur. Hipp. 354.

1. After negative propositions with the relative, e. g. *Xen. Hist. Gr.* 1, vi, 4. *παρ' ἐμοὶ οὐδεὶς μισθοφορεῖ, ὅστις μὴ ἰκανὸς ἐστὶν ἴσα πονεῖν ἐμοί. qui non possit. Id. Mem. S.* II, 2, 8. *οὐδεπώποτε αὐτὴν οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν, ἐφ' ᾧ ἡσχύνθη, propter quod erubesceret.* The optative εἴη ἄν, *αἰσχυνθεῖη ἄν* would represent the thing merely as possible or probable, whereas here, on the contrary, something is only to be simply denied.

2. In indirect interrogations. *Thuc.* II, 4. οἱ Πλαταιῆς ἐβουλεύοντο, εἴτε κατακαύσουσιν, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται, *utrum eos concremarent, an aliud quid illis facerent, Plat. Euthyphr.* p. 4. ἐκεῖνος γὰρ, ὡς φησιν, οἶδε, τίνα τρόπον οἱ νέοι διαφθείρονται, are actually destroyed', διαφθείροντο ἄν would imply, 'might have been destroyed'. Thus ὁρᾶτε, τί ποιοῦμεν, signifies 'you see what we are actually doing'; but *Plat. Leg.* I, p. 39 sq. ὁρᾶτε, τί ποιῶμεν, 'see, what we are to do'. *Comp. Herod.* v, 13. ix, 54. *Thuc.* III, 113. *Xen. Cyr.* IV, 4. 4'.

3. In the *oratio obliqua* the indicative in Greek is much more used than in Latin. For all single propositions or members of a proposition, which are not necessarily to be considered as uttered in the person of another, may be expressed in Greek by the indicative. *Xen. Cyr.* I, 4, 27. λέγεται, ὅτε Κῦρος ἀπῆει καὶ ἀπηλλάττοντο ἀπ' ἀλλήλων (here the optative would be defective, because an action is determinately expressed to have taken place at a definite time) — — ἄνδρα τίνα τῶν Μήδων, μάλα καλὸν κἀγαθὸν ὄντα, ἐκπεπληχθαι πολὺν τίνα χρόνον ἐπὶ τῇ κάλλει τοῦ Κύρου· ἥνικα δὲ ἑώρα τοὺς συγ-

¹ Heind. ad *Plat. Hipp.* p. 162.

γενεῖς φιλοῦντας αὐτόν, ὑπολειφθῆναι· ἐπεὶ δὲ οἱ ἄλλα ἀπῆλθον, προσελθεῖν τῷ Κύρῳ καὶ εἰπεῖν, &c. The indicative, however, is very frequently used in single propositions, which are connected with the speech of another. *Herod.* I, 163. ἐκέλευε τῆς αὐτοῦ χώρης οἰκεῖν ἄκου βούλονται. *Id.* IX, 44. οἱ φύλακες ἐλθόντες ἔλεγον, ὡς ἄνθρωπος ἦκοι ἐπ' ἵππον ἐκ τοῦ στρατοπέδου τοῦ Μήδων, ὃς ἄλλο μὲν οὐδὲν παραγυμνοῖ ἔπος, στρατηγούς δὲ ὀνομάζων ἐθέλειν φησὶ ἐς λόγους ἐλθεῖν. *Xen. Cyr.* IV, 2, 3. ἐννοηθέντες δὲ, οἳά τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων, καὶ ὅτι νῦν τεθναίῃ μὲν ὁ ἄρχων αὐτῶν, &c. *ib.* 36. ἐπεὶ δὲ παρσέγοντο, πρῶτον μὲν ἐκέλευσε καθίζεσθαι αὐτῶν ὅσοις ἐστὶ πλέον ἢ δυοῖν μηνῶν ἐν τῇ σκηνῇ τὰ ἐπιτήδεια. ἐπεὶ δὲ τούτους εἶδεν, αὐθις ἐκέλευσεν, ὅσοις μηνὸς ἦν.

Thus ὅτι and ὡς, 'that', in quoting the words of any one, are commonly put with the indicative, even of the present. *Herod.* I, 164. ὁ δὲ Ἄρπαγος—ἐπολιόρκαε αὐτοὺς, προῖσχόμενος ἔπεα, ὡς οἱ καταχρᾶ, εἰ βούλονται Φωκαῖες προμαχεῶνα ἓνα μοννον τοῦ τεύχεος ἐρεῖψαι. *Thucyd.* II, 8. ἡ δὲ εὐνοία παρὰ πολὺ ἐποίει τῶν ἀνθρώπων μᾶλλον ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων, ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. The optative, however, is frequently put in the same sense, and hence the two moods are often put for each other. *Herod.* III, 61. οὗτος δὴ ὢν οἱ ἐπανεστή, μαθὼν τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιτο γενόμενος, καὶ ὡς ὀλίγοι τε ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιεόντά μιν εἰδείησαν. *Isoct. de Big.* p. 348. A. εἰσῆγγαλλον εἰς τὴν βουλὴν, λέγοντες, ὡς ὁ πατὴρ συνάγει μὲν τὴν ἐταιρίαν ἐπὶ νεωτέροις πράγμασιν, οὗτοι δὲ ἐν τῇ Πολυτίωνος οἰκίᾳ συνδειπνοῦντες τὰ μυστήρια ποιήσασιν. *Id. Trapezit.* p. 369. A. ἔλεγεν, ὅτι ἐλεύθερός ἐστι καὶ τὸ γένος εἴη Μιλήσιος, πέμψειε δὲ αὐτὸν Πασίων. Thus the indicative and optative after ὅτι in the sense of 'because', are interchanged. *Herod.*

VIII, 70. ἀρρώδεον, ὅτι αὐτοὶ μὲν, ἐν Σαλαμῖνι κατήμενοι, ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν, νικηθέντες δὲ ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται⁵.

This use of the indicative for the optative (or for the Latin conjunctive), in the *oratio obliqua*, arises chiefly from hence, that the Greeks often quote the words of another narratively, but in the same manner as if the person himself spoke. *Xenoph. Anab.* I, 3, 14. εἰς δὲ δὴ εἶπε — πέμψαι προκαταληφμένους τὰ ἄκρα, ὅπως μὴ φθάσουσιν ὁ Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες. *Cyrop.* I, 4, 28. ἐνταῦθα δὴ τὸν Κῦρον γελάσαι τε ἐκ τῶν πρόσθεν δακρύων, καὶ εἰπεῖν αὐτῷ, ἀπιόντα θαρρεῖν, ὅτι παρέσται αὐθις ὀλίγον χρόνον ὥστε ὀρᾶν σοι ἐξέσται κἂν βούλῃ ἀσκαρδαμυκτί^h. Thus they put ὅτι itself before the actual words of the speaker. On the same ground the Greeks, in narration, assume the accompanying circumstances of an event as present, and hence use the present; as in the passages quoted. *Herod.* I, 164. *Thuc.* II, 8, &c. *Comp. Thuc.* II, 13. *Pericles* προηγόρευε τοῖς Ἀθηναίοις, ὅτι — — τοὺς ἀγροὺς τοὺς ἑαυτοῦ καὶ τὰς οἰκίας ἦν ἄρα μὴ δηώσωσιν οἱ πολέμοι — — ἀφίησιν αὐτὰ δημόσια εἶναι. For the speaker himself would have used this tense.

508. 4. In conditional propositions the indicative is used properly only, *a.* when the relation of the condition to the consequences is determined as actual, without any expression of uncertainty, *e. g.* εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί. In this the Greek entirely coincides with the Latin idiom.

b. When the condition and consequence are both

⁵ *Misc. Philol.* II, 1. p. 53 sq.

^h *Bibl. Crit.* III, p. 99.

past actions, whose relation to each other shews that any action whatever would have taken place, if another had happened, the indicative of the imperf. or aorist is put twice, in the premises with *εἰ* alone, and in the conclusion with *ἄν*, when in Latin the plusq. p. conj. is put twice. *Il. φ', 211. καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὡκὺς Ἀχιλλεύς, εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης. Comp. 544. Herod. i, 187. εἰ μὴ ἄπληστός τε ἕας χρημάτων καὶ αἰσχροκερδῆς, οὐκ ἂν νεκρῶν θήκας ἀνέφυγες, nisi esses, non aperuisses. Eurip. Troad. 401. εἰ δ' ἦσαν οἴκοι (Ἀχαιοί), χρηστὸς ὦν ἐλάνθαν' ἄν. si domi mansissent Graeci, Hectoris virtus non innotuisset. Thuc. i, 74. εἰ δὲ προσεχωρήσαμεν πρότερον τῷ Μήδῃ, δέισαντες, ὥσπερ καὶ ἄλλοι, περὶ τῇ χώρᾳ, ἣ μὴ ἐτολμήσαμεν ὕστερον ἐσβῆναι ἐς τὰς ναῦς, ὡς διεφθαρμένοι, οὐδὲν ἂν ἔτι ἔδει ὑμᾶς, μὴ ἔχοντας ναῦς ἱκανὰς, ναυμαχεῖν, ἀλλὰ καθ' ἡσυχίαν ἂν αὐτῷ προεχώρησε τὰ πράγματα, ἣ ἐβούλετο. Xen. Mem. S. i, 1, 5. τίς οὐκ ἂν ὁμολογήσειεν, αὐτὸν βούλεσθαι μὴτ' ἡλίθιον μὴτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἂν ἀμφοτέρω ταῦτα. εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα εἶτα ψευδόμενος ἐφαίνετο. δηλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευσεν ἀληθεύσειν¹.*

c. Also when two actions, and their relation to each other, in the present time, are spoken of; yet so that they belong at the same time to the past, and thus a continuation of the past time to the present takes place, the same construction is employed. *Plat. Phædon. p. 165. εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνούσα καὶ ὀρθὸς λόγος, οὐκ ἂν οἶοί τ' ἦσαν τοῦτο ποιεῖν, nisi inesset ipsis scientia, non possent hoc facere*, where the subsequent member of the sentence defines the con-

¹ Brunck. ad Arist. Lys. 149. Plut. 583. ad Eurip. Hipp. 705. Comp. Herm. ad Vig. p. 786. Schæfer. in Dion. H. I. p. 55 sq.

verse as actual time, consequently the converse of the position is true. *Id. Hipp. Maj. p. 33.* προσῆν δ' ἂν (τὸ φαίνεσθαι καλά), ἅπερ τὸ κρέπον καλὸν ἦν, καὶ μὴ μόνον καλὰ ἐποίει εἶναι, ἀλλὰ καὶ φαίνεσθαι. *Comp. p. 45. Euthyd. p. 30. Prot. p. 120 sq. Xen. Mem. S. I, 6, 12.* δῆλον δὴ, ὅτι, εἰ καὶ τὴν συνουσίαν ᾧ οὐκ οὐκ αἴτιον εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττον. *Comp. Il. 6, 28. iv, 3, 3. Alexis ap Athen. x, p. 71. ed. Schw.* εἰ τοῦ μεθύσκεσθαι πρότερον τὸ κραυπαλῶν παρεγίναθ' ἡμῖν, οὐδ' ἂν εἰς οἶνον ποτε προσίετο πλεῖν τοῦ μετρίου. Here the imperfectum is mostly found, at least in the proposition which expresses the consequence of the condition. Plato, however, *Phædon. p. 240.* has the aorist. Instead of εἰ with the indic. the participle also is used. *Xen. Mem. S. I, 4, 14.* οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γούμην, ἡδύνατ' ἂν πράττειν ἁ ἐβούλετο.

Obs. 1. Sometimes ἂν is omitted in conclusions with the imperf. ἦν. *Soph. Œd. T. 235.* οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, ἀκάθαρτον ὡς εἰκὸς ἦν οὕτως εἶναι. But here εἰκὸς ἦν is something that is used as determinate of itself, without the supposition of a condition: *non decebat vos scelus inexpliatum relinquere*, where *deceret* or *decuisset* would have conveyed a wrong sense. *Xen. Mem. S. II, 7, 10.* εἰ μὲν τοίνυν αἰσχρόν τι ἐμελλον ἐργάσασθαι, θάνατον αὐτ' αὐτοῦ προαιρετέον ἦν, as in Latin, *præfata erat pars*.

Obs. 2. The optative in conclusions is irregular, as *Il. ε', 388.* καὶ π' κεν ἐνθ' ἀπόλοιτο Ἄρης, αὐτὸς πολέμοιο, εἰ μὴ μητρὶ, περικαλλὲς Ἡερίβοια, Ἑρμῆς ἐξήγγελεν, φοι ἀπώλετο. ρ', 70. ἐνθα κε ρεῖα φέροι κλυτὰ τεύχεα Παρθοίδαο Ἀτρείδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων. So also κε was joined with εἰ. *Il. ψ', 526.* εἰ δὲ κ' ἔτι προτέρω γένητο δρόμος ἀμφοτέροισιν, τῷ κέν μινπαρέλασσι, οὐδ' ἀμφήριστον ἔθηκεν.

509. 5. The indicative also of all tenses is frequently put without any condition implied with ἂν, where in Latin and English the conjunction is used.

a. Imperf. *Thuc.* vii, 55. οὐ δυνάμενοι ἐπεσεγκεῖν οὔτε ἐκ πολιτείας τί μεταβολῆς τὸ διάφορον αὐτοῖς, ᾧ προσήγοντο ἄν, *quo sibi eos adjuvassent*, where the imperf. shews an incident then happening, and accompanying the circumstances at that time, *Xen. Hier.* i, 9. αἱ γὰρ τοῦθ' οὕτως ἔχει, πῶς ἂν πολλοὶ μὲν ἐπεθύμουν τυραννεῖν —; πῶς δὲ πάντες ἐζήλουν ἂν τοὺς τυράννους; *quare concupiscerent, inviderent*, a continuation to the present time of an action begun in past time. Thus especially ἐβουλόμην ἄν, ἤθελον ἄν is used, 'I would', not only now, but also previously, *Plat. Phædr.* p. 282. καίτοι ἐβουλόμην γ' ἂν μᾶλλον (ἐπομνημονεύειν τὰ Λυσίου) ἢ μοι πολὺ χρυσίον γενέσθαι. Again, βουλοίμην ἄν, *Plat. Lys.* p. 228. 'I would now', without regard to the time past, *velim*^k.

b. Perfectum. *Demosth. pro Cor.* ἐπεὶ διὰ γε ὑμᾶς αὐτοὺς, πάλαι ἂν ἀπολώλατε, 'you had long ago been ruined'.

c. Plusquam. *Demosth. pro Cor.* p. 235. τῆς εἰρήνης ἂν διημαρτήκει καὶ οὐκ ἂν ἀμφότερα εἶχε, καὶ τὴν εἰρήνην καὶ τὰ χωρία. *Id. in Aristocr.* p. 680, 25. ἵνα δ' ὡς ῥᾶστα τοῦτο περάναιε, ψήφισμα τοιούτων τι παρ' ὑμῶν εὔρετο, ἐξ οὗ κυρωθέντος ἂν, εἰ μὴ δὲ ἡμᾶς καὶ ταύτην τὴν γραφὴν, ἡδίκηντο μὲν φανερώς οἱ δύο τῶν βασιλέων, ἡσυχίαν δ' ἂν ἦγον αἱ στρατηγοῦντες αὐτοῖς. The plusq. p. as well as the perf. here retains its signification.

d. Aorist. *Plat. Apol. S.* p. 42. ἔτι δὲ (εἰσὶν οὗτοι οἱ κατήγοροι) καὶ ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε (*credideritis*). *Id. Leg.* iii. p. 111. πλούσιοι οὐκ ἂν ποτ' ἐγένοντο, ἄχρυσοί τε καὶ

^k Dawes. Misc. Cr. p. 237. Schæf. in Dion. Hal. i, p. 124 sq.

ἀνάργυροι ὄντες. *Xen. Anab.* iv, 2, 10. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν, ἥπερ οἱ ἄλλοι, τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἐκβῆναι. *profecti essent* or *proficisci potuissent*. *Isocr. in Soph.* p. 293. B. ἐγὼ δὲ πρὸ πολλῶν ἂν χρημάτων ἐτιμωσάμην τηλικούτον δύνασθαι τὴν φιλοσοφίαν, ὅσον οὗτοι λέγουσιν, (ἴσως γὰρ οὐτ' ἂν ἡμεῖς πλεῖστον ἀπελείφθμεν, οὐδ' ἂν ἐλάχιστον μέρος ἀπελαύσαμεν αὐτῆς). Thus also ἥκιστ' ἂν ἠθέλησα, *minime voluisssem*¹.

Obs. Here also sometimes ἂν is wanting. *Il.* ζ', 348. (ὥς μ' ὄφελ' — οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θνέλλα εἰς ὄρος ἢ εἰς κῦμα πολυφοῖσβοιο θαλάσσης) ἔνθα με κῦμ' ἀπόερσε, πάρος τὰδε ἔργα γενέσθαι, for ἀπόερσέ κε. *Thuc.* viii, 86. ὠρμημένων τῶν ἐν Σάμῳ Ἀθηναίων πλεῖν ἐπὶ σφᾶς αὐτοὺς (ἐν ᾧ σαφέστατα Ἴωνίαν καὶ Ἑλλήσποντον εὐθὺς εἶχον οἱ πολέμιοι, *tenuissent*.) *Plat. Alcib.* ii. p. 78. δοκεῖ σοι οἷόν τε εἶναι ἢ φρόνιμον ἢ ἄφρονα; ἢ ἔστι τι διὰ μέσον τρίτον πάθος, ὃ ἐποίει τὸν ἄνθρωπον μῆτε φρόνιμον μῆτε ἄφρονα; *Id. Symp.* p. 202. οὔτε γὰρ ὅπως ἀποκτείναιεν εἶχον, καί, ὥσπερ τοὺς γίγαντας κεραυνῶσαντες, τὸ γένος ἀφανίσαιεν (αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο.) *Æschin. in Ctesiph.* p. 383. ἐβουλόμην μὲν οὖν καὶ τὴν βουλὴν τοὺς πεντακοσίους καὶ τὰς ἐκκλησίας ὑπὸ τῶν ἐφειστηκότων ὀρθῶς διοικεῖσθαι.

510. 6. The imperfects, *χρῆν*, *ἔδει*, *προσῆκεν*, are used without ἂν, where, in English, the conjunctive, 'I ought, should have', &c. but in Latin the indicative, is used, *oportebat*, *oportuit*, *debebam*, *debui*. *Herod.* i, 39. εἰ μὲν γὰρ ὑπὸ ὀδόντος τοι εἶπε τελευτήσῃν με, ἢ ἄλλου τευ, ὃ τι τούτῳ ἔοικε, *χρῆν* δὴ σε ποιεῖν τὰ ποιεῖς, 'thou shouldst then have done'. *Soph. Philoct.* 1363. *χρῆν* γάρ σε μήτ' αὐτόν ποτ' ἐς Τροίαν μολεῖν, ἡμᾶς τ' ἀπείργειν, 'thou shouldst not have come'. *Plat. Charm.* p. 116. εἰ μὲν σοι ἤδη παρέστιν, ὃ λέγει Κριτίας ὅδε, σωφροσύνη, καὶ εἰ σώφρων ἱκανῶς,

¹ Schæf. l. c.

οὐδὲν ἔτι σοι ἔδει οὔτε τῶν Ζαμόλξιδος, οὔτε τῶν Ἀβάριδος τοῦ Ὑπερβορέου ἐπιδῶν^m. Thus too the aor. 2. of which, §. 513. Obs. 3.

7. Sometimes also the indicative is used in suppositions, where in every other language the conjunctive should be put. *Eur. Androm.* 335. τέθνηκα τῇ σῇ θυγατρὶ, καὶ μ' ἀπώλεσε μαιφόνον μὲν οὐκ ἔτ' ἂν φύγοι μύσος, 'granted that I had been slain by thy daughter, and that she had made an end of me'. *Id. Supplic.* 252. ἤμαρτεν ἐν νέοισι δ' ἀνθρώπων τόδε ἐνεστιν, 'suppose that he has erred'. *Id. Hel.* 1068. καὶ δὴ παρείκεν εἰτα πῶς ἄνευ νεῶς σωθήσόμεσθα, 'grant that he has yielded'ⁿ.

Of the Imperative.

The Imperative is used in Greek, as in other languages, in addresses, intreaties, commands, &c. The personal pronouns, as in other languages, are omitted except when they serve for distinctions, or have an emphasis. With respect to the Greek idiom, it is to be observed :

1. The second person sometimes receives a subject, and thus stands for the third. *Eur. Rhes.* 687 sqq. πέλας τις ἴθι. παῖε, παῖε πᾶς τις ἄν.—ἴσχε πᾶς τις—ἴσχε πᾶς δόρυ. — ἔρπε πᾶς, κατ' ἵχνος αὐτῶν. *Arist. Av.* 1186. χώρει δεῦρο πᾶς ὑπηρέτης· τόξευε πᾶς τις. 1191. ἀλλὰ φύλαττε πᾶς τις ἅερα περιnéφελον.

^m Schæf. in Dion. H. l. p. 130. 88.

ⁿ Markl. ad Eur. Suppl. l. c.

2. Sometimes the plural of the imperative is used though only one person be addressed. *Soph. Œd. Col.* 1104. προσέλθετ', ὦ παῖ, πατρί. *Comp.* 1112. *Arist. Ran.* 1479. χαρεῖτε τοῖνυν, ὦ Διόνυσ', ἔσω. But in *Hesiod. Sc. H.* 327. χαίρετε, Λυγκῆος γενεή, γενεή according to the sense is plural. Again, the imperative is also put in the singular, though more than one person is mentioned. *Plat. Prot.* p. 89. εἰπέ μοι, ὦ Σώκρατες τε καὶ Ἰππόκρατες°.

3. In prohibitions with μή, the present imperative only is used. If the aorist is used, then the conjunctive must be put. *Il. i.*, 33. σὺ δὲ μή τι χολωθῇς. *Plat. Gorg.* p. 117. ἡ σύμφαθι ἡ μὴ συμφῇς^p.

4. The imperative is used not unfrequently by the Attic Poets, in a dependent proposition after οἶσθ' ὅ. *Soph. Œd. T.* 543. οἶσθ' ὡς ποίησον; 'knowest thou what thou hast to do?' *Eur. Hec.* 229. οἶσθ' οὖν ὁ δρᾶσον; *Heracl.* 452. ἀλλ' οἶσθ' ὅ μοι σύμπραξον; Thus also in the third person. *Eur. Iph. T.* 1211. οἶσθα νῦν ἅ' μοι γενέσθω. The imperative here cannot be rendered by any other tense or mood; for the future does not properly contain the sense of 'must'. The phrase seems to have arisen from a transposition, for ποίησον, οἶσθ' ὅ; γενέσθω μοι, οἶσθ' ὅ; as *Plaut. Rud.* III, 5, 18. Tange, sed scin quomodo^q?

° Brunck. ad *Arist. Ran.* 1479. *Soph. Phil.* 369. Cf. ad *H. Hom.* p. 41.

^p Thom. M. p. 611. *Herodian. Piers.* p. 479. *Koen. ad Greg.* p. 6. Brunck. ad *Arist. Thesm.* 870. *Lysistr.* 1036. *Soph. Œd. C.* 731.

^q Bentr. ad *Menandr.* p. 107. *Berg. ad Arist. Equ.* 1155. *Koen. ad Greg.* p. 7 sq. Brunck. ad *Arist. Av.* 54. *Eur. Hec.* l. c. *Soph. Œd. T.* l. c. *Herm. ad Viger.* p. 729, 143. *Fisch.* III, b. p. 52.

5. Sometimes the imperative is put for the future.

Æsch. Prom. 713. *πρώτον μὲν ἐνθένδ' ἡλίου πρὸς ἀνταλὰς στρέψασα σαυτήν, στείχ' ἀνηρότους γυίας. Σκύθας δ' ἀφίξει νομάδας.*

On the other hand, the future is still more frequently put for the imperative. *Il.* κ', 88. *γνώσσει Ἀτρεΐδην Ἀγαμέμνονα*, for *γνώθι*. *Comp. Eur. Ion.* 1377. *Soph. Antig.* 84. *ἀλλ' οὖν προμηνύσεις γε τοῦτο μηδενὶ τούργον, κρυφῇ δὲ κεῦθε*, where Brunck reads *προμηνύσης*. *Eur. Herc. f.* 794. *ὦ Πυθίου δεινδρῶτί πέτρα, Μουσῶν θ' Ἑλικωνίδων δώματα, ἤξετ' ἐνγαθεῖ κελάδῳ ἐμὴν πόλιν.* *Arist. Plut.* 488. *μαλακὸν δ' ἐνδῶσετε μῆδεν.* *Xen. Cyr.* viii, 3, 47. *ἀλλὰ σὺ μὲν πλουτῶν οἶκοι μενεῖς.* — More especially the future often stands for the imperative, with a negation interrogatively. *Soph. Philoct.* 975. *οὐκ εἰ μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ πάλιν.* *Comp. Soph. Œd. T.* 638. *Aj.* 75. *Trach.* 1183. *Plat. Gorg.* p. 44. *οὐκοῦν (οὐκουν) ἀποδείξεις τοὺς ῥήτορας νοῦν ἔχοντας;* *Id. Symp.* p. 227. *οὐκ εὐφημήσεις;* for *εὐφήμει*.

Of the Optative and Conjunctive.

The Optative and Conjunctive express, according to 512. their different modifications or varieties, that which in Latin and English can only be signified by the conjunctive. Both represent an action not in its actual relation, but rather in its reference to the ideas of the speaker: the Conjunctive only expresses this more determinately

† *Herm. ad Viger.* p. 729, 145.

and certainly than the Optative; so that the Indicative, Conjunctive, and Optative have a complete gradation in the determinateness of what is asserted in their several order. Moreover, as in §. 192. c. the conjugation of the optative, with respect to the form, bore a constant analogy to that of the historical tenses, and the conjugation of the conjunctive to that of the principal tenses, so both are related in signification to these tenses; the optative regularly accompanies the historical, the conjunctive the principal tenses.

The use of the opt. and conj. in independent or abstract propositions, must be distinguished from the use of it in those which are dependent. Each has its proper rules, although they coincide in the main principles just mentioned.

I. *The Optative and Conjunctive in abstract Propositions.*

513. A. The Optative is used 1. in the expression of a wish, and then is put without ἄν, or the Poetic κε'. *Il.* α', 42. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν, 'may the Greeks atone for'. *Il.* χ', 304. μὴ μὰν ἀσπονδεῖ γε καὶ ἀκλειῶς ἀπολοιμην! *Soph. Aj.* 550. ὦ παῖ, γένοιο πατρός εὐτυχέστερος, τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός, 'mayest thou be more fortunate than thy father: — then thou wilt not be bad'.

* Brunck, ad Eurip Ph. 514. Arist. Equ. 400.

In this case εἰ, εἰ γάρ, εἴθε, *utinam*¹, are often put, or ὥς, πῶς ἂν² with the optative. *Eur. Hec.* 830. εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι, &c. *Od.* γ', 205. εἰ γάρ ἐμοὶ τοσσὴνδε θεοὶ δύνανται παραθεῖεν! *Hom. H. in Merc.* 309. ὦ πόποι, εἴθ' ἀπόλοιτο βοῶν γένος! which *Calim. fr.* VII, expresses Χαλύβων ὥς ἀπόλοιτο γένος! *Comp. Soph. El.* 126. *Soph. Aj.* 388. ὦ Ζεῦ, — πῶς ἂν τὸν αἰμυλώτατον — ὀλέσσας τέλος θάνοιμι καὐτός!

Obs. 1. In this sense it is often accompanied by *κεν*. *Il.* ζ', 281. ὥς κεν οἱ αὐτὴ γαῖα χάνοι.

Obs. 2. If the wish relates to any thing past, the indicative aorist is put with εἴθε, without ἂν. *Xen. Mem. S.* 1, 2, 46. εἴθε σοι τότε συνεγενόμην, ὅτε δεινότατος σαντοῦ ταῦτα ἦσθα! Also the imperfect is used in an action which is continued from the past to the present. *Eurip. Iph. A.* 666. εἴθ' ἦν καλόν μοι σοί τ' ἄγειν σύμπλουν ἐμέ.

Obs. 3. Another mode of expressing a wish is εἴθ' ὥφελον, ὥφελες, — ε, especially in the Poets; in present action, *Il.* α', 415. αἶθ' ὥφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων ἦσθαι, *debebas sedere*, 'thou shouldst sit', i. e. *utinam sederes*. *Comp. Arist. Vesp.* 730. *Plat. Rep.* IV, p. 352. ὅρα οὖν καὶ προθυμοῦ κατιδεῖν, εἴαν πως πρότερον ἐμοῦ ἴδῃς καὶ ἐμοὶ φράσης. Εἰ γάρ ὥφελον, ἔφη. in past actions, *Il.* φ', 269. ὥς μ' ὥφελ' Ἐκτωρ κτεῖναι. *Eurip. Med. in.* εἴθ' ὥφελ' Ἄργους μὴ διαπτάσθαι σκάφος — κυανέας Συμπληγάδας. Also ὥφελε, ὥφειλε stand alone. *Eur. Iph. A.* 1303. μήποτ' ὥφειλε (*Priamus*) τὸν ἀμφὶ βουσί βουκόλον τραφέντ' Ἀλέξανδρον οἰκίσαι ἀμφὶ τὸ λευκὸν ὕδωρ. *Demosth. in Aristog.* p. 783, 23. ὥφελε γάρ μιν ἄλλος Ἀριστογείτονι χαίρειν. *Sophocles* uses a form taken from §. 178. 3. *Æd. C.* 539. ἐδεξάμην δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος ἐπὶ φέλησα πόλεος ἐξελέσθαι. Later

¹ Valck. ad *Eur. Ph.* 761. Zeune ad *Viger.* p. 503 sq. Herm. ad *Viger.* p. 741 sq. who makes a difference between εἰ, εἰ γάρ and εἴθε.

² Valck. ad *Eur. Hipp.* 208. 345. Markl. ad *Eur. Suppl.* 796.

writers use ὥφελον, ὥφελε, as conjunctions. *Callim. Epigr.* 18. ὥφελε μὴδ' ἐγένοντο θοαὶ νέες. *Arrian. Diss.* II, 18. ὥφελόν τις μετὰ ταύτης ἐκομήθη^x.

Obs. 4. Thus also the optative with ὥς is used in intreaties, when, in order to render the other propitious to the suppliant, the latter wishes him something pleasing or profitable, as *Il.* α', 18. *Eur. Med.* 712. οὕτως ἔρως σοι πρὸς θεῶν τελεσφόρος γένοιτο παίδων, καὶ τὸς ὀλβιος θάνοις, as *Sic te diva rolaus Cypri regat*. Or in assurances, *Aristoph. Thesm.* 469. καὶ τὴ γὰρ ἔγωγ', οὕτως ὀναίμην τῶν τέκνων, μισῶ τὸν ἄνδρ' ἐκεῖνον, 'I hate him, as truly as I wish to live to have joy in my children'. *Nub.* 520. οὕτω νικήσαιμι γ' ἐγὼ καὶ νομιζοίμην σοφός, ὥς ὑμᾶς ἡγούμενος θεατὰς δεξιούς, — πρῶτους ἤξιωσ' ἀναγεῦσ' ὑμᾶς.

514. 2. Otherwise the optative is used, but in connection with ἂν or κε, in order to give to a proposition an expression of uncertainty, doubt, of a mere conjecture, a bare possibility, or in expressions of volition, in order to declare any thing, not as a fixed resolution, but only as an inclination, where in English, 'I would that, wish, could, are used, e. g. *Plat. Cratyl.* 26. ἔγωγε ἢδέως ἂν θεασαίμην ταῦτα τὰ καλὰ ὀνόματα. *Herod.* I, 70. *extr.* τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν ἀπικόμενοι ἐς Σπάρτην, ὥς ἀπαιρεθείησαν ὑπὸ Σαμίων. *Comp.* VIII, 136. *Isocr. Areop.* 146. *E.* ἴσως ἂν οὖν τινες ἐπιτιμήσειαν τοῖς εἰρημένοισι. *Herod.* III, 23. τὸ δὲ ὕδωρ τοῦτο εἴ σφί ἐστι ἀληθῶς οἷόν τι λέγεται, διὰ τοῦτο ἂν εἶεν, τούτῳ τὰ πάντα χρεώμεται, μακρόβιοι, 'they are perhaps'. *Comp.* IX, 71. Hence *Plat. Leg.* III, p. 106. νοήσωμεν μιαν τῶν πολλῶν ταύτην, (φθοράν) τὴν τῷ κατακλυσμῷ ποτὲ γενομένην. *ΚΛ.* τὸ

^x Thom. M. p. 269. 665. Interpr. ad Mær. p. 285 sq. Græv. et Reitz ad Luc. Solœc. T. IX, p. 448. Fisch. III, a. p. 147 sq. Herm. ad Viger. p. 742 sq.

ποιόν τι περὶ αὐτῆς διανοηθέντες; ΑΘ. ὡς οἱ τότε περιφυγόν-
 τες τὴν φθορὰν σχεδὸν ὄρειοί τινες ἂν εἶεν νομαῖς, 'they
 were, perhaps, probably, shepherds'. *Herod.* II, 41.
 οὐτ' ἀνὴρ Αἰγύπτιος, οὔτε γυνὴ ἄνδρα Ἑλληνα φιλήσειε
 ἂν τῷ στόματι, οὐδὲ μαχαίρῃ ἀνδρὸς Ἑλλήνος χρήσεται
 — — οὐδὲ κρέως καθαρῷ βοὸς διατετμημένου Ἑλληνικῇ
 μαχαίρῃ γενύσεται, 'will hardly kiss', where the change
 to the future is remarkable. *ib.* 47. τὰ δὲ ἄλλα κρέα
 σιτέονται ἐν τῇ πανσελήνῃ, ἐν τῇ ἂν τὰ ἱρὰ θύσωσι· ἐν
 ἄλλῃ δὲ ἡμέρῃ οὐκ ἂν ἔτι γευσαίαιτο, 'they hardly
 taste it'. *Soph. Trach.* 196. τὸ γὰρ ποθοῦν ἕκαστος ἐκ-
 μαθεῖν θέλων οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν.
Xen. Cyr. I, 2, 11. καὶ θηρῶντες μὲν οὐκ ἂν ἀριστήσαιεν,
 'they breakfast with difficulty'. Thus it is used in a
 rough enumeration. *Xen. Cyr.* I, 2, 13. ἐπειδὰν δὲ τὰ
 πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἴησαν μὲν ἂν οὗτοι
 πλείον τι ἢ πεντήκοντα ἔτη γεγονότες ἀπὸ γενεᾶς.

Very often, however, the optative serves to express even the most definite assertion with moderation and politeness, as a mere conjecture; a discretion which, in consequence of their political equality, was common to all Greeks, but particularly observable in the Athenians, and very seldom occurring in modern languages. *Aristoph. Plut.* 284. οὐκέτ' ἂν κρύψαιμι, 'I will no longer conceal it from you'. *Xen. Cyr.* I, 4, 13. ὥρα ἂν παρασκευάζεσθαί σοι εἴη, ὅτῳ μαστιγώσεις με. *Comp. ib.* 28. III, 1, 43. VII, 5, 25. οὐκ ἂν ἀμελεῖν δέοι, ἔφη ὁ Κῦρος, ἀλλ' ἰέναι. Thus the optative is often used:

1. In conclusions. *Plat. Euthyphr.* p. 29 sq. ἀλλὰ τίς δὴ θεῶν θεραπεία εἴη ἂν ἡ ὁσιότης; ΕΥΘ. ἤνπερ, ὃ Σώκρατες, οἱ δούλοι τοὺς δεσπότας θεραπεύουσι. ΣΩ. Μανθάνω. ὑπηρετικὴ τις ἂν, ὡς εἴκεν, εἴη θεοῖς. *ib.* p. 32. ἐπιστήμη ἄρα αἰτήσεως καὶ δόσεως θεοῖς ἡ ὁσιότης ἂν εἴη. *Gorg.*

p. 120. Δημηγορία ἄρα τις ἐστὶν ἡ ποιητική. ΚΑΛΛ. φαίνεται. ΣΩ. Οὐκοῦν ἡ ῥητορική δημηγορία ἂν εἴη.

2. The opt. may be frequently rendered by 'to be able'. *Od.* κ', 269. ἐτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ. *ib.* μ', 137 sq. τὰς εἰ μὲν κ' ἀσινέας ἑάας, νόσταν τε μέδῃαι, ἢ τ' ἂν ἔτ' εἰς Ἰθάκην, κακά περ πάσχοντες, ἴκοισθε, 'it is possible that you may come'. *Herod.* v, 9. γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ. *Comp.* vi, 63. *Thuc.* ii, 89. οὔτε γὰρ ἂν ἐκπλεύσειέ τις, ὥς χρή, εἰς ἐμβολήν, οὔτε ἂν ἀναχωρήσειεν ἐν δέοντι. *Plat. Phædon.* p. 184. εἰάν γε — — (ἡ ψυχὴ) τοῦ σώματος ἀπαλλάττηται, — — γεγοητευμένη ὑπ' αὐτοῦ, ὑπὸ τε τῶν ἐπιθυμιῶν καὶ ἡδονῶν, ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθές, ἀλλ' ἡ τὸ σωματοειδές, οὐ τις ἂν ᾄψαιτο καὶ ἴδοι καὶ πίοι καὶ φάγοι, &c. *Isocr. de Pace,* p. 183. *C.* ἀνὴρ ἀσεβὴς καὶ πονηρὸς τυχὸν ἂν φθάσειε τελευτήσας, πρὶν δοῦναι δίκην τῶν ἡμαρτημένων, 'it is possible, it may be, that he may die before'.

3. The optative often restricts the future. *Il.* β, 158. οὕτω δὴ οἰκονδε, φίλῃν ἐς πατρίδα γαίαν, Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης; καδδέ κεν ἐνχωλὴν Πριάμφου καὶ παισὶ λίποιεν Ἀργεῖν Ἑλένην; *Comp. Od.* β, 218. ε', 34. ι', 277. *Il.* σ', 70. *Herod.* iv, 97. ἔψομαί τοι καὶ οὐκ ἂν λειφθείην. *Thuc.* iii, 13. οὔτε γὰρ ἀποστήσεται ἄλλος, τά τε ἡμέτερα προσγενήσεται, πάθοιμέν τ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες. *Soph. Phil.* 1302. οὐκ ἂν μεθείην, for οὐ μεθήσω. *Eur. Iphig. A.* 310. οὐκ ἂν μεθείμην. *ΠΡΕΣΒ.* οὐδ' ἔγωγ' ἀφ' ἡσομαι. *Plat. Rep.* x, p. 325. οὐχ ἤκει, οὐδ' ἂν ἤξοι δεῦρο.

4. In the same manner the optative gives a more gentle turn to the imperative. *Od.* α', 287. εἰ μὲν κεν πα-

πρὸς βίον καὶ νόστον ἀκούσης, ἢ τ' ἂν, τρυχόμενός περ, ἔτι
τλαίης ἐνιαυτόν, for τλήθι, or 'then thou canst yet en-
dure'. *Soph. Phil.* 674. χωροῖς ἂν εἴσω. *Plat. Leg.*
VII, p. 371. τοῖς μὲν τοίνυν παισὶν ὀρχησταί, ταῖς δὲ ὀρχη-
στρίδες ἂν εἶεν. — ΚΑ. ἔστω δὴ ταύτη'.

The optative is also put in a negative interrogation for the imperative. *Il.* ε', 456. οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών; where the optative softens, 'thou wouldst not drag him away'? Thus in intreaties, *Od.* η', 22. Comp: *ib.* χ', 132. Sometimes, however, this turn gives the command more emphasis. *Il.* ω', 263. οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα, ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο; εἰ also with 'the opt. is used thus, *Il.* ω', 74. εἴ τις καλέσειε, for καλεσάτω τις.

5. The optative also is used thus where the indicative is put in other languages. *Thuc.* III, 84. ἐν δ' οὖν τῇ Κερκύρᾳ τὰ πολλὰ αὐτῶν προετολήθη, καὶ ὅποσα ὕβρει μὲν ἀρχόμενοι τὸ πλεόν ἢ σωφροσύνη ὑπὸ τῶν τὴν τιμωρίαν παρασχόντων οἱ ἀνταμυνόμενοι δράσειαν, with the expression of indeterminateness, although the thing is intended to be determined, 'which they, as is to be expected, may do', or 'are wont to do', as afterwards γιγνώσκοιεν, ἀπέλθοιεν. *Id.* I, 50. τῶν νεῶν, ἃς καταδύσειαν, 'which they might have sunk'.

Obs. When regularly constructed, the optative in this case is accompanied by ἂν or κεν. Yet this particle is sometimes wanting. *Il.* ε', 303. ὁ οὐ δύο γ' ἄνδρε φέροισιν. *ib.* η', 48. ἡ ῥά νύ μοι τι πίθοιο; (again, *Od.* θ', 136. ἡ ῥά κεν ἐν δεσμοῖς ἐθέλοις — εὔδειν; Comp. *Od.* ο', 430. σ', 356.) Comp. *Od.* λ', 612. ν', 248. ξ', 122. *Eurip. Iph. A.* 1220. οὐδεὶς πρὸς τὰδ' ἀντεί-

* Brunck. ad *Soph. El.* 1491. Heind. ad *Plat. Parm.* p. 188.

ποι βροτῶν. *Plat. Cratyl.* p. 247. πάν γὰρ ἡδέως τὰ ἐπι-
λοιπα περὶ τῶν ὀνομάτων ἀκούσαιμι, as *Isocr. Panath.*
p. 253. C. οὐ γὰρ ἀποκρύψαιμι τάληθές. Thus too in the
passages of Thucydides i, 50. iii, 84. See N° 5. and §. 528.
Xen. Hier. 11, 13. θησαυρούς γε μὴν ἔχοις πάντας τοὺς παρὰ
τοῖς φίλοις πλούτους. *Cyrop.* iii, 2, 1. τὴν χώραν κατεθεᾶτο,
σκοπῶν, οὐ τειχισθεῖη φρούριον, 'might be built'. *Isocr. Panath.*
p. 241. D. τοὺς Ἑλληνας ἐδίδαξαν, ὃν τρόπον διοικούντες τὰς
αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλ-
λάδα ποιήσειαν. — *Od.* i, 269. ἀλλ' αἰδοῖο, φέριστε, θεοῖς,
for αἰδεῖο (αἰdeo, αἰδού), ὅ, 24. *Plat. Euthyd.* p. 9. εἰ δὲ νῦν
ἀληθῶς ταύτην τὴν ἐπιστήμην ἔχετον, ἴλεω εἶητον. *Leg.* xi.
ii. μήτε οὐν τις τῶν ἐμῶν χρημάτων ἄπτοιτο εἰς δύναμιν,
μῆδ' αὖ κινήσειε μηδὲ τὸ βραχύτατον, for ἀπτέσθω, κινη-
σάτω. *Æsch. Agam.* 953. ὑπαί τις ἀρβύλλας λύοι τάχος, for
λύνετω*.

515. *B.* The conjunctive is put when any thing is to
take place. Thus, 1. without ἂν or κε, in exhortations
in the first person plural, 'let us do this or that', e.g.
ἴωμεν, 'let us go', μαχώμεθα, 'let us fight'. But in the
second and third person the optative is used, as §. 513,
1. *Il.* v, 119. ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ἀποτρωπῶμεν
ὀπίσσω αὐτόθεν, ἢ τις ἔπειτα καὶ ἡμεῖων Ἀχιλλῆϊ παρσταίη,
δοίη δὲ κράτος μέγα, for which, in the following verse,
the imperative is put. *Od.* χ', 77. ἔλθωμεν δ' ἀνὰ ἄστν,
βοῇ δ' ὤκιστα γένοιτο^b. To this we may refer, *Il.* χ',
450. ἴδωμ' ὅτιν' ἔργα τέτυκται, 'let me see, I wish to see',
as *ib.* 418. λίσσωμ' ἀνέρα τοῦτον, in some editions. But
see §. 516.

Obs. Homer and other Epic Poets use here a form similar
to the indicative, ἴωμεν. See §. 195. 7. p. 248. Thus too *Eurip.*

* Hemsterh. ad Luc. T. iii, p. 373. Herm. de Metr. *Pind.* p. 241.
ad Arist. *Nub.* 1344. ad Vig. p. 783 sq. Heind. ad *Plat. Gorg.* p. 47.

^b Valcken. ad Her. p. 332, 95. Herm. ad Viger. p. 731 sq.

Iphig. A. 16. στείχομεν εἰσω, where, however, it appears to be the actual indicative, and the action which is to take place first, seems, in the animated representation of the speaker already to have taken place.

2. In questions of indecision or doubt, when a person asks himself or another what he is to do, also without *ἄν*, and indeed with or without an interrogative particle. *Il.* κ', 62. αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰσόκεν ἔλθῃς, ἢ ἐθέω μετὰ σ' αὐτίς; *Eurip. Ion.* 758. εἵπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; 'are we to speak or be silent?' *Eur. Phæn.* 740. ἀλλ' ἀμφὶ δεῖπνον οὔσι προσβάλλω δόρυ; Thus *Eurip. Herc. fur.* 1111. must be taken as an interrogation: γέροντες, ἔλθω τῶν ἐμῶν κακῶν πέλας; 'am I to approach?' Thus τί φῶ; τί δρῶ; 'what am I to say? do?' *Aristoph. Plut.* 1198. ἐγὼ δὲ τί ποιῶ; *Plat. Gorg.* p. 5. τί ἔρωμαι; *Il.* λ', 404. τί πάθω; 'what am I to do?' *Comp. Herod.* iv, 118. *Plat. Prot.* p. 111. πότερον, ὡς αἱ τέχναι νενέμηνται, οὕτω καὶ ταύτας νείμω; *ib.* 136. πότερα οὖν, ὅσα ἐμοὶ δοκεῖ δεῖν ἀποκρίνεσθαι, τοσαῦτά σοι ἀποκρίνωμαι; 'where just before it was expressed': ἢ βραχύτερά σοι ἀποκρίνωμαι, ἢ δεῖ; *Comp. Hipparch.* p. 264 sq. Instead of the conjunctive the future also is put. *Plat. Crit.* p. 116. ἢ ἐροῦμεν πρὸς αὐτοὺς, ὅτι ἡδίκη γὰρ ἡμᾶς ἡ πόλις, καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε; ταῦτα ἢ τί ἐροῦμεν; Thus too in indirect questions. *Il.* π', 648. [Ζεὺς φράζετο θυμῷ,] ἢ ἤδη καὶ κεῖνον ἐνὶ κρατερῇ ὑσμίνῃ αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδονὶ φαίδιμος Ἑκτωρ χαλκῷ δηώσῃ, ἀπὸ τ' ὤμων τεύχε' ἔλγεται, ἢ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν. *Comp. Od.* π', 74. *Herod.* i, 53. Κροῖσος ὑμέας ἐπειρωτᾷ, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ εἴ τινα στρατὸν ἀνδρῶν

* Valek. ad *Eurip. Hipp.* v. 782. ad *Eur. Ph.* 735. Porson. *ib.* *Herm.* ad *Viger.* p. 791.

προσθέοιτο (*al.* προσθέηται) σύμμαχον; where προσθέηται seems more correct, if it signifies 'whether he is to take any army as his auxiliaries'; but προσθέοιτο, if the sense be 'whether he can take it'. *Thuc.* vi, 25. ἔφη χρῆναι — ἐναντίον ἀπάντων ἤδη λέγειν, ἣν τινα αὐτῷ παρασκευὴν Ἀθηναῖοι ψηφίσωνται. *Xen. Mem.* S. ii, 1, 21. Ἡρακλέα ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα ὅποτε-ραν τῶν ὁδῶν τράπηται.

Obs. 1. The rule which *Dawes. Misc. Cr.* p. 207. *Brunch. ad Arist. Plut.* 438. *Av.* 164. *Soph. Aj.* 403. *Antig.* 605. *Phil.* 1393. *Comp. Schaefer in Dion. H.* i, p. 97 sq. establish, that in interrogations the conjunctive is put *without* ἄν, but the optative *with* ἄν, is true in general; only there is a difference of signification in the origin of this idiom. With the conjunctive a person asks, wishing to be informed, what he is to do (except in some cases, which are explained from what follows, and occur hereafter); but with the optative, when he considers what may be done. In those cases where the conjunctive expresses an obligation to do any thing, it takes ἄν; but which may also be included in the case about to be explained below. The optative has here the same signification as in §. 514. and takes, as it does there, ἄν by the rule; and sometimes, as there also, omits it. See *Herm. ad Viger.* p. 724, 108.

Obs. 2. The indicative also is put in this case for the conjunctive, e. g. πῶς λέγομεν; *Plat. Gorg.* p. 73. τί δὴ οὖν λέγομεν περὶ τοῦ ὀσίου; *Id. Euthyphr.* p. 22^d.

3. In a similar manner the conjunctive is put without a conjunction and ἄν after βούλει in interrogations. *Soph. Phil.* 762. βούλει λάβωμαι δῆτα καὶ θίγω τί σου; *Plat. Gorg.* p. 20. βούλει οὖν δύο εἶδη θῶμεν πειθοῦς; *Comp.* p. 72. The conjunctive also first *Plat. Phædon.* p. 179. θῶμεν οὖν βούλει δύο εἶδη τῶν ὄντων; without a

^d Heind. ad *Plat. Gorg.* p. 109. ad *Theææt.* p. 441.

question also *id. Rep.* II, p. 238. εἰ δ' αὖ βούλεσθε καὶ φλεγμαίνουσιν πόλιν θεωρήσωμεν, οὐδὲν ἀποκωλύει, for θεωρήσαι ἡμᾶς. *Phædon.* p. 217. εἴτε τι βούλει προσθῆς ἢ ἀφέλῃς, for προσθεῖναι ἢ ἀφελεῖν. θέλεις is used for βούλει.

4. The conjunctive also is used in questions of indignation, with which a preceding command is repeated. *Arist. Ran.* 1132. ΔΙΟΝ. Αἰσχύλε, παραινῶ σοι σιωπᾶν. ΑἴΣΧ. ἐγὼ σιωπῶ τῷδε; 'am I to be silent before this man'? Comp. *id. Lys.* 530. *Luc. D. D.* 1. λῦσόν με, ὦ Ζεῦ — ΖΕΥΣ. Λύσω σε, φῆς^e;

The conj. is sometimes put 1. for the future, with ἄν 516. or κε. *Il.* α', 184. τὴν μὲν ἐγὼ — πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηρον. *ib.* 205. ἥς ὑπεροπλήσι τάχ' ἄν ποτε θυμὸν ὀλέσσει. *ib.* λ', 431. σήμερον ἢ δοιοῖσιν ἐπεύξειαι Ἰππασίδῃσι, — ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσσης, where, however, another reading is ὀλέσσαις. *Od.* χ', 325. οὐκ ἂν δὴ προφύγησθα. Thus in interrogations *Plat. Crit.* p. 116. τί οὖν ἂν εἴπωσιν οἱ νόμοι.

In this sense ἄν also is sometimes wanting. *Il.* ζ', 459. καὶ ποτέ τις εἶπησιν, ἰδὼν κατὰ δάκρυ χέουσιν. Ἑκτορος ἦδε γυνή. followed in v. 462. by ὥς ποτέ τις ἐρέει. Comp. η', 87. ο', 350. χ', 418. λίσσωμ' ἀνέρα τοῦτον, where it coincides with the idiom, §. 515, 1.

Obs. In this case the conjunctive coincides very much with the optative, which in this combination is much more used than the former, and in Attic constantly: ὀλέσειε ἄν, προφύγοις ἄν, εἴποι ἄν. This use, however, of the conjunctive in the old language, seems to have arisen from this, that the conj. and the future, in most cases, are distinguished only by the long and short vowel, and are frequently confounded,

^e Dawes. *Misc. Crit.* p. 78. Comp. Valck. *Diatrib.* p. 211.

even in sense, some examples of which have been given already, and more will be found in the following §§. As in the instances just adduced the conjunctive is used as a future, in the same manner as the optative is commonly put; so the real future is put for the optative in Herodotus II, 41. in the passage quoted §. 514. The conj. seems to be put exactly as the optative *Od. α', 396. τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διος Ὀδυσσεύς· αὐτὰρ ἐγὼν οἴκοιο ἀναξ' ἔσομ' ἡμετέροιο*, for ἔχοι ἄν, 'may have the government, has it perhaps' (for the future itself ἔξει would here be too definite), and thus we must defend the passages, *Hom. H. in Apoll. II, 161. ἀλλ' ὄγε φέρτερος ἢ ὅσσον Κρόνου εὐρύεπα Ζεύς.*

b. In negative propositions especially, the conj. is used after *μή* or *οὐ μή* for the future, but only the conj. aor. 1. pass. or aor. 2. act. and middle, instead of the aor. 1. act. the future is used¹. *Soph. El. 42. οὐ γὰρ σε μή γήρα τε καὶ χρόνῳ μακρῷ γνώσ', οὐδ' ὑποπτεύουσιν ὧδ' ἠνθισμένον. Id. Phil. 103. οὐ μή πίθηται, i. e. οὐ πείσεται. Plat. Charm. p. 139. ἄχρων ὄψις οὐδὲν ἂν μή ποτε ἴδῃ, for οὐκ ὄψεται. Rep. v, p. 53. οὐδὲ αὕτη ἡ πολιτεία μή ποτε πρότερον φυνῇ τε εἰς τὸ δυνατόν καὶ φῶς ἡλίου ἴδῃ. Comp. ib. x, p. 287. Ib. vi, p. 87. οὔτε γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μή γένηται ἀλλοῖον ἦθος πρὸς ἀρετὴν, παρὰ τὴν τούτων παιδείαν πεπαιδευμένον. Hipp. Maj. p. 47. οὐ γὰρ μή ποτε εὐρύης, ὃ μήποτ' ἐγὼ πέποιθα μήτε σὺ, τοῦτ' ἀμφοτέρους ἡμᾶς πεπονθότας. Also the conj. present. *Plat. Rep. I, 176. ἀλλ' οὐ μή οἴός τ' ἦν. Xen. Hier. 11, 15. εἰάν τοὺς φίλους κρατῆς εὖ ποιῶν, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι. (But in Herod. I, 199. it should be: οὐ γὰρ μή ἀπώσεται. Plat. Polit. p. 112. οὐδ' ἄρα ἡ κατὰ φύσιν οὔσα ἡμῖν πολιτικὴ μὴδέποτε**

¹ Dawes. Misc. Crit. p. 221 sq. Brunck. ad Arist. Lys. 704. ad Soph. Œd. C. 1023. El. 42. Phil. 103. Comp. Valck. ad Eur. Hipp. 607.

ἐκ χρηστῶν καὶ κακῶν ἀνθρώπων ἐκούσα εἶναι συστήσεται
τινὰ πόλιν. Comp. *Soph.* p. 237.) And with the aor. 1.
pass. *Plat. Symp.* p. 254. ὅποσον ἂν κελεύσῃ τὸς, τοσού-
τον ἐκπιῶν, οὐδὲν μᾶλλον μὴ ποτε μεθυσθῇ^ε. Also οὐ
merely is put. *Od.* ζ', 201. οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βρο-
τός, οὐδὲ γένηται, &c. Thus the passages *Xenoph.*
Anab. vii, 7, 24. must be explained: οἱ ἂν φανεροὶ ὥσιν
ἀλήθειαν ἀσκούντες, τούτων οἱ λόγοι, ἦν τι δέωνται, οὐδὲν
μείον δύνωνται ἀνύσασθαι, ἢ ἄλλων ἢ βία, unless this be
rather an error of the transcriber, for δύνανται caused by
δέωνται.

Obs. 1. The passages in which the aor. 1. occurs, are easily
corrected, e. g. *Plat. Rep.* x, p. 312. οὐ γὰρ τόγε ἀγαθὸν μὴ
ποτέ τι ἀπολέσῃ. *Leg.* ἀπολέσει. *Xen. Cyr.* iii, 2, 8. οἱ
γε Ἀρμένιοι οὐ μήποτε δέξωνται τοὺς πολεμίους. *Leg.*
δέχονται.

Obs. 2. From this case we must distinguish μὴ οὐ with the
conj. in which δέδοικα is omitted. *Plat. Phædon.* p. 152. μὴ
καθαρῶ γὰρ καθαρῷ ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἦ, *vereor ne
nefas sit*, which is in Latin also a milder expression for *nefas est*.
Comp. *Gorg.* p. 36. *Leg.* ix, p. 20.

2. For the imperative. *Soph. Phil.* 300. φέρ', ὦ τέ-
κνον, νῦν καὶ τὸ τοῦ νόσου μάθῃς, for μάθε, or for the
future, μαθήσῃ. In prohibitions with μὴ, or an adjective
or adverb compounded with μὴ, the aorist is put in the
conj. and not the present. *Æsch. Eumen.* 797. ὑμεῖς δὲ
τῇ γῇ τῇδε μὴ βαρὺν κότον σκήψησθε, μὴ θυμοῦσθε,
μῆδ' ἀκαρπῖαν τεύξετε. *Herod.* viii, 65. σίγα τε καὶ
μηδενὶ ἄλλῳ τὸν λόγον τούτου εἶπῃς. Comp. iv, 118.
Plat. Gorg. p. 117. ἡ σύμφαθι ἡ μὴ συμφῇς. *Leg.* xii,
p. 183 8q. ἀνὴρ ὃς ἂν ὄφλη δίκην ὡς αἰσχροῦς ἀποβαλὼν ὅπλα
πολεμικά, τούτῳ μήτ' οὐν τις στρατηγός, μήτ' ἄλλος ποτέ

τῶν κατὰ πόλεμον ἀρχόντων ὡς ἀνδρὶ στρατιώτῃ χρήσεται, μήδ' εἰς τάξιν κατατάξῃ μηδ' ἡντιοῦν. *Comp. Phil. p. 217. Symp. p. 210. See §. 511. 3.*

Obs. In many passages the conjunctive is put where the optative ought to be; but these appear to be corrupt. *Plat. Alcib. II, p. 77. τίς ἂν σοι δοκῇ τολμῆσαι ὑγιαίνων τοιαῦτ' εὔξασθαι; l. δοκεῖ*, so that ἂν belongs to *τολμῆσαι. ib. p. 87. l. δοκοῖς δ' ἂν*, or as *p. 88. Phileb. p. 264. l. ταῦτ' εἰπεῖν ἂν τις πρὸς ἑαυτὸν δοκεῖ σοι. Rep. IV, p. 331. οὐκ ἂν δοκεῖ σοι ῥαδίως μάχεσθαι; ib. VI, p. 89. οὐκ ἄτοπος ἂν σοι δοκοίη εἶναι παιδευτής; ib. X, p. 318. καὶ τότε ἂν τις ἴδοι αὐτῆς τὴν ἀληθῆ φύσιν*, opposed to *οὐκ ἂν ἔτι ῥαδίως ἴδοιεν αὐτοῦ τὴν ἀρχαίαν φύσιν, p. 317. Id. Phædr. p. 289. πῶς ἂν ἐν φρονήσαντες ταῦτα καλῶς ἔχειν ἡγήσονται.*

The Conjunctive and Optative in Interrogatory Propositions.

517. Besides what was remarked in §. 515. it is to be observed:

The conjunctive is put in order to express a future, as well in direct as in indirect questions, in the latter, when the chief verb in the proposition upon which the question depends is a present or a future. e. g. *τί ὂν ἂν εἴπωσιν οἱ νόμοι; 'what will the laws say?' §. 516. l. II. σ', 16. οὐ μὰν οἶδ', εἰ αὐτε κακοῖς ἀλεγείας πρώτη ἐπαύρηται καὶ σε πληγῇσιν ἰμάσσω.* Also as a present, or even aorist, after *μή*, 'whether', in which case the conjunctive seems to be more indeterminate, more connected with the expression of uncertainty, than the indicative, but more determinate than the optative. *II. κ', 97. δεῦρ' εἰς τοὺς φύλακας καταβείομεν, ὅφρα ἴδωμεν, μή τοι μὲν καμάτῳ ἀδδηκότες ἡδὲ καὶ ὕπνῳ κοιμήσονται, ἀτὰρ φυλα-*

κῆς ἐπὶ πάγχυ λάθωνται. — οὐδέ τι ἴδμεν, μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι. *Soph. Philoct.* 30. ὄρα, καθ' ὕπνον μὴ κατακλιθεὶς κυρῇ. *Plat. Phædon.* p. 146. ἄρα μὴ ἄλλο τι ἢ ὁ θάνατος, ἢ τοῦτο. In past actions the optative is used. *Od.* φ', 394. πειρώμενος ἔνθα καὶ ἔνθα, μὴ κέρα ἱπες ἔδοιεν. Yet, in a past action the conjunctive also is used in a direct question. *Soph. Philoct.* 416. ἀλλ' οὐχ ὁ Τυδέως γόνος, οὐδ' οὐμπόλητος Σισύφου Λαερτιάδου οὐ μὴ θάνωσι; This usage seems properly to have arisen from that which was noticed in §. 516. Obs. 2. and in most of the instances adduced, is implied the idea also of anxiety, that what is expressed by the question may be true. δέδοικα, μὴ κοιμήσωνται, — λάθωνται — μενοινήσωσι. ἄρα δέδοικας, μὴ ἄλλο τι ἢ ὁ θάνατος. In this case two propositions are united, and thus μή receives the sense of a simple interrogative particle, and is constructed also with the indicative present, e. g. *Sophocl. Œd. C.* 1502. *Antig.* 632. *Eurip. Troad.* 178. *Plat. Rep.* v, p. 37. 64. *Xen. Mem. S.* iv, 2, 10 sqq^h.

The optative is used in the sense mentioned in §. 514. e. g. *Il.* γ', 52. οὐκ ἂν δὴ μείνεις Ἀρήφιλον Μενέλαον; 'were you not able to withstand him?' κ', 204. οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιτο; *ib.* 303. τίς κέν μοι τελέσειε; i. e. πειθέσθω τις, τελεσάτω τις. *Plat. Gorg. in.* ἀλλ' ἄρα ἐθελήσειεν ἂν ἡμῖν διαλεχθῆναι; 'would he be willing?' Here ἂν is sometimes wanting. *Soph. Œd. C.* 1418. πῶς γὰρ αὖθις αὖ πάλιν στράτευνμ' ἄγοιμι ταυτὸν, εἰσάπαξ τρέσας; 'how am I to be able?' but Brunck reads αὖθις ἂν πάλιν, Schæfer. *in Dion. H.* p. 99. ἄγοιμ' ἂν or ἄγωμι (§. 207. 10. p. 274.) *Id. Antig.* 604. τεὰν, Ζεῦ, δύνασιν τίς

^h Herm. ad Viger. p. 776 sq. Heind. ad Plat. Parm. p. 213 sq. where, however, the examples with the conj. belong to §. 516. Obs. 2.

ἀνδρῶν ὑπερβασίᾳ κατάσχοι; ‘who could controul?’ τίς — κατάσχη, as Brunck reads, would signify ‘who is to controul it?’ which is against the sense. *Eurip. Iph. A.* 523. ὅν μὴ σὺ φράξεις, πῶς ὑπολάβοιμεν λόγον; ‘how could we divine the speech?’ *Plat. Lach. p.* 185. τίνα τρόπον τούτου σύμβουλοι γενοίμεθα ὀτφούν. This is not more peculiar than the omission of ἄν with the optative, §. 514. Obs. 1. which sometimes takes place.

Besides this, the optative is used in the *oratio obliqua*. See §. 529.

II. *Of the Optative and Conjunctive in Dependent Propositions, or after Conjunctions.*

518. The use of the Optative and Conjunctive after Conjunctions, is distinguished in this respect, that the former is used when the chief verb of the whole proposition, or the verb of the proposition upon which the conjunction depends, expresses an action of past time, and the verb which depends upon the conjunction, belongs determinately to past time. The conjunctive on the other hand is used, if the preceding verb expresses any thing present or future, in which case the verb which is governed of the conjunction necessarily belongs to the same time. Thus that which in Latin is the consequence of the tenses, in Greek is the consequence of the moods; and where in Latin, after conjunctions, the imperfect should be put, in Greek the optative is used; and where in the former case the conj. present is employed, in the latter the conjunctive is put. Here, however, appears again the peculiarity of the Greek language in narration, mentioned §. 507: that the narrator often puts him-

self in the situation of the person of whom he relates any thing, and considers a thing as present or future, which is indeed present or future with respect to that person, but which in the relation should be represented as past. For the same reason, the two moods are sometimes put after conjunctions, which determine the use of them in independent propositions.

The conjunctions after which these moods are put, are 1. those which shew an object, *ἵνα, ὅφρα, ὥς, ὅπως,* and *μή.* 2. Particles of time, as *ἐπεί, ἐπειδή, ὅτε, ὥς, ἐπὴν, ἐπειδάν, ὅταν. πρίν, ἕως, &c.* 3. Conditional particles, *εἰ* and *εἰάν, ἥν.* 4. Relatives, *ὅς, οἷος, ὅσος, ὅπου, ὅθεν, ἐνθα, ὅποι, &c.*

1. *Of the Optative and Conjunctive after ἵνα, ὅφρα, ὅπως, ὥς.*

Here particularly the rule just mentioned holds good, according to which the optative is put after verbs of past time, and the conj. after verbs of present or future time, and without *ἄν*, e. g. *Il. λ', 289 sq. ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε,* but *Il. ε', 1η. εὖθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.* Thus in *Homer Il. α', 26. μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχῃω — μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο. 32. ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι;* but *Plato* relates the same event thus: *Rep. III, p. 276. ὁ δὲ Ἀγαμέμνων ἡγρίαιεν, ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὖθις μὴ ἔλθειν, μὴ ἀντὶ τὸ τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα*

μὴ ἐπαρκέσοι. — ἀπιέναι δὲ ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα
σὼς οἴκαδε ἔλθοι.¹

But frequently the conj. is used, although the preceding verb be in the past time, viz. when the verb, which depends upon the conjunction, shews an action which is continued to the present time, e. g. *Il. ε'*, 127. ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, καὶ πρὶν ἐπῆεν, ὅφρ' εὖ γινώσκῃς ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα, because at the time at which Minerva is speaking, γινώσκειν is a consequence still continuing of the past action ἀφαιρεῖν ἀχλύν. But Plato *Alcib.* II, extr. could no longer represent this as present: ὥσπερ τῷ Διομήδει φησὶ τὴν Ἀθηναίαν Ὅμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλύν, ὅφρ' εὖ γινώσκοι ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα. Comp. *Æsch. Prom.* 462. *Choëph.* 730. *Eurip. Hec.* 27. κτανὼν εἰς οἶδμ' ἄλός με-
θ' ἡχ', ὃν αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ. *Plat. Leg.* II, p. 59 sq. θεοὶ δὲ οἰκτεῖραντες τὸ τῶν ἀνθρώπων ἐπίπονον πεφυκὸς γένος — Μούσας Ἀπόλλωνα τε μουσηγέτην καὶ Διόνυσον ξυνεορτα-
στάς ἔδοσαν, ἵν' ἐπανορθῶνται τὰς γενομένας τροφὰς ἐν ταῖς ἐορταῖς μετὰ θεῶν.²

Sometimes it is indifferent whether one wishes to express determinately that the consequence of a past action is continued on to the time of the relation, or not. Hence, in such cases, the conj. sometimes changes places with the opt. Thus it is in *Eurip. Hec.* 697. ἘΚ. ἐμὸς ξένος, Θράκιος ἱππότης (ἐκτεινέ νιν.) ΧΟΡ. ὦμοι, τί λέξεις; χρυσὸν ὥς ἔχοι κτανών, although *ib.* 27. he had

¹ Dawes. Misc. Cr. p. 85. Brunck. ad Arist. Ran. 24. Equ. 893. Herm. ad Vig. p. 767. 768, 259. 776, 268. 805. Schæfer. in Dion. H. I. p. 109 sq.

² Miscell. Philol. II, 1, p. 34 sq. Heind. ad Plat. Theæt. p. 439.

used ἔχῃ in the same combination. Comp. *Eurip. Suppl.* 201 sqq¹.

On the contrary, the optative in certain combinations, is put after verbs of the present time, e. g. when the present (*historicum*) is put for the aorist, as in Latin also, the conj. imperf. follows the present, e. g. *Eurip. Hec.* 10. πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρα πατήρ, ἴν', εἴποτ' Ἰλίου τείχῃ πέσοι, τοῖς ζῶσιν εἴη παισὶ μὴ σπάρῃς βίον. Thus also, when the verb which follows the conjunction really shews a past action, as *Herod.* VII, 103. ὅρα, μὴ μάτην κόμπος ὁ λόγος ὁ εἰρημένος εἴη, *vide, ne fuerit ostentatio, i. e. vereor.*

Obs. 1. Many passages, however, occur, in which these 519. rules of the consequence of the moods are not observed, and the optative is found where the conjunctive should be, and *vice versa*. Thucydides especially almost regularly sets the conjunctive after verbs of the past time, rarely the optative. Many of these passages in other writers may easily be made to agree with this rule, by changing *η* into *οι*, or *οι* into *η*. In others some MSS. and Edd. have the mood required, where the common editions retain the wrong. Yet notwithstanding many passages are left which cannot be altered with equal facility. Since the two moods in independent propositions are chiefly distinguished by this, that the optative expresses an action as merely possible or probable, or desirable, but the conjunctive as actual and determinate, though only such in the consideration of the speaker or actor, it may not be an unfounded supposition, that the optative sometimes stands even after verbs of the present or future time, following the conjunction *ἵνα*, &c. when the action which follows the conjunction is to be marked only as presumptive and probable, and the conjunctive after verbs of the past time, when the consequence is considered as actual and determinate, in the same manner as in general the conjunctive borders very nearly upon the future. Without doubt, however, it cannot in any case be posi-

¹ Misc. Phil. ib. p. 36.

tively determined, whether an action is to be marked as problematical or certain, since this depends upon the intention and will of the writer; it can only be conjectured, that he has deviated from the common rule for some such reason. The following are some instances of this deviation:

The optative for the conjunctive. *Od.* χ', 391. Τηλέμαχ' εἴ δ', ἄγε μοι κάλεσον τροφὸν Εὐρύκλειαν, ὅφρα ἔπος εἵποιμι, τό μοι καταθύμιόν ἐστιν, where otherwise ὅφρ' εἶπω is used. *Od.* β', 52. μνηστῆρες — πατρὸς μὲν ἐς οἶκον ἀπερρίγασιν νέεσθαι Ἰκαρίον, ὥς κ' αὐτὸς ἐεδνώσαιο τὸ θύγατρα, δοίη δ' ὧς κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι, 'that he may, perhaps, give some dowry'. *Od.* ε', 17. οὐ γὰρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι, οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης, 'who might convey him'. *Soph. El.* 760. (ἐν βραχεὶ χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ φέρουσιν ἄνδρες Φωκῶν τεταγμένοι,) ὅπως πατρώας τύμβον ἐκλάχοι χθονός. *Eurip. Iphig. T.* 1217. καὶ πόλει πέμψον τιν', ὅστις σημανεῖ — ἐν δόμοις μίμνειν ἅπαντας. *ΘΟ.* μὴ συναντῶεν φόνῳ; 'lest they meet'? But in *Soph. El.* 760. it should be ἐκλάχῃ and *Il.* σ', 63. εἴμ', ὅφρα ἴδωμι. See §. 207, 10.

The following constructions must be distinguished from these, in which ὥς does not signify 'that', but 'as': *Plat. Phædr.* p. 286. καὶ ὥς ἀκμὴν ἔχει τῆς αἵτης, ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον! *ib.* p. 288. οὐ γὰρ ὑπ' ἀνάγκης, ἀλλ' ἐκόντες, ὥς ἂν ἄριστα περὶ τῶν οἰκείων βουλευσάιντο, πρὸς τὴν δύναμιν τὴν αὐτῶν εὐποιούσιν. *Gorg.* p. 17. τοῦ οὖν ἕνεκα δὴ αὐτὸς ὑποπτεύων σὲ ἐρήσομαι, ἀλλ' οὐκ αὐτὸς λέγω; οὐ σοῦ ἕνεκα, ἀλλὰ τοῦ λόγου, ἵνα οὕτω προίῃ, ὥς μάλιστ' ἂν ἡμῖν καταφανὲς ποιοῖ, περὶ οὗτου λέγεται^m.

Conjunctive for the optative. *Herod.* i, 29. Σόλων ἀπεδήμησε ἑτέα δέκα, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο. *Comp.* i, 34. iii, 150. vii, 206. 221. viii, 141, &c. *Isocr. Areop.* p. 145. C. ἐκείνο μόνον ἐτήρουν, ὅπως μηδὲν μήτε τῶν πατρίων καταλύσουσι, μήτ' ἔξω τῶν νομιζομένων προσθήσουσιν, and *passim*. Thucydides especially,

^m *Comp.* Heind. ad *Gorg.* p. 25.

in narration, almost regularly puts the conjunctive for the optative, probably to represent the object as one, the attainment of which was not doubted of by the actor or (*in orat. obliqua*) the speaker, since he seems, on the other hand, to use the optative when he intends to mark an object of uncertain accomplishment, or depending upon a condition not mentioned (See vii, 25.). Thus also the conjunctive seems to be put especially after the verbs, 'to fear', for the optative. *Eur. Phæn.* 70. τὼ δ' εἰς φόβον πεσόντε, μὴ τελεσφόρους εὐχὰς θεοὶ κραίνωσιν, οἰκούντων ὁμοῦ, ξυμβάντ' ἔταξαν. *Hipp.* 1311. ἡ δ', εἰς ἑλεγχον μὴ πέσῃ, φοβουμένη, ψευδεῖς γραφαῖς ἔγραψεν. *Plat. Euthyd.* p. 39. καὶ ἐγὼ φοβηθεῖς, μὴ λαιδορία γένηται, πάλιν κατεπράυνον τὸν Κτήσιππον, and *passim*. For the object of the fear is mostly considered as determinately future, although it may sometimes be represented as merely possible. But frequently the use of the conj. for the opt. may be caused by the kind of representation used by the Greeks, in which, even when they mark an action as passed, yet in the relation of the accompanying circumstances of it, they transport themselves to the time in which it happened, and represent it as present. See §. 507. e. g. *Lysias Epitaph.* p. 83 sq. *R.* ἔτι δ' αὐτοῖς ἐκ τῶν προτέρων ἔργων περὶ τῆς πόλεως τοιαύτη δόξα παρειστῆκει, ὥς, εἰ (*leg.* ἦν) μὲν πρότερον ἐπ' ἄλλην πόλιν ἴωσιν, ἐκείνοισ καὶ Ἀθηναίοις πολεμήσουσι· προθύμως γὰρ τοῖς ἀδικουμένοις ἤξουσι βοηθήσαντες, &c. *Comp. Xen. Anab.* i, 3, 16.

Obs. 2. Sometimes the conj. or in it's room, the indicative is interchanged with the optative. *Od.* γ', 77. αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη θῆχ', ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο, ἢ δ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν, where the distinction may be supposed to be, that ἐρεσθαι might only be admitted in past time, but the same might last to the time of the Poet, although it is very doubtful whether the Poet was determined in his choice of the different moods by this distinction, which after all was not necessary to be expressed. *Comp. Od.* μ', 156 sq. *Herod.* ix, 51. ἐς τοῦτον δὴ τὸν χώρον ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχῃσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἱππῆες σφέας μὴ σινοῖατο. *Thuc.* vi, 96. ἐπτακοσίους λογάδας τῶν ὀπλιτῶν ἐξέκριναν πρότερον, — ὅπως τῶν τε Ἐπιπο-

λῶν εἶησαν φύλακες, καὶ, ἣν ἐς ἄλλό τι δέη, ταχὺ ξυνεστῶ-
τες παραγίγνωνται. *Comp. Plat. Menon.* p. 367.

Obs. 3. These conjunctions usually stand along with the opt. and conj. without ἄν, κε. But sometimes with these particles. *Od.* μ', 51 sq. ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω, ὅφρα κε τερπόμενος ὅπ' ἀκούης Σειρήνοιν. *ib.* 157. ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν, ἦ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν. *Comp.* ν', 402. 412. τ', 17. *Æsch. Prom.* 10. τοιαῦδέ τοι ἁμαρτίας σφε δεῖ θεοῖς δοῦναι δίκην, ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα στέργειν. *Eur. Troad.* 85. πληῆσον δὲ νεκρῶν κοῖλον Εὐβοίας μυχόν, ὥς ἂν τὸ λοιπὸν τᾶμ' ἀνάκτορ' εὐσεβεῖν εἰδῶσ' Ἀχαιοί. *Thuc.* II, 93. ἦν — προσδοκία οὐδεμία, μὴ ἂν ποτε οἱ πολέμοι ἐξαπιναιῶς οὕτως ἐπιπλεύσειαν. The particles ἄν, κε are thus used, also when the proper mood follows, and are omitted where the improper follows, as is shewn in the instances, §. 519. But according to Brunck on *Apoll. Rh.* I, 17. they are necessarily put when the conj. is used for the opt.ⁿ

Obs. 4. The future is often put for the conj. especially after the verbs 'to fear', after μή. *Aristoph. Eccl.* 486. κύκλω περισκοπούμενη κάκεισε καὶ τὰ τῇδ' ἐκ δεξιῶν, μὴ ξυμφορὰ γενήσεται τὸ πρᾶγμα. *Plat. Rep.* v, p. 6. φοβερὸν τε καὶ σφαλερόν, μὴ, σφαλεῖς τῆς ἀληθείας, — — κείσομαι°. *Comp. id. Lach.* p. 178. Also the present indicative. *Eur. Ph.* 91. μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, κάμοι μὲν ἔλθῃ φαῦλος, ὥς δούλῳ, ψόγος^p.

In particular, this is the regular construction, after ὅπως, which indeed takes the pres. the aor. 1. pass. and aor. 2. in the conjunctive, but instead of the aor. 1. act. and mid. requires the future, and this, whether it be governed by a verb preceding, or that ὅρα, *cave*, is omitted. (e. g. *Plat. Menon.* p. 341. *Mener.*

ⁿ *Comp. Herm. ad Vig.* p. 768, 259.

^p *Hemsterh. ad Arist. Plut.* p. 203. *Heind. ad Plat. Crat.* p. 36. *Observ. Misc. Nov.* III, p. 14.

^p *Brunck. ad Aristoph. Nub.* 493.

p. 278. 306. *Xen. Cyr.* iv, 2, 39.) In the passages where the aor. 1. conj. act. still remains after ὅπως, one or other of the MSS. or editions generally has the future. But ὅπως ἂν, 'that', takes the conj. and aor. 1. act.¹

Obs. 5. ἵνα, ὥς, μή, are found very frequently with the indicative of a past tense; e. g. with the imperf. *Soph. Œd. T.* 1389. ἵν' ἦν τυφλός τε καὶ κλύων μηδέν. *Eurip. Hipp.* 645. χρῆν — ἀφθογγα αὐταῖς (ταῖς γυναῖξι) συγκατοικίξειν δάκη θηρῶν, ἵν' εἶχον μηδὲ προσφωνεῖν τινα, &c. *Plat. Menon.* p. 367. τῶν νέων τοὺς ἀγαθοὺς τὰς φύσεις ἂν παραλαβόντες — ἐφυλάττομεν ἐν ἀκροπόλει, κατασημνηάμενοι πολὺ μᾶλλον, ἢ τὸ χρυσίον, ἵνα μηδεὶς αὐτοὺς διέφθειρεν, in actions which continue during another past action. With the aorist, *Æsch. Prom.* 753. τί — οὐκ ἐν τάχει ἔρριψ' ἑμαντήν τῆσδ' ἀπὸ στυφλοῦ πέτρας, ὅπως πέδῳ σκήψασα, τῶν πάντων πόνων ἀπηλλάγην. *Soph. Œd. T.* 1392. τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε ἑμαντὸν ἀνθρώποισιν, ἐνθεν ἦν γεγώς; *Eurip. Phæn.* 213. (Τύριον οἶδμα λιπούσ' ἔβαν — — φοῖβῳ δούλα μελάρων,) ἵν' ὑπὸ δειράσι νιφοβόλοις Παρνασοῦ κατενάσθην. *Iphig. T.* 358. ἵν' αὐτοὺς ἀντετιμωρησάμην. *Comp. Plat. Euthyd.* p. 74. *Prot.* p. 138. In actions which are past, but represented as passing before us'. Thus μή is put with the indicative of a past tense, when the action is to be represented as past. *Od. ε'*, 300. δεῖδω, μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 'that she has said'. *Thuc.* III, 53. νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν. *Isocr. ad Phil.* p. 85. *E.* ἐξεπλάγησαν, μὴ διὰ τὸ γῆρας ἐξέστηκα

¹ Dawes. *Misc. Crit.* p. 227. 459. Wolf. *ad Demosth. Lept.* p. 266. Fisch. *ad Well.* II, p. 251. *Comp. Brunck. ad Arist. Lys.* 384. 1305. *Ran.* 378. 1363. *ad Soph. Œd. T.* 1392. *Ajac.* 556. Valcken. *ad Theocr.* x. *Id.* p. 30. *ad Herod.* p. 477, 3. Toup. *ad Suid.* I, p. 45.

² Valck. *ad Eurip. Hipp.* 928. *Diatr.* p. 149. A. Brunck. *ad Arist. Ran.* 919. *ad Soph. Œd. T.* 1392. Zeune *ad Viger.* p. 557. Herm. *ib.* p. 805 sq. Heind. *ad Plat. Theæt.* p. 347 sq.

τοῦ φρονεῖν. *Plat. Lys. p. 243.* φοβούμαι, μὴ, ὥσπερ ἀνθρώποις ἀλαζόσι, λόγοις τισὶ τοιούτοις ψευδέσιν ἐντετυχῆ καμεν περὶ τοῦ φίλου⁹.

2. *Of the Optative and Conjunctive after Particles of Time.*

521. The optative is put with the particles ἐπεί, ἐπειδή, ὅτε, ὁπότε, where the discourse is concerning a past action, which, however, was not limited to a precise point of time, but was often repeated by several persons, or in several places; the conjunctive is put with ἐπὶν, ἐπειδάν, ὅταν ὁπότεν, when an action thus frequently recurring is mentioned in the present or future tense. *Il. γ', 232.* πολλάκι μιν ζεῖνισσεν Ἀρηίφιλος Μενέλαος οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο. *Il. ι', 191.* Πηλείδης δέ οἱ οἷος ἐναντίος ἦστο σιωπῇ, δέγμενος Αἰακίδην, ὁπότε λήξειεν αἰδῶν. *Comp. Il. α', 610. γ', 216. δ', 335. 344. Od. γ', 283. θ', 87, &c. Herod. i, 29.* ἀπικνέονται ἐς Σάρδεις — πάντες ἐκ τῆς Ἑλλάδος σοφισταί, ὡς ἕκαστος αὐτέων ἀπικνέοιτο. *vii, 6.* of Onomacritus: ὅκως ἀπῖκοιτο ἐς ὄψιν τὴν βασιλῆος — κατέλεγε τῶν χρησμῶν. *Comp. id. 119. Thuc. ii, 10.* ἐπειδὴ δὲ ἐκάστοις ἔτοιμα γίγνοιτο κατὰ τὸν χρόνον τὸν εἰρημένον, ξυνήεσαν τὰ δύο μέρη ἀπὸ πόλεως ἐκάστης ἐς τὸν ἰσθμόν, because the discourse is concerning several parts, and the action is considered as repeated with each; afterwards it is concerning the whole: *Ib. 49.* καὶ τὸ σῶμα, ὅσον περ χρόνον καὶ ἡ νόσος ἀκμάζοι, οὐκ ἐμαραινέτο, because he speaks of that which happened to all sick persons, and therefore frequently. *Comp. i, 49. ii, 13.*

⁹ Musgr. ad Eurip. Ph. 93. Burgess. Praef. ad Daw. Misc. Cr. p. xxviii. Not.

15. 18. 34. 79. VII, 18. 44. 70. *Plat. Phædr.* p. 134. αἰεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας αἰώθειμεν φοιτᾶν καὶ ἐγὼ καὶ οἱ ἄλλοι πρὸς τὸν Σωκράτη. — περιεμένομεν οὖν ἐκάστοτε, ἕως ἀνοιχθεῖν τὸ δεσμωτήριον. — ἐπειδὴ δὲ ἀνοιχθεῖν, ῥηίμεν παρὰ τὸν Σωκράτη. *Comp. Xen. Cyr.* II, 1, 5. 26. 3, 20. VIII, 4, 2. *Anab.* I, 2, 7. *Ages.* I, 21. *Hellen.* VI, 4, 11. In the same manner εἰ is put. *Thuc.* VII, 79. εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο. *Comp. ib.* 71. In this case the imperf. usually stands in the other member, or a plusq. perf. of the same signification as the imperf. as in *Xen. Anab.* I, 5, 2. since this also serves to shew an action often repeated; more rarely the aorist, as *Il.* γ', 232. *Thuc.* VII, 71. Oftentimes also the frequent recurrence of an action is indicated more strongly by the addition of the particle ἄν, as follows;

The conjunctive: *Il.* α', 168. ἐγὼ δ' ὀλίγον τε φίλον τε ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων. *Herod.* VI, 27. φιλέει κως προσημῖναι (ὁ θεός), εὐτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλι ἢ ἔθνει ἕσσεσθαι. *Plat. Gorg.* p. 21 sq. ὅταν περὶ ἰατρῶν αἰρέσεως ἢ τῇ πόλει σύλλογος, — — ἀλλότι ἢ τότε ὁ ῥητορικὸς οὐ συμβουλεύσει, &c. *Xen. Cyr.* III, 3, 26. ὅπερ καὶ νῦν ἔτι ποιοῦσιν οἱ βάρβαροι βασιλεῖς ὁπόταν στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν. *Anab.* II, 4, 26. Ὁ Κλέαρχος ἠγεῖτο μὲν εἰς δύο· ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος· ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστῇ, τοσοῦτον ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν, where the conjunctive is right, so long as it is a general proposition containing a remark which is applicable; but if it be uttered merely in reference to that particular march of Clearchus, the reading of other MSS. ἐπιστήσειε (sc. ἐαυτό), would be more correct. Thus ὥς too is used as a particle of time with the conj. *Herod.* IV, 172. τῶν δὲ ὥς ἕκαστος οἱ με-

χθῆ, διδοῖ δῶρον.— Hence the conj. with these particles, is put in general propositions, where the discourse is of something that takes place usually, and therefore frequently.

Sometimes the conj. with these particles does not express an action frequently repeated at the present time, but merely a future action, *Il.* ζ', 412. οὐ γὰρ ἔτ' ἄλλη ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς, where the aor. 2. conj. expresses the fut. *exactum* of the Latin, *quum tu mortem obieris*. *Thuc.* iv, 60. εἰκός, ὅταν γνῶσιν ἡμᾶς τετρυχωμένους, καὶ πλεονί ποτε στόλφ ἐλθόντας αὐτοὺς τάδε πάντα πειράσσεσθαι ὑπὸ σφᾶς ποιῆσθαι.

Obs. 1. The use of the optative and conjunctive does not depend upon whether one wishes to use ὅτε, ἐπειδή, &c. or ὅταν, ἐπειδάν, but *vice versa*, the proper sense of the moods in assigning the time, determines the use of the particle. Now commonly the particles compounded with ἂν are used when the conjunctive is to be put: with the optative those without ἂν. Sometimes, however, the former ὅταν, ἐπειδάν, are found with the optative, and ὅτε, ἐπειδή with the conjunctive; but the latter only in Homer. *Æsch. Pers.* 448. ἐνταῦθα πέμπει τούσδ', ὅπως, ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίατο, κτείνοιεν εὐχείρωτον Ἑλλήνων στρατόν, for ὅτε. But in reference to the main proposition, this is still a future action; and here also the *oratio obliqua* has an effect. *Eur. Suppl.* 1151. εἰ γὰρ γένοιτο, τέκνον, ὅταν, θεοῦ θέλοντος, ἔλθοι μοι δίκαι, where the wish in εἰ γένοιτο is continued on. *Plat. Alcib.* ii, p. 97. Ἀθηναίους καὶ Λακεδαιμονίους διαφορᾶς γενομένης, συνέβαινεν τῇ πόλει ἡμῶν, ὥστε καὶ κατὰ γῆν καὶ κατὰ θάλατταν, ὁπόταν μάχη γένοιτο, δυστυχεῖν. *Id. Symp.* p. 266. ὁπόταν γοῦν ἀναγκασθῇμεν, ἀπολειφθέντες πον, οἷα δὲ ἐπὶ στρατείας, ἀσιτεῖν, οὐδὲν ἦσαν οἱ ἄλλοι πρὸς τὸ καρτερεῖν. *Comp. Tim.* p. 321. *Æschin. Ar.* 8. *Xen. Cyr.* viii, 1, 44. καὶ γὰρ, ὁπόταν ἐλαύνοιεν τὰ θηρία τοῖς ἱππεῦσιν εἰς τὰ πεδία, φέρεσθαι σῖτον εἰς θήραν τούτοις ἐπέτρεπε. *Ages.* 9, 2. ὁ δὲ τότε μάλιστα ἔχαιρεν, ὁπόταν τάχιστα τυχόντας,

ἂν δέοιτο, ἀποπέμποι. Comp. Demosth. pro Cor. p. 308, 1. But in *Xen. Cyr.* I, 3, 18. is more correct, ἐπειδὴν οἱκοί ῥς, since then a future action is marked.

ὅτε, ὁπότε, ἐπειδή with the conj. is put for ὅταν, ἐπειδάν, since the conj. is required. *Il.* φ', 323. οὐδέ τί μιν χρεώ' ἔσται τυμβοχοῆς, ὅτε μιν θάπτωσιν Ἀχαιοί, quum Gr. eum sepelient. Comp. μ', 286. π', 245. *Od.* κ', 486. λ', 105. μ', 55. ξ', 170. ο', 408. and *passim*.

Not. ὅταν, ἐπειδάν, &c. rarely occur with the indicative. For in *Il.* μ', 41 sq. φ', 341. *Od.* α', 41. στρέφεται, φθέγγομαι, ἰμειπεται are conjunctives. See §. 195. p. 248. In *Xen. Mem.* S. I, 2, 35. IV, 3, 4. 6. 9. ἐπειδή is now restored from MSS., and in *Cebet. Tab.* p. 229. it should be read: ὅταν μὴ ἐπίστανται.

Obs. 2. The optative also is sometimes put, without expressing an action frequently repeated. *Il.* σ', 465. αἱ γὰρ μιν θανάτοιο δυσηχέος ὥδε δυναίμην νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἱκάνοι, a case merely conjectural, in pursuance of the wish. *Od.* β', 31. ἦν χ' ἡμῖν σάφα εἶποι, ὅτε πρότερός γε πύθοιτο, 'if he have any how heard it'. *Plat. Rep.* IX, p. 244. ὁπότε δὲ μὴ δύναιτο, ἀρπάζοι ἂν καὶ βιάζοιτο μετὰ τοῦτο, a case only imaginary, as with εἰ, when the optative follows in the conclusion.

Obs. 3. This use of the conjunctive, inasmuch as with ἐπειδάν, ὁπότε, it expresses an action often repeated in the present time, or usually happening, is connected with the Homeric use of it, since in comparisons the conjunctive is put with words of all kinds; as with ὅς *Il.* ε', 138. ο', 580. ὡσεὶ *Il.* ι', 477. ὥστε *Il.* λ', 68. μ', 278. ὡς ὅτε *Il.* λ', 155. 292. ο', 605. (instead of which, *Il.* λ', 269. ὡς ὅταν is used), ὡς ὁπότε *Il.* λ', 305. ο', 382. ἥύτε *Il.* ρ', 547.

With the remaining particles of time, which do not 522.
determine a space of time during which an action takes place, but a point of time, before or until which something takes place, as ἕως, ἔστ' ἂν, πρὶν, μέχρι οὗ, the opt.

and conj. are used in the same cases in which they were used with ἵνα, ὅφρα, &c. viz. the optative, when the main action of the proposition is past, the conjunctive, when it is present or future. *Od.* ε', 385. ὤρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, ἕως ὃ γε Φαιήκεσσι φιληρέτμοιςσι μίγείη. *Comp.* ι', 376. But they are more frequently used with the optative in the *oratio obliqua*, when the proposition is expressed as one which belongs to the discourse of another, as *Xen. Cyr.* iv, 5, 36. τοὺς ἵππους ἐκέλευσε φυλάττειν μένοντας τοὺς ἀγαγόντας, ἕως ἂν τι σημανθῇ αὐτοῖς. *Comp.* ib. v, 3, 53. Thus also *Soph. Trach. in.* λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώπων φανεῖς, ὡς οὐκ ἂν αἰῶν' ἐκμάθοι βροτῶν, πρὶν ἂν θάνοι τις, οὐτ' εἰ χρηστός, οὐτ' εἰ τῷ κακός, where also the optative in the preceding proposition, of which that with πρὶν contains the condition, determines this construction. Or in mere suppositions, which are all expressed by the optative, as *Plat. Phædon.* p. 230.

The conjunctive *Il.* β', 331. μίμνετε πάντες εὐκνήμιδες Ἀχαιοὶ αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἔλωμεν. *Comp.* ε', 466. *Od.* β', 99 sq. *Soph. Antig.* 618 sq. εἰδότες δ' οὐδὲν προσέρπει, πρὶν πυρὶ θερμῷ πόδα τις ψαύσῃ. *Comp.* *Od.* κ', 175. ρ', 9. *Thuc.* ii, 6. *Xen. Anab.* i, 1, 10. (In the two last passages the proper *oratio obliqua* is changed into the *recta*.) — *Soph. Œd. C.* 113 sqq. καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω, τίνας λόγους ἐροῦσιν. — *Il.* α', 509. τόφρα δ' ἐπὶ Τρῶεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοὶ υἱὸν ἐμὸν τίσωσιν. *Comp.* *Il.* ν', 141. φ', 553. *Od.* β', 154.

The following also are deviations from this rule: *Il.* ο', 70. when, however, the *Leipz. MS.* gives ἔλασι for ἐλοιέν. *Od.* ε', 378. ο', 51. (*Comp.* 75.) χ', 444. *Eur. Iphig. T.* 20. (when probably it should be λάβῃ). Thus

the conj. is put for the opt. *Il.* ο', 23. ὅφρ' ἂν ἴσῃται for ἴκοιτο.

If these particles be followed by an action which has taken place at a certain previous time, or by an additional determination, considered as past, of a past action, then the action is put in the indicative. *Plat. Gorg.* p. 128. ἡδέως ἂν Καλλικλεί τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν.

3. *Of the Optative and Conjunctive after Conditional Particles.*

In the use of the Optative and Conjunctive in conditional propositions, regard is had principally to the relation which the condition in the premises, has to its consequences in the conclusion; which is mostly shewn by the mode in which the conclusion is expressed. This relation is in general double; either such, that the consequences of a case previously imagined, or of a condition, are considered as determinate, actually or necessarily, or such, that it is represented only as possible or contingent, and consequently the condition also as possible only. In the first case, the conclusion is expressed by the futurum or imperative, when the consequence is present or future; in others by the optative with ἂν. The nature of the conclusion in this case determines that of the premises.

1. If in the conclusion the future or the imperative (a conditional 'to be obliged'), or an indicative, as in general propositions, is put, and the condition is considered as a case probably happening, then the condition is expressed by εἰ, ἤν, ἄν (in the Ionic Poets εἴ κε or αἴ κε), with the conjunctive. *Il.* α', 137. εἰ δέ κε μὴ δώω-

σιν ('if they were not to give it me'), ἐγὼ δὲ κεν αὐτὸς ἔλωμαι. γ', 281. εἰ μὲν κεν Μένελαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἐχέτω. 284. εἰ δέ κ' Ἀλέξανδρον κτείνει ξανθὸς Μένελαος, Τρῶας — ἀποδοῦναι (inf. for the imperative). 288. εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες τίνειν οὐκ ἐθέλωσιν — αὐτὰρ ἐγὼ μαχήσομαι. ε', 351. ἡ τέ σ' οἶω ῥιγῆσειν πόλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθῃαι. *Od.* α', 287. εἰ μὲν κεν πατρὸς βίοντον καὶ νόστον ἀκούσης, ἡ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐναντιόν (for τλήθι). *Herod.* ix, 48. καὶ ἦν μὲν δοκέη καὶ τοὺς ἄλλους μάχεσθαι, οἱ δ' ὦν μετέπειτα μαχέσθων· εἰ δὲ καὶ μὴ δοκεοί — — ἡμεῖς δὲ διαμαχεσόμεθα, where other MSS. read εἰ δὲ κε μὴ δοκέη. *Isocr. Areop.* p. 142. *A. B.* ἀλλ' εἰ μὲν κατορθώσωσι περί τινος πράξεις, ἡ διὰ τύχην, ἡ δὲ ἀνδρὸς ἀρετὴν, μικρὸν διαλιπόντες πάλιν εἰς τὰς αὐτὰς ἀπορίας κατέστησαν, *redigi solent.* *Xen. Anab.* ii, 3, 6. ἔλεγον δὲ οἱ ἄγγελοι, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἦκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, εἰ σπονδαὶ γένωνται, ἄξουσιν, ἔνθεν ἔξουσι τὰ ἐπιτήδεια, a transition to a kind of *oratio recta*.

Obs. In the premises *εἰ* also is often put with the indicative present or future, if the condition is to have not only the expression of mere possibility or probability, but is considered as a case determined, as happening with reference to the consequence. *Il.* ε', 350. εἰ δὲ σύ γ' εἰς πόλεμον πωλήσῃαι, ἡ τέ σ' οἶω ῥιγῆσειν πόλεμον. *Comp. Il.* ο', 213. *Herod.* i, 32. εἰ δὲ πρὸς τούτοις ἐτι τελευτήσῃ τὸν βίον εὖ, οὗτος ἐκεῖνος, τὸν σὺ ζητεῖς, ὄλβιος κεκλησθαι ἄξιός ἐστι, whereby the necessary connection of the condition with the consequence, by virtue of which the latter supposes the necessity of the former, is made more prominent¹.

2. When the optative with ἂν is put in the conclu-

¹ *Comp. Brunck. ad Arist. Plut.* 1064.

sion, and consequently a case is adduced, which is merely possible and problematical (although necessarily determinate with relation to the condition by means of this), then in the premises the optative is put with εἰ, without ἄν, as the condition, equally in that case, is only problematic. The entire relation, in this case, does not express any thing future or present, but something which is merely possible or imaginable, at an indefinite time, the reverse of which is equally possible. *Il. α', 255. ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες, ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ, εἰ σφῶν τάδε πάντα πνθολατο μαρναμένοιν. Xen. Cyr. III, 3, 49. Τί δ', ἔφη, ὦ Κῦρε, εἰ καὶ σὺ συγκαλέσας, ἕως ἔτι ἔξεστι, παρακελεύσαιο, εἰ ἄρα (νῦν) τι καὶ σὺ ἀμείνους (ἄν) ποιήσαιο τοὺς στρατιώτας; 'wouldst thou make them?' — 'if thou exhortedst them'. Isocr. ad Nicocl. p. 16. C. εἴ τις τοὺς κρατοῦντας τοῦ πλήθους ἐπ' ἀρετὴν προτρέψειεν, ἀμφοτέρους ἂν ὠφελήσειεν^u.*

It has been observed before, that in past actions, or in those which are divided between the past and the present, the indicative of the aorist or imperf. is put twice in the conclusion with ἄν.

Obs. From these general fundamental propositions, however, there are various deviations, which are founded mostly on the several kinds of the conditional propositions. 524.

1. εἰ with the indicative, and in the conclusion the optative, with ἄν, viz. when the condition contains a determinately expressed case, and the conclusion is accompanied by the expression of a mere conjecture, or contains a consequence which is merely possible or probable. *Plat. Theaet. p. 110. οὐκοῦν τὴν αὐτοῦ (οἴησιν) ἂν ψευδῇ συγχωροῖ, εἰ τὴν τῶν*

^u Valcken. ad Hipp. 471. Brunck. ad Arist. Plut. 1037.

ἡγουμένων αὐτὸν ψεῦδεσθαι ὁμολογεῖ ἀληθῆ εἶναι, where that which here constitutes the condition, was just before mentioned as a determinate case. The distinction between the indic. and opt. with εἰ, is particularly marked in the following passages: *Plat. Apol. S. p. 66 sq.* ἐγὼ δεινὰ ἂν εἶην εἰργασμένος, — εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταττον, οὓς ὑμεῖς εἴλεσθε ἄρχειν μου, — τότε μὲν, οὐ ἐκείνοι ἔταττον, ἔμενον, ὥσπερ καὶ ἄλλος τις, καὶ ἐκινδύνευον ἀποθανεῖν, τοῦ δὲ θεοῦ τῆς τάττοντος — φιλοσοφούντά με δεῖν ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ, φοβηθεῖς ἢ θάνατον ἢ ἄλλο ὁτιοῦν πρᾶγμα, λείπομαι τὴν τάξιν, where the indicative expresses a circumstance as determinately happening then, but the optative, an action which is merely assumed as possible. In the same manner *Hippias Min. p. 199, 200. Cratyl. p. 245. Gorg. p. 15. Eurip. Hipp. 476.* ἀλλ', εἰ τὰ πλεῖω χρηστὰ τῶν κακῶν ἔχεις, ἄνθρωπος οὖσα, κάρτα γ' εὖ πράξεις ἂν, where the indicative is more correct than the conj^x. But in *Plat. Menon. p. 348.* it should be εἰ — τοιαῦτα ποιῶις (as a mere supposition), τάχ' ἂν ἀπαχθείης, and *Alcib. 2, p. 88.* εἰ ἐγχειροῖς — ἀγνοοῖς, — οὐποτε ἂν ἐπίθοιο. The case is different when εἰ signifies 'although'. *Soph. Tr. 592.* ἀλλ' εἰδέναι χρὴ δρῶσαν, ὥς οὐδ', εἰ δοκεῖς ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη. *Plat. Alcib. 1, p. 16.* εἰ γὰρ καὶ διανοεῖται τις, ὥς δεῖ πρὸς τοὺς τὰ δίκαια πράττοντας πολεμεῖν, οὐκ ἂν ὁμολογήσειέ γε.

In the same manner εἰ is not unfrequently accompanied by the future indicative, when the opt. with ἂν follows in the conclusion. *Eurip. Hipp. 484.* ἢ τὰρ ἂν ὀψέ γ' ἄνδρες ἐξεύροιεν ἂν, εἰ μὴ γυναῖκες μηχανὰς εὐρήσομεν. *Arist. Eccl. 162.* οὐ προβαίην τὸν πόδα τὸν ἕτερον ἂν, εἰ μὴ τοῦτ' ἀκριβωθήσεται. The optative here serves to soften a determinate declaration.

2. εἰ with the indicative of a past tense, and the optative with ἂν in the conclusion, viz. when a circumstance in past time is represented as a condition, in it's relation to a conse-

* Brunck, ad Eurip. Hipp. 474. Heind. ad Plat. Theæt. p. 380.

quence which is still present. *Od. d*, 236. ἐπεὶ οὐ κε θανόντι περ ὧδ' ἀκαχοίμην, εἰ μετὰ οἷς ἐτάροισι δάμνη Τρώων ἐνὶ δήμῳ, 'I should not grieve if he were slain', *non parerem, si perisset. Thuc. II*, 60. εἴ μοι καὶ μέσσω ἡγούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπέισθητε, οὐκ ἂν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φεροίμην. *Plat. Rep. vi*, p. 88. οἷόν περ ἂν εἰ θρέμματος μεγάλου καὶ ἰσχυροῦ τρεφόμενον τὰς ὀργὰς τις καὶ ἐπιθυμίας κατεμ' ἄνθ' αὖεν, — — καταμαθὼν δὲ τὰντα πάντα — σοφίαν τε καλέσειε, καὶ ἐπὶ διδασκαλίαν τρέποιτο — (ὀνομάζου δὲ — ἔχοι — καλοῖ — ἐωρακὼς εἴη) — τοιούτος δὴ ὢν, πρὸς Διὸς οὐκ ἄτοπος ἂν σοὶ δοκοίη (*vulg.* δοκῇ) εἶναι παιδευτῆς; 'if any one had learnt, and called that wisdom'.

3. εἰ with the optative, and the indicative in the conclusion, when any thing in the conclusion is determinately asserted, but the premises convey only a possible case. *Pind. Pyth. iv*, 468. εἰ γάρ τις ὄξους ὄξυτόμῳ παλέκει ἐξερεῖψαι κεν μεγάλας δρυός, αἰσχύνοι δὲ οἱ θαητὸν εἶδος· καὶ φθινόκαρπος εἴοισα διδοῖ ψῆφόν περ αὐτᾶς, when εἰ signifies 'although'. *Herod. i*, 32. οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχη ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὐ τὸν βίον. *Comp. vii*, 101. *Thuc. ii*, 5. οἱ ἄλλοι Θηβαῖοι, οὓς ἔδει τῆς νυκτὸς παραγενέσθαι πανστρατιά, εἴ τι ἄρα μὴ προχωροίη τοῖς ἐσεληλυθόσι, — — ἐπεβοήθουν, 'unless some success should attend them'. *ib.* 39. εἰ ραθυμία μᾶλλον ἢ πόνων μελέτη, καὶ μὴ μετὰ νόμων τὸ πλεῖον ἢ τρόπων ἀνδρείας ἐθέλοισιν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκάμνειν. *Comp. Plat. Charm.* p. 109^y.

Thus the future also is put in the conclusion. *II. κ'*, 222. εἴ τις μοι ἀνὴρ ἅμ' ἔποιτο καὶ ἄλλος, μᾶλλον θαλπωρὴ καὶ βαρσαλεώτερον ἔσται. *Comp. i'*, 389 *Plat. Phædon.* p. 238. *sq.* εἰ γὰρ ἔροιο μέ, ᾧ ἂν τί [ἐν τῷ *del.*] σώματι ἐγγένηται, θερμὸν ἔσται, οὐ τὴν ἀσφαλῆ σοὶ ἐρῶ ἀποκρισιν ἐκείνην τὴν ἀμαθῆ, ὅτι ᾧ ἂν θερμότης, where the condition is imme-

^y Wolf. ad Demosth. Lept. p. 283.

diately afterwards expressed more definitely: ἂν ἔρῃ, ᾧ ἂν τί σώματι ἐγγένηται, νοσήσει, οὐκ ἐρῶ.

Also the indicative of a past tense follows, in the sense of §. 508. c. *Plat. Alcib.* 1, p. 21. εἰ βουλευθείημεν εἰδέναι μὴ μένον ποιοῖσι ἄνθρωποι εἰσιν, ἀλλ' ὅποιοι ὕγεινοί ἢ νοσώδεις, ἄρα ἱκανοὶ ἂν ἡμῖν ἦσαν διδάσκαλοι οἱ πολλοί;

4. With the opt. and the conjunctive in the conclusion. *Il.* λ', 386. εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης, οὐκ ἂν τοι χραίσμῃσι βίος, as §. 516. But in the following passages the reading is probably corrupt: *Plat. Euthyphr.* p. 15. ἄρα ἂν εἰ διαφεροίμεθα ἐγὼ τε καὶ σὺ περὶ ἀριθμοῦ, ὁπότερα πλείω, ἢ περὶ τούτων διαφορά ἐχθροὺς ἂν ἡμᾶς ποιῇ; *leg.* ποιοῖ. Then follows ἡ ταχὺ ἂν ἀπαλλαγείμεν. *Alcib.* 1, p. 7. δοκεῖς γάρ μοι, εἴ τις σοι εἴποι θεῶν — — δοκῆς ἂν μοι ἐλέσθαι τεθνάναι, read δοκεῖς. The ἂν belongs to τεθνάναι. *ib.* p. 69. εἴ τῳ ἐξουσία εἴη ποιεῖν ὃ δοκεῖ, καθορᾶς ὃ ἂν ξυμβαίῃ. 1. — βαίνοι, or ξυμβαίῃ. *Id. Lys.* p. 217. ποῖός τις οὖν ἂν σοι δοκῇ θηρευτὴς εἶναι, εἰ ἀνασοβοῖ. 1. δοκοῖ. *Comp. Xen. Anab.* 11, 5, 16. 19. when it should be δοκοῖς and δύναισθε.

5. ἦν (ἂν, εἰάν) with the conj. and the optative in the conclusion. *Il.* δ', 97. τοῦ κεν δὴ παμπρῶτα παρ' ἀγλαὰ δῶρα φέροιο, αἶ κεν ἴδῃ Μενέλαον — — πυρὴς ἐπιβάντ' ἀλεγεινῆς, where the optative is put, as in independent propositions, to soften the expression of the future, 'thou mightst bear thence', not 'thou wouldst'. Thus too *Od.* β', 246. 251. *Xen. Apol. S.* 6. ἦν δὲ αἰσθάνωμαι χείρων γιγνόμενος καὶ καταμέμφωμαι ἑμαυτόν, (a case which was previously represented as occurring of necessity: ἀνάγκη ἔσται τὰ τοῦ γήρως ἀποτελεῖσθαι, &c.) πῶς ἂν ἐγὼ ἔτι ἂν ἡδέως βιοτεύοιμι; 'how am I to be able to live with pleasure?' which is equivalent to, οὐκ ἂν ἔτι ἐγὼ ἡδέως βιοτεύοιμι, or οὐκ ἔτι ἐγὼ ἡδέως βιοτεύσω. Thus also *Isocr. Areop.* p. 152. *C. Herod.* vii, 161. μάτην γὰρ ἂν εἴδε παράλον Ἑλλήνων στρατὸν πλείστον εἶημεν ἐκτμημένοι, εἰ Σικυκουσίοισι ἐόντες Ἀθηναῖοι συγχωρήσωμεν τῆς ἡγεμονίας, because the latter was required. Of εἰ with the conj. see §. 525. 7. b.

525. 6. εἰ is also a kind of particle of time, and when it accom-

panies an action often repeated in past time, takes an optative, like the proper particles of time. See *Thuc.* VII, 44. *Plat. Apol. S.* p. 76. *Xen. Cyr.* I, 3, 12. 4, 6. *Anab.* VII, 4, 24. *Mem. S.* I, 3, 4.

7. The deviations hitherto adduced are founded upon the peculiar nature of the conditional propositions, and are thus, in a certain degree, regular. The following cases, on the contrary, are irregular:

a. When *εἰ* with the optat. takes *ἄν*. *Pind. Pyth.* IV, 468. a passage which is quoted §. 524. 3. *Comp. Il.* ψ', 592. *Xen. Cyr.* III, 3, 55. τοὺς ἀπαυδύντους παντάπασιν ἀρετῆς θαυμάζομι ἄν, εἴ τι πλεον ἂν ὠφελήσειε λόγος καλῶς ρηθεὶς εἰς ἀνδραγαθίαν. *Xen. Agesil. in.* οὐ γὰρ ἂν καλῶς ἔχοι, εἰ, ὅτι τελέως ἀνὴρ ἀγαθὸς ἐγένετο, διὰ τοῦτο οὐδὲ μειόνων ἂν τυγχάνοι ἐπαίωνων.

b. *εἰ* is sometimes also constructed with the conjunctive, but only in Ionic and Doric writers, e. g. *Il.* ε', 258. λ', 116. μ', 224. 245. π', 30. 559. *Od.* α', 204. ε', 221. μ', 96. 348. *Herod.* II, 13. 52. VIII, 49. VII, 161. *Theocr.* XXV, 45². But in Xenophon the optative must be put with an action frequently repeated: οὐκ εἰς μὲν Πέρηνθον, εἰ προσίοιτε (*vulg.* — ἴητε) τῇ πόλει, Ἀρίσταρχος ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι. Also *εἰ* is put with the opt. for *ἦν*, with the conj. in a future thing *Il.* ι', 141. εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκὸν, οὔθαρ ἀρούρης, γαμβρός κέν μοι ἔοι, τίσω δέ μιν ἴσον Ὀρέστη, where formerly 136. εἴ κε with the conj. stood.

It is more doubtful whether *ἦν* occurs with the optative: for in *Thuc.* III, 44. some MSS. have εἴ τε — εἶεν, for *ἦν τε*, though there the conj. with *ἦν* would be more correct, and *Isocr. Pac.* p. 168. C. ἀλλ' ὁμως οὕτως αὐτοὺς ἀγαπῶμεν, ὥσθ' ὑπὲρ μὲν τῶν παίδων τῶν ἡμετέρων, ἦν περί τινος ἐξαμάρτοιεν, οὐκ ἂν ἐθέλῃσαιμεν δίκας ὑποσχεῖν; it should, perhaps, be *εἰ*, although here also the conj. with *ἦν* would be more correct^a.

^a Herm. ad Viger. p. 791, 304. Bast. Lettre Crit. p. 90 sq.

^a Herm. ad Viger. p. 787, 291. Schæfer. ad Dion. H. I. p. 87.

The interchange of *εἰ* and *ἥν* is extraordinary, *Thuc.* II, 5. *ἐβούλοντο γὰρ σφίσιν, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, ἥν ἄρα τυχωσὶ τινες ἔζωγρημένοι.* The reason is, perhaps, that the last circumstance, some Thebans were taken, was just before related as actually happening, and as something that the Thebans had just suffered; but the former was first to happen still, and thus was uncertain.

Note. Besides, the antecedent with *εἰ* is often wanting, when it is easy to be supplied, as *Il.* γ', 52 sq. *οὐκ ἂν δὴ μείνεις ἀρήϊφλον Μενέλαον; γνοιῆς χ', οἷον φωτός ἔχεις θαλερὴν παρακοιτιν.* 'Then thou wouldst perceive'. *Comp.* ι', 245. 303. *Od.* η', 278. *Thuc.* I, 71. Π, 11. where *οὕτω* is put for the premises. Instead of this also the participle is often put, *Il.* κ', 246. *τούτου γ' ἐσπομένοιο καὶ ἐκ πυρός αἰθομένοιο ἄμφω νοστήσαιμεν.* *Xen. Anab.* III, 1, 2.

526. *εἰ* signifies also, 'whether', and in this sense it is often put elliptically, especially in Homer, with the omission of *πειρώμενος, σκοπῶν*, e. g. *Il.* ψ', 40. *αὐτίκα κηρύκεσσι λεγυφθόγγοισι κέλευσαν, ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, εἰ πεπύθοιεν Πηλεΐδην,* whilst they wished to enquire, 'whether they could prevail upon Pelides'. In past actions *εἰ* is put without *ἂν* with the optative, in present or future actions, *εἰ κε, εἰάν, ἥν* with the conjunctive, e. g. *Il.* υ', 172. *γλαυκῖων δ' ἰθὺς φέρεται μένει, ἥν τινα πέφνη ἀνδρῶν.* *ib.* 463. *ὁ μὲν ἀντίος ἤλυθε, γούνων, εἴ πως εὖ πεφίδοιτο, λαβὼν, καὶ ζῶν ἀφείη.* *Comp.* *Il.* κ', 206. *Thuc.* I, 58. *Ποτιδαῖάται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειαν, &c.* *Il.* 77. *πρότερον δὲ πυρὶ ἔδοξεν αὐτοῖς πειράσαι, εἰ δύναιντο, πνεύματος γενομένου, ἐπιπλέξαι τὴν πόλιν, οὖσαν οὐ μεγάλην. πᾶσαν γὰρ δὴ ἰδέαν ἐπενόουν, εἴ πως σφίσιν ἄνευ δαπάνης καὶ πολιορκίας προσαχθείη.* *Comp.* II, 12. 64. VII, 79. *ἐπέκειντο, καὶ μάλιστα τοῖς ὑστάτοις προσπίπτοντες, εἴ πως, κατὰ βραχὺ τρεψάμενοι, πᾶν τὸ στράτευμα φοβήσειαν.* *Comp.* III, 45. *Eurip. Androm.* 44. *δειματουμένη δ' ἐγὼ, δόμων πάροικον Θέτιδος εἰς ἀνάκτορον θάσσω τόδ' ἑλθοῦς, ἥν με κωλύσῃ θανεῖν.* In this case it is often put for 'that', *ut*^b.

^b V. ad h. Homer. (ed. Lips. 1805.) p. 6.

4. Of the Optative and Conjunctive after the Relative,

ὅς, ὅστις, οἷος, ὅπου, ὅθεν, &c.

1. If the relatives refer to definite persons or things, 527. they are followed by the indicative. But if the person or thing be indefinite, i. e. if any person or thing of a kind, or every person or thing to which the accompanying definitions are applicable, be signified only generally, where in Latin *quicumque* or *si quis* is put; then the verb may be in the optative or conjunctive; in the optative without *άν*, when the whole proposition affirms something of past time; in the conjunctive with *άν*, when it affirms something of present or future time. Then the relative is mostly put with the conjunctive in general propositions. *Il. β'*, 188. *ὄντω μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.* 198. *ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι, τὸν σκήπτρῳ ἐλάσασκε.* *Comp. κ'*, 489. Again, Agamemnon says, *Il. β'*, 391. *ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα ἄρκιων ἐσσεῖται φυγέειν κύνas ἡδ' οἰωνούς.* *Eurip. Troad.* 380. *οὗς Ἄρης ἔλοι, οὐ παῖδας εἶδον, οὐ δάμαρτος ἐν χεροῖν πέπλοις συνεστάλησαν, 'all who fell in battle'.* *Thuc. vii*, 29. *πάντας ἐξῆς, ὅτφ ἐντύχοιεν, καὶ παῖδας καὶ γυναῖκας κτείνοντες, 'whomsoever they might meet'.* *Comp. Xen. Anab. ii*, 5, 32. 6, 13. 25. *Thuc. ii*, 34. *μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, οἱ ἂν μὴ εὐρεθῶσιν (si qui non inveniuntur) εἰς ἀναίρεσιν.* — — *ἀνὴρ ἡρημένος ὑπὸ τῆς πόλεως, ὃς ἂν γνώμη τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξιώματι προήκη, λέγει ἐπ' αὐτοῖς ἔπαινον τὸν πρόποντα.* *Il. μ'*, 48. *ὅππῃ τ' ἰθύσῃ, τῇ τ' εἰκονσι στίχες ἀνδρῶν.* *Thuc. ii*, 11. *ἔπεσθε,*

ὅποι ἂν τις ἡγήται. But *Xen. Anab.* iv, 2, 24. μαχόμενοι δὲ οἱ πολέμιοι καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλουν τὰς παρόδους. The conjunctive in this case is mostly put in general propositions, when something is expressed which happens usually, and at this time also, e. g. *Xen. Mem. S.* iv, 2, 29. ὅρῳ δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυτῶν δύναμιν κρείττωσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίνονται, αἱ δὲ ἐξ ἐλευθέρων δοῦλαι, and *passim*.

Obs. 1. In some places, however, the conjunctive or optative is put, where the opt. or conj. should be; e. g. *Od.* ἦ, 33. οὐ γὰρ οἶδε — ἀγαπαζόμενοι φιλέουσ', ὅς κ' ἄλλοθεν ἔλθοι. Thus the optative is put for the conjunctive. *Il.* ο', 82. *Herod.* i, 29. ὀρκίοισι μεγάλοισι κατείχοντο Ἀθηναῖοι, δέκα ἔττα χρήσεσθαι νόμοισι, τοὺς ἂν σφι Σόλων θῇται, which, however, seems to be a transition to the *oratio recta*. *Xen. Cyr.* i, 6, 19. τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φεῖδεσθαι δεῖ, for ἃ ἂν εἰδῇ. *Comp.* ii, 4, 10. But these deviations are rare, and generally the rule above-mentioned is observed, even by *Thucydides*, more closely than that of the use of those moods after ἵνα, ὅφρα, &c.

Obs. 2. ἂν is usually put in the construction with the conjunctive, but is omitted in that with the optative^c. Yet there are exceptions to this too. ἂν is omitted in the construction with the conjunctive. *Il.* μ', 48. *Herod.* ii, 85. *Tyrt.* iii, 16. 33. *Plat. Menon.* p. 329. *Rep.* vii, p. 138. *Isocr. Panath.* p. 248. *D.* Thus the reading is correct in *Xen. Mem. S.* i, 6, 13. ὅστις δὲ, ὃν ἂν γνῶ εὐφυᾶ ὄντα, διδάσκων ὅτι ἂν ἔχη ἀγαθόν, φίλον ποιῇται, &c.^d. ἂν is put in the construction with the optative. *Plat. Rep.* viii, p. 211. κινδυνεύει τῷ βουλευμένῳ πόλιν κατασκευάζειν ἀναγκαῖον εἶναι, εἰς δημοκρατουμένην ἐλθόντι πόλιν, ὃς ἂν αὐτὸν ἀρέσκοι τρόπος, τοῦτ'

^c Dawes. *Misc. Cr.* p. 82. Again, *Burgess.* p. 501.

^d *Brunck.* ad *Soph. Œd. C.* 393. *Porson.* ad *Eur. Or.* 141. *Notæ* ad *h. Hom.* p. 83.

ἐκλέξασθαι. But here also the conjunctive must be put, because the discourse is upon something present. In *Soph. Œd. T.* 77. ἐγὼ κακὸς μὴ δρῶν ἂν εἶην πάνθ', ὅς' ἂν δηλοῖ θεός, which passage is quoted by Burgess, l. c. δηλοῖ is the conjunctive. Thus the reading is doubtful in *Xen. Anab.* II, 6, 25. ὅσους μὲν [ἂν] αἰσθάνοιτο.

Obs. 3. *Il.* κ', 43. χρεὼ βουλῆς ἐμέ καὶ σέ, διοτρεφὲς ὦ Μενέλαε, κερδαλέης, ἥτις κεν ἐρύσεται ἥδ' σαώσῃ Ἄργείους καὶ νῆας, where, however, both may be the old form of the conjunctive. *Comp.* 282. *Eurip. Alc.* 77. *Plat. Leg.* XII, p. 189. οὓς ἂν οἱ προσήκοντες τοῦ τελευτήσαντος ἐπόψονται.

2. From these are to be distinguished the passages 528. in which the optative is put after the relatives, in the sense which it usually has in independent propositions, and thus is the *potential mood*. *Il.* θ', 292. πρῶτῳ τοι μετ' ἐμέ πρεσβῆϊον ἐν χειρὶ θήσω, — ἥ' ἔγναίχ', ἥ' κέν τοι ὁμὸν λέχος εἰσαναβαίνοι. *Comp.* κ', 166. ζ', 451. *Thuc.* II, 39. καὶ οὐκ ἔστιν, ὅτε ξηνηλασίαις ἀπείργομέν τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν ἂν τις τῶν πολεμίων ἰδὼν ὠφεληθείη. *Plat. Gorg.* p. 24. οὐ γάρ ἐστι, περὶ οὗτου οὐκ ἂν πιθανώτερον εἴποι ὁ ῥητορικός ἢ ἄλλος ὅστις οὖν. *Comp.* p. 119. *Euthyd.* p. 11. *Phædon.* p. 229. μέγα ἂν βαφῆς, ὅτι οὐκ οἶσθα ἄλλως πῶς ἕκαστον γιγνόμενον, ἢ μετασχὼν τῆς ἰδίας οὐσίας ἑκάστου, οὗ ἂν μετὰσχοι, 'of which they may partake'. ἂν is wanting in *Sophocle. Phil.* 693. ἵν' αὐτὸς ἦν πρόσσυρος, οὐκ ἔχων βάσιν, οὐδέ τιν' ἐγγύρων κακογείτονα, παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν αἱματηρόν. *Plat. Euthyd.* p. 48. τίς ποτ' ἐστὶν ἡ ἐπιστήμη ἐκείνη, ἢ ἡμᾶς εὐδαίμονας ποιήσῃ, but immediately follows: p. 49. τίς ποτ' ἐστὶν ἡ ἐπιστήμη, ἥς τυχόντες ἂν καλῶς τὸν ἐπίλοιπον βίον διέλθοιμεν. *Xen. Mem. S.* II, 1, 23. ἐσθῆτα, δι' ἧς ἂν μάλιστα ἡ ὥρα διαλάμποι.

3. The relative also is frequently put for ἵνα, as in

Latin *qui* for *ut*. *Od.* δ', 457. καὶ τὸν ἄρ' ἀγγελον ἦσαν, ὃς ἀγγεῖλεψε γυναικί. *Il.* ι', 165. κλητοὺς ὀτρύνουσιν, οἳ κε ἔλθωσ'. Thus in *Il.* α', 36. ὃς κ' εἶπη, the reading of the *Cod. Vienn.* ought to be adopted; but ὃς κ' εἶποι means *qui fortasse dicat*. *Comp. Thuc.* vii, 25. *Xen. Mem.* S. ii, 1, 14.

The Optative in the oratio obliqua.

529. The optative is frequently put, when any thing that has been said or thought by another is quoted as such, not as an idea of the writer, and yet not in the words of the speaker; but in narration; i. e. in *oratione obliqua*, and indeed 1. After all particles, and those which are compounded with *ἄν*, as *ὅταν*, *ἐπειδάν*^{dd}, &c. *Od.* ι', 331. αὐτὰρ τοὺς ἄλλους κλήρω πεπάλαχθαι ἄνωγον, ὅστις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι. *Thuc.* ii, 21. οἱ Ἀχαρνῆς ἐκάκιζον τὸν Περικλέα, ὅτι στρατηγὸς ὦν οὐκ ἐπεξάγοι. *Comp. Xen. An.* iv, 3, 29. *Id. Agesil.* i, 10. Τισσαφέρνης μὲν ᾤμοσεν Ἀγησιδάμῃ, εἰ σπείσαιο, ἕως ἔλθοιεν, οὓς πέμψειε πρὸς βασιλέα ἀγγέλους. *Comp. Thuc.* ii, 7 *extr.* 80. *extr. Plat. Rep.* x, p. 323. τοὺς δικαστάς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν. *Xen. Anab.* i, 9, 11. εὐχὴν τινες αὐτοῦ ἐξέφερον, ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν, ἔς τε νικῆν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. Thus the optative is to be explained *Xen. Hist. Gr.* ii, 1 *extr.* Λύσανδρος, Φιλοκλέα πρῶτον ἐρωτήσας, ὃς τοὺς Ἀνδρίους καὶ Κορινθίους κατακρημνίσειε, τί εἴη ἄξιος παθεῖν, ἀρξάμενος ἐς Ἑλλήνας πα-

^{dd} *Herm. ad Vig.* p. 764, 244. 768, 256.

πειναι, ἀπέσφαζεν, where ὅς — κατακρημνίσεις are words from the question of Lysander, and properly the construction runs thus: τί εἴη ἄξιος παθεῖν ἐκεῖνος, ὅς — κατακρημνίσεις, *qui præcipitasset, qua is pæna dignus esset, not Philoclem, qui præcipitaverat.*

2. In particular the optative is put in this case after ὅτι, ὡς, whether the action be in the present, past, or future tense. *Herod. ix, 41. Βουλευομένων δὲ αἰδῆ ἔσαν αἱ γνώμαι· ἡ μὲν Ἀρταβάζου, ὡς χρεὼν εἴη ἀναζεύξασθαι — ἰέναι. Comp. c. 44. Thuc. i, 72. ἔδοξεν αὐτοῖς παριτηγέα εἰς τοὺς Λακεδαιμονίους εἶναι, δηλῶσαι περὶ τοῦ πατρός, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη. Comp. ii. 13. 57. 72. Soph. Phil. 343. ἦλθον — διὸς τ' Ὀδυσσεὺς χῶ τροφεὺς τοῦ μὲν πατρός, λέγοντες, — ὡς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο πατὴρ ἐμὸς, τὰ Πέργαμ' ἄλλον ἢ μὲν εἰλεῖν. Comp. Plat. Gorg. p. 32. — Plat. Phædon. p. 130. ἀγγεῖλαι, ὅτι φάρμακον πῶν ἀποθάνοι, 'that he was dead'. Xen. Anab. i, 2, 21. τῇ δὲ ὑστεραίᾳ ἦκεν ἄγγελος λέγων, ὅτι λελοπῶς εἴη Σύννεσις τὰ ἄκρα. Id. Mem. S. ii, 6, 13. ἤκουσα μὲν, ὅτι Περικλῆς πολλὰς (ἐπὶ πόδας) ἐπίσταται, ἃς ἐκδὼν τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν, where ἐπίσταται is the imperf. 'that he was acquainted with'. Comp. Thuc. ii, 5, 6. 48. Xen. Hell. ii, 1, 31. — Soph. Œd. T. 790. ὁ Φοῖβος — προῦφάνη λέγων, ὡς μητρὶ μὲν χρεῖη με μιχθῆναι, γένος δ' αἰτλητὸν ἀνθρώποισι δηλώσοιμ' ὄραν, φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός. Comp. Thuc. ii, 2. In future actions also, instead of the future another tense is put. *Herod. vii, 6. χρησμόν, ὡς αἱ ἐπὶ Δήμνου ἐπικείμεναι νῆσοι ἀφανιζοίατο κατὰ τῆς θαλάσσης.**

Obs. 1. It was remarked before §. 507. 2. that in the *oratio obliqua*, in both the cases here adduced the indicative is often put; as also that after ὅτι the optative is sometimes put for the indicative. Thus also *Plat. Euthyphr. extr. εὐπρία*

εἶχον, ὥς — καὶ τῆς πρὸς Μέλιτον γραφῆς ἀπαλλάξομαι, — καὶ ὅτι οὐκέτι ὑπ' ἀγνοίας αὐτοσχεδιάζω οὐδὲ καινοτομῶ περὶ αὐτά, καὶ δὴ καὶ τὸν ἄλλον βίον ὅτι ἄμεινον βιωσοίμην, where the optative is only to shew a consequence merely probable.

Obs. 2. In the *oratio obliqua* the optative does not take ἄν. For in Xenoph. *Anab.* I, 6, 2. καταλλαγεῖς δὲ οὗτος Κύρῳ, εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χίλιους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, &c. (*Comp. ib.* I, 9, 10.) the optative is put with ἄν in the consequences after a condition.

3. Sometimes also in these optatives ὥς or ὅτι is omitted. *Æschyl. Agam.* 615. ταῦτ' ἀπάγγελον πόσει, ἥκειν ὅπως τάχιστ' ἐράσμιον πόλει· γυναῖκα πιστὴν δ' ἐν δόμοις εὖροι μολῶν, ὡς περ οὖν ἔλειπε. *Soph. Phil.* 615. ὑπέσχετο τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων· οἷοιτο μὲν μάλισθ', ἐκούσιον λαβών, &c. *Plat. Rep.* IV, p. 328. εἰ ἡμᾶς ἀνδριάντας γράφοντας προσελθὼν τις ἔψεγε, λέγων, ὅτι οὐ τοῖς καλλίστοις τοῦ ζῶον τὰ κάλλιστα φάρμακα προστίθεμεν· οἱ γὰρ ὀφθαλμοί, κάλλιστον ὄν, οὐκ ὀστρεῖφ ἐναλημιμένοι εἶεν, ἀλλὰ μέλανι. *Comp. ib.* x, p. 323. *Symp.* p. 226. *Epist.* VII, p. 101. *Phædon.* p. 217. *Xen. Anab.* VII, 3, 13°.

Of the Distinction between the Infinitive and the Participle.

530. If a verb is governed of another verb or an adjective, a double relation is established, according to which the use of the infinitive or participle or certain particles is determined :

* Schæf. in *Dion. H. I.* p. 102.

Either the leading verb or adjective conveys in itself a perfect and independent idea ;

Or it has no perfect idea, but expresses an action which first becomes perfect by the addition of its reference. Thus the verbs ' I pray, I persuade, I will', &c. always require an addition which expresses ' for what I pray, to what I persuade any one, what I will'.

Now when such an imperfect verb or adjective refers to a verb, this reference expresses either the consequence in view, the end, or merely the object of the first verb or adjective. Thus in the propositions : ' I will write, I command you to write, I admonish you, warn you to go', &c. the English infinitive is the consequence in view of the first verb, and is in most cases expressed in Latin by *ut*. On the contrary, in the propositions ' I saw him fall, I heard him say', *scio me esse mortalem, intelligo me errasse*, the infinitive is merely the object, not the end of the verbs ' to see, hear, know, perceive'.

Hereupon are founded the following rules :

1. When an imperfect verb or adjective is followed by a verb which expresses the object or the consequence of it, the latter in Greek is put in the infinitive, without a conjunction. Thus the infinitive sometimes answers to the infinitive in Latin after the verbs *nolo, cupio, conor, audeo*, &c. when the subject of the two actions is the same, sometimes to the conjunctions, *ut, ne, quominus* : e. g. *oro te, ut venias, hortor te, ut scribas, impulit me, ut discerem, persuasit mihi, ut proficiscerer, imperavit mihi, ut ad te irem, impedit me, quominus scriberem*, must be rendered in Greek

by the infinitive: *δέομαί σου ἐλθεῖν, παραινῶ σοι γράφειν, παρώξυνεν ἐμὲ μανθάνειν, ἔπεισεν ἐμὲ πορεύεσθαι, ἐκέλευσεν ἐμὲ (ἐμοὶ) πρὸς σε ἐλθεῖν, ἐμώλυσέν με γράφειν, οὐ μὴ γράφειν.* According to the rule in this case, no conjunction is put with the infinitive or conj. opt. instead of the simple infinitive, although some few cases are found in which conjunctions are put; of which hereafter. *ἐπιμελεῖσθαι*, however, constitutes a regular exception, which is followed by *ὅπως*, with the *finite* verb.

2. When an imperfect verb is accompanied by another, which marks merely the object of the former; the latter is put in the participle, sometimes where in Latin the participle is used, as *video te scribentem, audio te docentem, ὁρῶ σε γράφοντα, ἀκούω σε διδάσκοντα*, sometimes after verbs, which indicate a perception by means of the external senses, or the understanding, (*verba sensuum*) where in Latin the accus. with the infin. is used, as *scio te esse mortalem, sentio te iratum esse*, &c. *οἶδα θνητὸς ὦν, αἰσθάνομαί σε χαλεπαίνοντα.*

The distinction of the construction with the infinitive, and with the participle is most clearly shewn, when the same verb takes; according to its different senses, sometimes one, sometimes the other mood, e. g. *μαθεῖν*, 'to perceive', has the participle, *Æschyl. Prom. 62. ἵνα μάθῃ σοφιστῆς ὦν τοῦ Διὸς νωθέστερος.* But *μ.* 'to learn', has the infinitive, *Xen. Cyr. IV, 1, 18. εἰ μαθήσονται ἐναντιοῦσθαι.* Thus too *γινώσκειν*, *Thuc. I, 102. ἔγνωσαν ἀποπεμπόμενοι*, 'they perceived that they were sent away'; but *Soph. Antig. 1089. ἵνα — γνῶ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν*, 'that he may learn'. *ποιεῖν*, 'to make', is followed regularly by the infinitive, *ἀρετῆς ποιήσας ἐπίθυμειν, Xen. Mem. S. I, 2, 2. quum faceret, ut*

virtutis studerent; but *ποιεῖν*, 'to represent', has the object in the participle, as in Latin. *Isocr. Evag. p. 190. D. τοῖς ποιηταῖς — τοὺς θεοὺς οἷόν τ' ἐστὶ ποιῆσαι καὶ διαλεγόμενους καὶ συναγωνιζομένους, οἷς ἂν βουληθῶσιν.* (*ποιεῖν*, 'to put the case', *Xen. Anab. v, 7, 9.* has the infinitive, as *νομίζω, λέγω*.)

3. The verbs 'to say, to announce', constitute a regular exception to this rule; as well as 'to mean, to think, to hope', which take the infinitive; the former also take *ὅτι*, with the *finite* verb. *δηλοῦν*, however, takes the participle.

4. If the former verb is of itself perfect, or be preceded by a proposition entirely perfect, then the object of it is expressed by means of conjunctions, *ἵνα, ὅφρα, ὅπως*, e. g. *παραίνω σοι μαθεῖν γράμματα, ἵνα σοφώτερος γένη*, but the consequence not immediately in view is expressed by *ὥστε* with the infinitive. This takes place especially after the comparative *τσοῦτος, τοιοῦτος, οὕτως*:

These rules are more clearly illustrated in the following sections.

Of the Infinitive.

The Infinitive is thus put, 1. after verbs which im- 531.
ply any object whatever, and require the addition of this object or its effect, by means of another verb; and then sometimes, when the subject of both verbs remains the same, as 'to wish, to desire', *ἐθέλω, βούλομαι, ἐπιθυμέω, ἐπιχειρέω (conor), πειράομαι, τολμάω, δύναμαι, ἔχω* in the sense of 'I can', *ἔξεστι (licet), οἷόν τ' ἐστὶ, μέλλω*,

προσιρέομαι (*statuo*), εἶωθα, 'I am accustomed', μαθήσῃ, 'I learn', (and παιδεύεσθαι, as *Xen. Mem. S. II, 1, 3. τῷ ἄρχειν παιδευόμενῳ*, which §. 2. is expressed τὸν εἰς τὸ ἄρχειν παιδευόμενον.) διδάσκω, 'I teach', and others, which in other languages also, are followed by the infinitive; sometimes, where the subject is changed, where in Latin *ut* must follow: thus, after verbs 'to pray', δέομαι, λίσσομαι, ἱκετεύω: 'to exhort', παραινέω: 'to remind', νουθετέω: 'to urge', προτρέπω: 'to persuade', πείθω: 'to order', κελεύω: προστάττω: 'to prohibit', ἀπαγορεύω: 'to permit', ἐπιτρέπω: 'to trouble one's self', σπονδάζομαι: 'to counsel', συμβουλευώ: 'to cause', *facere ut*, ποιεῖν, κατεργάζεσθαι, (e. g. *Xen. Mem. S. II, 3, 11. εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὁπότε θύοι, καλεῖν. σε ἐπὶ δεῖπνον, τί ἂν ποιήης; Plat. Rep. II, p. 212. διαπράξασθαι τῶν ἀγγέλων γενέσθαι τῶν περὶ τὸν βασιλέα, id egisse, operam dedisse, ut*.) 'it falls out', συμβαίνει, 'it is just, necessary, requisite', δίκαιόν ἐστιν, ἀνάγκη ἐστί, ὠφέλιμόν ἐστι, and after several others. Instances occur every where. In the same manner the infinitive is put after τοσοῦτο δεῖ, *tantum abest, ut*, where, however, the second *ut* is expressed by ὥστε, with reference to τοσοῦτο. Thus too after ὀλίγον δεῖ, πολλοῦ δεῖ, 'it wants but little of, much of', *Thuc. II, 77. τὸ πῦρ ἐλαχίστου ἐδέησε διαφθεῖραι τοὺς Πλαταιάς, perparum aberat, quin ignis deleret*, and similar phrases, as *Herod. VII, 9, 1. ὀλίγον ἀπολιπόντι ἐς αὐτὰς Ἀθήνας ἀπικέσθαι οὐδεὶς ἠντιώθη ἐς μάχην. IX, 33. παρὰ ἓν πάλαισμα ἔδραμε νικῆν Ὀλυμπιάδα, per solam luctam stetit, quominus præmium reportaret. Thuc. IV, 106. τὴν Ἡϊόνα παρὰ νύκτα ἐγένετο λαβεῖν, per unam noctem stetit, quominus*

[Herm. ad Viger. p. 744, 195.

occiparet. VIII, 76. ἡ Σάμος παρ' ἐλάχιστον ἦλθε τὸ Ἀθηναίων κράτος ἀφελέσθαι.

For the same reason the infinitive is put after *πεφυκέναι*, *ita natura comparatum esse, ut.* *Soph. Phil.* 80. ἔξοδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν, μηδὲ τεχνᾶσθαι κακά. *ib.* 88. ἔφυν γὰρ οὐδέν ἐκ τέχνης πράσσειν κακῶς. *Thucyd.* II, 64. πάντα πέφυκε καὶ ἐλασσασθαι.

The construction is different from the Latin in the infinitive after the verbs 'to chuse, to appoint', *Herod.* V, 97. στρατηγὸν ἀποδέξαντες αὐτέων εἶναι Μελάνθιον. *Comp. ib.* 99. *Xen. Mem. S.* I, 7, 3. δῆλον, ὅτι κυβερνᾶν κατασταθεὶς ὁ μὴ ἐπιστάμενος ἢ στρατηγεῖν, ἀπολέσειεν αὐν, οὓς ἥκιστα βούλοιο. *ib.* III, 3, 1. ἰππαρχεῖν τινὶ ἡρημένῳ οἶδά ποτε αὐτὸν τοιάδε διαλεχθέντα. *Comp. Ages.* I, 24.

Thus the infinitive is put after *παρασκευάζεσθαι* also, *Thuc.* III, 110. τῇ ἄλλῃ στρατιᾷ ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς, *ad opem suis contra illos ferendam se præparabat.* Yet here the participle also is put. See below.

Obs. 1. It was remarked, §. 530. 1. that *ἐπιμελεῖσθαι* constitutes a regular exception to this rule. *Xen. Cyr.* II, 1, 29. ἐπεμέλετο δὲ καὶ τοῦδε ὁ Κῦρος, ὅπως μήποτε ἀνδρῶτοι γινόμενοι ἐπὶ τὸ ἄριστον καὶ τὸ δεῖπνον εἰσίοιεν, and *passim.* When *πείθειν* is not followed by the action which is implied by the persuasion, but by the object of the persuasion, where in Latin the accus. with the infin. is put after *persuadere*, then *ὅτι* or *ὡς* is generally put; e. g. *Xen. Mem. S. in.* πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιός εἴη θανάτου τῇ πόλει.

Obs. 2. These verbs nevertheless are sometimes followed by a conjunction. *Eurip. Hipp.* 1327. Κύπρις γὰρ ἦθελ' ὥστε γίγνεσθαι τάδε πληροῦσα θυμόν. *Herod.* VII, 161. ὡς

στρατηγήσεις τῆς Ἑλλάδος, γλίχῃσαι. *Id.* VI, 133. οἱ Πάριοι ὅκως μὲν τι δώσουσι Μιλτιάδῃ ἀργυρίου, οὐδὲν διενοεῦντο. *Xen. Cyr.* I, 4, 13. βουλευόμεαι ὅπως σε ἀποδρῶ. *Soph. Phil.* 656. ἂρ' ἐστὶν, ὥστε καγγύθεν θεῶν λαβεῖν; *Isocrat. ad Phil.* p. 110. B. πρὸ πολλοῦ ἂν ἐπειρησάμην οἷόν τ' εἶναι ὅπως ἂν συνερανίσαιμι τοὺς λόγους πάντας. *Plat. Leg.* IV, p. 172. ἔξεις ὥστε — διοικῆσαι. *Od.* θ', 344. λίσσεται δ' αἰεὶ Ἥφαιστον κλυτοεργόν, ὅπως λύσειεν Ἄρηα. *Herod.* III, 44. ἐδεήθη, ὅπως ἂν — δέαιτο στρατοῦ. *Comp. ib.* 135. IX, 117. *Thuc.* V, 36. Thus too εἶπας *Herod.* V, 30. — *Thuc.* VIII, 63. προτρέπειν, ὥστε. *Herod.* VIII, 15. οἱ μὲν δὲ παρεκελεύοντο, ὅπως μὴ παρήσουσι ἐς τὴν Ἑλλάδα τοὺς βαρβάρους, οἱ δὲ ὅκως κρατήσουσι. *Plat. Rep.* VIII, p. 196. διακελεύονται, ὅπως — τιμωρήσεται. *Id. Phædon.* p. 135. παραγγέλλουσιν, ὅπως — τελευτᾷ. *Comp. Rep.* III, p. 320. — *Herod.* VI, 5. οὐ γὰρ ἔπειθε τοὺς Χίους, ὥστε ἐωῦτῳ δοῦναι νέας. *Comp.* VII, 6. *Thuc.* II, 101. III, 75. *Plat. Hipparch.* p. 262. — *Herod.* III, 14. συνήνεικε, ὥστε τῶν συμποτέων οἱ ἄνδρα ἀηλικέστερον — παριέναι. *Thuc.* V, 14. ξυνέβη — ὥστε πολέμου μὲν μηδὲν ἔτι ἄψασθαι μηδέτερος. *Comp. Plat. Alcib.* II, p. 97. — *Thuc.* II, 99. παρεσκευάζοντο, ὅπως — ἐσβαλοῦσιν. — *Plat. Phædon.* p. 235. οὕτω πεφυκέναι ὥστε ἀπολείπεσθαι. *Comp. ib.* 236. — *Xen. Ages.* I, 37. *Agesilaus* ἐποίησεν, ὥστ' ἄνω φυγῆς καὶ θανάτων — τὰς πόλεις διατελέσαι.

532. 2. For the same reason the infinitive is put after many adjectives, expressing 'fitness, ability'; by which a verb following is affected, e. g. δυνατός, ἀδύνατος, 'able'. *Thuc.* I, 139. λέγειν τε καὶ πράσσειν δυνατώτατος. — δεινός, 'strong in any thing, adapted, fitted for any thing'. *Eurip. Ph.* 739. ἐνδυστυχῆσαι δεινὸν εὐφρόνης κρέφας. ικανός, 'proper, qualified'. *Xen. Mem. S.* II, 9, 4. Ἀρχέδημον πάνν μὲν ικανὸν εἰπεῖν τε καὶ πράξαι. ἐπιτήδειος, 'adapted, suitable', as *Herod.* IX, 7. τῆς γε ἡμετέρας ἐπιτηδεώτατόν ἐστι ἐμμαχέσασθαι τὸ Θριάσιον πεδίων, *campus maxime idoneus, in quo pugna committatur.*

Comp. *Thuc.* II, 20^e. *Thuc.* I, 70. οἱ μὲν γε νεωτεροποιοὶ καὶ ἐπινοῆσαι ὅξεῖς καὶ ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν. *Id.* II, 60. ὃς οὐδενὸς ἥσσω οἶμαι εἶναι γνῶναί τε τὰ δέοντα καὶ ἐρμηνεύσαι ταῦτα. *Herod.* VI, 108. συμβουλεύομεν ὑμῖν δοῦναι ὑμέας αὐτοὺς Ἀθηναίοισι, πλησιοχώροισί τε ἀνδράσι καὶ τιμωρέειν ἐοῦσι οὐ κακοῖσι. *Eur. Or.* 896. πιθανὸς ἔτ' ἀστούς περιβαλεῖν κακῷ τινι. *Hipp.* 1124. ὡς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα. Thus also after ἀγαθός. The same relation obtains also in many combinations with ῥάδιος, χαλεπός, and others, which signify 'easy, difficult'; but which generally belong to §. 534. *b*. Hence ἄξιός εἰμι with the infinitive, 'I deserve', e. g. *Thuc.* II, 40. ἀξίαν εἶναι τὴν πόλιν θαυμάζεσθαι *dignam esse, quæ in admiratione sit.* (§. 296.) after δίκαιός εἰμι (See *ib.*) after οἶός τ' εἰμι (§. 479. Obs. 2.) also after τοιόσδε. *Il.* ζ', 463. χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν νηλεὲς ἥμαρ. Comp. *Od.* η', 309. ὦ, 253. after ποῖος. *Od.* φ', 195. ποῖοί κ' εἰτ' Ὀδυσῇ ἀμυνέμεν; *Eurip. Iph. A.* 1404. εἰς γ' ἀνὴρ κρείσσω γυναικῶν μυρίων ὀρᾶν φάος, for ἄξιος. After οἷος. *Od.* β', 271. εἰδὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἧδ', οἷος ἐκείνος ἦν τελέσαι ἔργον τε ἔπος τε. Comp. *ib.* ζ', 490. χ', 234^b.

Obs. 1. Sometimes a conjunction instead of the simple infinitive is put after these adjectives also, e. g. ὥστε after ἀδύνατον *Plat. Prot. p.* 143. after ἱκανός *id. Polit. p.* 84¹. δεινὸς πρὸς τὸ ποιῆσαι *Isocr. p.* 192. *E*.

Obs. 2. Ἄξιος is sometimes followed by the infin. active for the passive. *Thuc.* I, 138. ἄξιος θαυμάσαι. *Eur. Or.* 1151. ἀξία στυγεῖν. *Herod.* IX, 77. ἄξιοι ἔφασαν εἶναι σφέας ζῆ-

^a Valcken. et Wessel. ad *Her.* p. 694, 100. 8.

^b Fisch. III, b. p. 13 sqq.

¹ Heind. ad *Plat. Phædr.* p. 291. 325.

μιῶσαι. Thus too λοιπὸς σκέψασθαι *Plat. Rep. ix. in. vice versa* Plato puts the passive for the active *Alcib. I, p. 8.* τούτων σοι ἀπάντων τῶν διανοημάτων τέλος ἐπιτεθῆναι αὐδύνατον, for ἐπιθεῖναι.

533. 3. Again, the infinitive is put after verbs 'to say', and all those in which this idea is implied, as 'to assert, to deny, to mention, announce, shew; to think, mean, hope', and 'to seem'; which in Latin also is followed by the infinitive. Instances will be given below. Hence also the infinitive after ἐλθεῖν for ἀγγέλλεσθαι. *Xen. Ages. I, 36.* ἐπειδὴ ἦλθεν αὐτῷ ἀπὸ τῶν οἴκοι τελῶν βοηθεῖν τῇ πατρίδι. Thus too after ἐπαίρομαι, 'I glory in', *Thuc. I, 25.* ναυτικῶ καὶ πολὺ προέχειν ἔστιν ὅτε ἐπαίρομενοι.

Obs. 1. Verbs 'to say', and those in which this idea is implied, are often followed by ὅτι or ὥς, 'that, so that', λέγουσι τὸν ἐταῖρον τεθνάναι, and λέγουσιν, ὥς (ὅτι) ὁ ἐταῖρος τέθηκε, are equivalent. This is rarely the case after ἐλπίζω *Thuc. v, 9.* τοὺς ἐναντίους εἰκάζω — οὐκ ἂν ἐλπίσαντας, ὥς ἂν ἐπεξέλθοι τις αὐτοῖς ἐς μάχην, ἀναβῆναι, after δοκέω. *Plat. Criton. p. 102.* πολλοῖς δόξω, ὥς, οἷός τε ὦν σέ σῶξαι, εἰ ἤθελον ἀναλίσκειν χρήματα, ἀμελήσαιμι. The following construction accords with those in the preceding §. *Obs. 2. Pl. π', 652.* ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, ὅφρ' ἥς θεράπων Πηληϊάδῳ Ἀχιλλῆος ἐξ αὐτῆς Τρῶας — ὥσαιτο προτὶ ἄστυ, which elsewhere is always followed by the infinitive.

Obs. 2. Verbs 'to fear', are not regularly followed by the infinitive, but by μή with the *finite verb*, as in Latin *ne*. Yet here also sometimes the infinitive only is put. *Eur. Ion. 1564.* θανεῖν σε δέϊσας μητρὸς ἐκ βουλευμάτων. *Id. Hec. 762.* πατήρ νιν ἐξέπεμψεν, ὀρρωδῶν θανεῖν. After κινδυνεύειν, on the contrary, the infinitive is generally put. *Thuc. III, 74.* ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι. Hence *id. II, 35.* ἐμοὶ δ' ἂν ἀρκοῦν ἐδόκει εἶναι — μὴ ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι εὖ τε καὶ χεῖρον εἰπόντι πιστευθῆναι.

Obs. 3. After verbs, which contain a denial, both those which belong to 2, and to 1, the Greeks add frequently the negation μή to the infinitive.

1. After verbs 'to prohibit'. *Eurip. Suppl.* 469. ἐγὼ δ' ἀπαυδῶ — Ἄδραστον εἰς γῆν τήνδε μὴ παριέναι. *Her.* III, 128. Δαρεῖος ἀπαγορεύει ὑμῖν μὴ δορυφορέειν Ὀροῖτσα. *Comp. Arist. Them.* 790^k. Also with the construction mentioned in §. 581. *Obs. 2. Plat. Rep.* I, p. 171. ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην. *ib.* 167. πῶς λέγεις, μὴ ἀποκρίνωμαι, ὃν προεῖπες μηδέν.

2. 'To deny', *Soph. Ant.* 442. φῆς ἡ καταρνῇ μὴ δεδρακέναι τάδε. *Comp.* 545. *Arist. Plut.* 241. ἔξαρόνος ἐστί μήδ' ἰδεῖν με πώποτε. *Id. Equ.* 572. ἡρνούντο μὴ πεπτωκέναι^l.

Similarly, *Herod.* VII, 12. μετὰ δὲ βουλευέαι, ὃ Πέρσα, στράτευμα μὴ ἄγειν ἐπὶ τὴν Ἑλλάδα, and ἀντρεῖν, with which *Æsch. Agam.* 550. μὴ is omitted: χαίρω τεθνάναι δ' οὐκ ἔτ' ἀντερψ θεοῖς.

3. 'To prevent, to restrain'. *Eurip. Hec.* 860. νόμων γραφαὶ εἵργουσι χρῆσθαι μὴ κατὰ γνώμην πρόποις. *Soph. El.* 517. οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπείχ' αἰεὶ μὴ τοι θυραῖαν γ' οὔσαν αἰσχύνειν φίλους. *Comp. Herod.* I, 158. *Thuc.* I, 73. *Soph. Œd. T.* 1387. *Eurip. Iph. A.* 661. Similarly, *Eurip. Herc. f.* 197. τὸ σῶμα ῥύεται μὴ κατθανεῖν.

Yet here sometimes μὴ is wanting. *Eurip. Or.* 257. σχήσω σε πηδᾶν δυστυχῇ πηδήματα. *Plat. Lys.* p. 221. διακωλύουσι τοῦτο ποιεῖν, ὃ ἂν βούλη. *Comp. Soph. Aj.* 70. *Eurip. Rh.* 432. *Alc.* 11. ὃν θανεῖν ἐρρύσάμην. 308.

4. Thus also after παύειν, λήγειν, ἀπέχεσθαι, and similarly *Æsch. Prom.* 248. θνητοὺς ἐπαυσα μὴ προδέρκεσθαι μόρον. *Thuc.* VII, 53. παύσαντες τὴν φλόγα καὶ τὸ μὴ προσελθεῖν ἐγγυὲς τὴν ὁλκάδα τοῦ κινδύνου ἀπηλλάγησαν. *Comp.*

^k Koen. ad Greg. p. 73.

^l Heind. ad Plat. Lys. p. 6.

Soph. El. 107. *Thuc.* v, 25. ἀπέσχοντο μὴ ἐπὶ τὴν ἐκατέρω χάραν στρατεύσαι. *Plat. Rep.* i, p. 203. οὐκ ἀπεσχόμεν τοῦ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου.

Similarly, *Thuc.* vii, 6. ὥστε — ἐκείνους καὶ πάντα πᾶσιν ἀπεστερηκέναι ('to render incapable'), εἰ καὶ κρατοῖεν, μὴ ἂν ἔτι σφᾶς ἀποτευχίσαι. *Soph. El.* 133. οὐδ' ἐθέλω πρόλιπεν τόδε, μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον. *Eurip. Androm.* 339. ἦν δ' οὖν ἐγὼ μὲν μὴ θανεῖν ὑπεκδράμω. *Xen. Anab.* i, 3, 2. Κλέαρχος μικρὸν ἐξέφυγε τοῦ μὴ καταπετρωθῆναι, *ragum aberat, quin*^m.

5. 'To be cautious'. *Herod.* v, 78. ὅπως τις ὕστερον φυλάσσηται τῶν βαρβάρων μὴ ὑπάρχειν ἔργα ἀτάσθαλα ποιεῖν ἐς τοὺς Ἕλληνας.

6. 'Not to believe'. *Thuc.* iv, 40. ἀπιστοῦντες μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοίους. *Comp.* ii, 101. iii, 6. viii, 1. and with the construction mentioned §. 531. *Obs.* 2. *Plat. Menon.* p. 368. ἀπιστεῖς μὴ οὐκ ἐπιστήμη ἢ ἡ ἀρετήⁿ.

534. 4. An infinitive is sometimes put with words which express a quality, and shews the respect in which that quality obtains, where in Latin, after adjectives, the supine in —*u*, or the *gerund* in —*do* follows. The infinitive in that case has the same signification as the accusative of the substantive, with or without κατὰ.

a. With verbs. *Hesiod. Theog.* 700. εἶσατο δ' ἅντα ὀφθαλμοῖσιν ἰδεῖν ἢ ὅμμασιν ὅσσαν ἀκοῦσαι αὐτῶς ὥς ὅτε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθε πλινυτο, 'it appeared to the sight or hearing'. (*Comp. Il.* χ', 410.) *Od.* i, 143. οὐδὲ προῖφαινετ' ἰδέσθαι. *Plat. Phædon.* p. 191. ὡς ἰδεῖν ἐφαίνετο. *Soph. El.* 664. πρέπει γὰρ ὡς τύραννοι εἰσεργᾶν. *Plat. Rep.* vi, p. 93. δοκεῖς οὖν τὶ διαφέρειν αὐτοῖς

^m Heind. ad *Plat. Parm.* p. 246.

ⁿ Duker. ad *Thucyd.* ii, 101. On the whole *Observ. Comp. Herm.* ad *Viger.* p. 777. 271.

ἰδεῖν ἀργύριον κτησαμένον χαλκείως. (instead of which *id. Hipparch. p. 265. διαφέρει κατὰ τὸ σιτίον εἶναι*). The infinitive seems to be thus put *Eurip. Med. 125. τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν τοῦνομα νικᾷ, dictu optimum est*°.

b. This infinitive is particularly frequent after adjectives. *Il. κ', 437. θείειν ἀνέμοισιν ὁμοῖοι, for ὁμοῖοι κατὰ τὸν δρόμον. id. 402. οἱ δ' ἀλεγεινοὶ δαμήμεναι, difficiles domitu. Herod. iv, 53. Βορυσθένης πίνεσθαι ἡδιστός ἐστιν. Eurip. Iphig. A. 275. κατειδόμεν πρύννας σῆμα ταυρόπουν ὄρᾱν, πάροικον Ἀλφεόν. id. 318. οὐμός, οὐχ ὁ τοῦδε, μῦθος κυριώτερος λέγειν, potior dictu. Id. Phæn. 512: νῦν οὐθ' ὅμοιον οὐδὲν οὐτ' ἴσον βροτοῖς, πλὴν ὀνομάσαι, i. e. πλὴν κατὰ τὸ ὄνομα, 'with respect to the name'. Aristoph. Nub. 1172. νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρηνητικός. Comp. Av. 1710. Plat. Phædon. p. 249. λέγεται εἶναι τοιαύτη ἡ γῆ αὕτη ἰδεῖν. Comp. Alcib. i, p. 9. Gorg. p. 71. πιθανώτατοι λέγειν, in dicendo. Theocr. ii, 20. λευκοτέρα πακτᾶς ποτιδεῖν. Thus Horace says *Od. iv, 2. niveus videri*. Particularly after ῥάδιος, χαλεπός. *Plat. Critia. p. 51. Thuc. iv, 10. Xen. Mem. S. i, 6, 9^p*.*

The infinitive active frequently stands for the inf. passive. *Il. ψ', 655. ἦτ' ἀλγίστη δαμάσασθαι, which, Il. κ', 402. is οἱ δ' ἀλεγεινοὶ δαμήμεναι. Æsch. Prom. 246. ἐλκινὸς εἰσορᾶν ἐγώ. Eurip. Med. 320. ἀνὴρ ῥάων φυλάσσειν, for φυλάσσεσθαι. Plat. Rep. x, p. 290. ῥάδια ποιεῖν μὴ εἰδοῖ τιὴν ἀλήθειαν. Active and passive for each*

• Interpr. ad Eurip. Suppl. 1056. Brunck. ad Soph. El. 664.

^p Fisch. III, b, p. 24.

other, *Isocr. Panath. T.* II, p. 262. ed. Beattie ἀκούσαι μὲν ἴσως τισὶν ἀγῶνι, ῥηθῆναι δὲ οὐκ ἀσύμφορον⁹.

c. In a similar manner the infin. ἰδεῖν is put after a substantive in *Plat. Critia*, p. 53. εἰς ἐκπληξιν μεγέθεσι κάλλεσι τε ἔργων ἰδεῖν τὴν οἰκῆσιν ἀπειργάσαντο.

Obs. Sometimes with an infinitive a word must be supplied from another proposition. *Herod.* I, 82. Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν, sc. νόμον ἔθεντο.

Sometimes also an infinitive requires a word to be supplied which is the opposite to the preceding one, as *Herod.* VII, 104. ὁ νόμος — — ἀνώγει τωὐτὸ αἰεὶ, οὐκ ἔῶν φεύγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατέειν ἢ ἀπώλλυσθαι sc. καλεῶν, the contrary to οὐκ ἔῶν, as *Cicer. Fin.* II, 21, 68. Comp. *Herod.* VII, 143. *Thuc.* IV, 9. *Eurip. Or.* 608. ὦ πλὴν γυναικὸς οὐνεκα στρατηλατεῖν, τᾶλλ' οὐδέν, in οὐδέν lies the antithesis δεινός, ἱκανός, which must be supplied to στρατηλατεῖν^r. Or in a negative word is implied the idea 'to say, mean'. *Thuc.* I, 44. οἱ Ἀθηναῖοι μετέγνωσαν ('changed their decision, and determined'). *Κερκυραῖοις* *ξυμμαχίαν μὲν μὴ ποιήσασθαι*.

535. 5. The infinitive stands also after various other verbs, to express an object :

a. After the verbs 'to give', *Il.* η', 251. Ἐλένην δώομεν Ἀτρεΐδῃσιν ἄγειν, *abducendam demus*. *Thuc.* II, 27. τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδωσαν Θυρέαν οἰκεῖν

⁹ Hemsterh. ad *Luc. T.* I, p. 308. Dorv. ad *Char.* p. 435. 469. 526. Brunck. ad *Soph. Phil.* 1167.

^r Dorville ad *Charit.* p. 441. Hemst. ad *Luc. T.* III, p. 377. Valcken. ad *Herod.* p. 552. 63.

^s Heind. ad *Plat. Lys.* p. 50.

καὶ τὴν γῆν νέμεσθαι. *Eur. Phœn.* 25. δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος. *Comp. Iph. T.* 68. 696. *Thuc.* iv, 36. εἰ δὲ βούλονται ἑαυτῷ δοῦναι τῶν τοξοτῶν μέρος τι καὶ τῶν ψιλῶν περιϊέναι κατὰ νότου αὐτοῖς. *Comp. Xen. Cyr.* vii, 2, 26. *Plat. Gorg.* p. 74. παρέχειν ἑαυτὸν τέμνειν καὶ κῆειν, — τύπτειν — δεῖν. *Comp. Apol. S.* p. 77. *Phædr.* p. 283. παρόντος δὲ Λυσίου ἑμαυτὸν σοὶ ἐμμελετῆν παρέχειν οὐ πᾶν δέδοκται. *Xen. Mem. S.* i, 5, 2. ἐπιτρέψαι ἢ παῖδας ἄρρενας παιδεῦσαι ἢ θυγατέρας παρθένους διαφυλάξαι ἢ χρήματα διασωῆσαι. Hence *Eur. Iph. A.* 1305. ὅθι κρῆναι Νυμφᾶν κείνται, λειμών τ' ἄνθεσι θάλλων χλωροῖς, καὶ ῥοδόεντ' ἄνθεα ἰακίνθινά τε θεαῖσι δρέπειν. *Comp.* 1336. *Arist. Eccl.* 576.

b. After verbs of motion 'to go, send', &c. *Il.* χ', 194. ὅσσοι δ' ὀρμήσειε πυλάων Δαρδανιάων ἀντίον αἰξασθαι. *Il.* ν', 27. βῆ δ' ἔλάν. *Comp. Il.* ψ', 216. *Od.* γ', 176. *Herod.* ix, 59. Πέρσαι δὲ ὀρέοντες ὠρμημένους διώκειν τοὺς Ἕλληνας, instead of which *Xen. Anab.* i, 8, 25. says εἰς τὸ διώκειν ὀρμήσαντες. *Thuc.* i, 50. οἱ Κορίνθιοι πρὸς τοὺς ἀνθρώπους ἐτράποντο φονεύειν, where the infinitive is an *exegesis* of the words πρὸς τοὺς ἀνθρ. ἐτράποντο. *Id.* viii, 29. Ἀστυόχῳ παραδοῦναι τὰς ναῦς ζυμπλέων, *ad naves Astyocho tradendas.* *Soph. Œd. C.* 12. ἤκομεν μαυθάνειν. *Eur. Iphig. A.* 679. χώρει δὲ μελάθρων ἐντὸς, ὀφθῆναι κόρας. Thus also after πέμπειν. *Herod.* vii, 208. ἔπεμπε Ξέρξης κατάσκοπον ἱππέα ιδέσθαι ὅσοι τέ εἰσι καὶ ὅ τι ποίεοιεν. *Thucyd.* iv, 8. ὑπεκπέμπει φθάσας δύο ναῦς ἀγγεῖλαι Εὐρυμέδοντι.

c. In a similar manner the infinitive stands after μένειν, and it's compounds. *Il.* ο', 599. τὸ γὰρ μένε μητιέτα Ζεὺς, νηὸς καιομένης σέλας ὀφθαλμοῖσι ιδέσθαι. *Plat. Lys.* p. 224. οὐκ ἄρα τὴν ἡλικίαν σου περιμένει ὁ πατήρ ἐπιτρέπειν πάντα, as *Eur. Ph.* 230. Κασταλίας

ἰδὼρ ἐπιμένει με κόμας ἐμαὶς δεῦσαι, where παρθένον χλιδάν is an apposition to κόμας ἐμαῖς. See §. 431. In the passage *Æsch. Ag.* 469. μένει δ' ἀκυῦσαι τι μου μέριμνα νυκτηρεφές is to be noticed the transition from the sense of 'to stay', to that of 'to wish', which take place peculiarly in μέμονα, 'she waits to hear', i. e. 'wishes to hear'.

d. The infinitive alone is also put, where the preceding verb or the phrase gives a complete and independent sense: thus, where ὥστε ought to be put, in order to express a consequence. *Herod.* i, 32. εἰ μὴ οἱ τύχη ἐπίσκοιτο, πάντα καλὰ ἔχοντα τελευτῆσαι εὐτόν βιον. *Id.* ii, 79. συμφέρεται τωῦτό εἶναι τὸ οἱ Ἕλληνες Δίον ὀνομάζοντες αἰδούνσι, and as an *epexegetis* *Thuc.* iii, 6. τῆς μὲν θαλάσσης εἰργον, μὴ χρῆσθαι, *Μιτυληναίους*. *Eurip. Iph. A.* 1360. εἰς θόρυβόν τοι καὐτὸς ἤλυθον. ΚΑΥΤ. ἐς τίν', ὦ ξένη; ἈΧ. σῶμα λευσθῆναι πέτροις, (as ἐκινδύνουν λευσθῆναι) ΚΛ. μὴν κόρην σώζειν ἐμήν; for ἵνα σώζοις. See Markland's Note.

And thus, it seems, the following phrases are to be explained. *Il.* σ', 14. ἐγὼν ὁδε πάντα παρασχεῖν, *adsuam* (§. 440.) *ut praebeam*. *Il.* ν', 312. νησὶ μὲν ἐν μίσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι. *Od.* χ', 106. ἀμύνεσθαι παρ' (τάρεσιν) οἷστοί, and with the omission of the verb εἶναι *Eur. Or.* 1479. ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες; *Phrygēs, qui auxilium ferre possent*. *Soph. Œd. T.* 792. ὡς γένος ἀτλητον ἀνθρώποισι δηλώσοιμ' ὄρῳ, unless ὄρῳ belongs to ἀτλητον, according to §. 534. *Œd. Col.* 752. τοῦπιόντος ἀρπάσαι, where, at the same time, the active stands for the passive, ὥστε ἀρπασθῆναι. *Eurip. Iphig. A.* 1478. πλόκαμος ὁδε καταστέφει, *en comam, quam cingatis*. *Plat. Prot.* p. 124. σμικροῦ τινος ἐνδεής

εἰμι πάντ' ἔχειν, where perhaps *μη* is wanting, εἰμι *μη* πάντ' ἔχ. *quoniam omnia habeam*.

If the infinitive has a subject of its own, it is put in 535. the accusative; but if this is the same with the object which stood in the preceding sentence, upon which the infinitive depended, the subject is put in the same case as in the preceding instance. But when the subject of the infinitive is the subject also of the preceding *finite* verb, then it is omitted with the infinitive, except when an emphasis is laid upon it, e. g. *dicebat, se esse ducem*, means ἔφη εἶναι στρατηγός, but *dicebat, se esse ducem, non illos*, ἔφη αὐτὸς εἶναι στρατηγός, οὐκ ἄκεινους¹.

The nominative with the infinitive *Il. α', 397.* ἔφησθα κελαινεφέϊ Κρονίῳ οἷη ἐν ἀθανάτοισιν ἀεικέῃ λοιγὸν ἀμῦναι, *te sola perniciem ab eo depulisse. Herod. VIII, 137.* οἱ δὲ τὸν μισθὸν ἔφασαν δίκαιοι εἶναι ἀπολαβόντες οὕτω ἐξίεναι. *I, 57.* εἶπε φᾶς, αὐτὸς μὲν ἀμφοτέρων ἤδη πεπειρησθαι, κείνον δὲ οὐ. *Comp. ix, 90. Thuc. I, 69.* ἀντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας. *Comp. II. 40. extr. VII, 56. viii, 47. Plat. Protag. p. 139.* τοῦ δὲ διαλέγεσθαι οἷός τ' εἶναι θανμάζομι ἂν εἰ τῷ ἀνθρώπῳ παραχωρεῖ. *Id. Hipp. Maj. p. 44 sq.* ἄρ' οὐν, φήσκει, ἡδὺ ἡδέος ὅτιοῦν ὅτρουοῦν διαφέρει τούτῳ, τῷ ἡδὺ εἶναι; *μη γὰρ, εἰ μείζων τις ἡδονὴ ἢ ἐλάττων, ἢ μᾶλλον ἢ ἡττόν ἐστιν, ἀλλ' εἰ τις αὐτῷ τούτῳ διαφέρει, τῷ ἢ μὲν ἡδονὴ εἶναι, ἢ δὲ μὴ ἡδονή.* *Eur. Iph. A. 1222.* εἰ μὲν τὸν Ὀρφέως εἶχον, ὦ πάτερ, λόγον, πείθειν ἐπάδουσ', ὥσθ' ὀμαρτεῖν μοι πέτρας. *Phæn. 488.* ἐξήλθον ἐξω τῆσδ' ἐκὼν αὐτὸς χθονός, — — ὥστ' αὐτὸς ἄρχειν αὐθις

¹ Fisch. III, b. p. 9 sq. 12.

ἀνά μέρος λαβών, καὶ μὴ δι' ἔχθρας τῷδε καὶ φόνον μολὼν κακόν τι δράσαι καὶ παθεῖν, ἃ γίγνεται. But *Or.* 1120. κεχαρμένη would be an error. *Comp. Xen. Cyr.* iv, 2, 12. *Mem. S.* II, 1, 15. 3, 17. *Ages.* 9, 1. 2.

The genitive with the infinitive, *Thuc.* VII, 51. ὡς καὶ αὐτῶν κατεγνωκότων ἤδη, μηκέτι κρεισσόνων εἶναι σφῶν μήτε ταῖς ναυσὶ, μήτε τῷ πεζῷ. *Plat. Epist.* VII, p. 97. πόλις οὐδεμία ἂν ἡρεμήσαι κατὰ νόμους οὐδ' οὐστινασοῦν, ἀνδρῶν οἰομένων ἀναλίσκειν μὲν δεῖν πάντα εἰς ὑπερβολὰς, ἀργῶν δὲ εἰς ἅπαντα ἡγουμένων αὐτῶν δεῖν γίγνεσθαι, πλὴν εἰς εὐωχίας καὶ πότους καὶ ἀφροδισίων σπουδὰς διαπονουμένων. *Comp. Apol. S.* p. 49, 50, 51.

The dative with the infinitive. *Herod.* vi, 11. ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα, ἣ εἶναι ἐλευθέροισι, ἣ δούλοισι, καὶ τούτοις ὡς δραπετήσι. *Comp.* VIII, 140, 2. I, 36, 90. *Thuc.* II, 87. καὶ οὐκ ἐνδόσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι. *Comp.* VII, 77. *Plat. Rep.* II, p. 212. καὶ αὐτῷ οὕτω συμβαίνειν, στρέφοντι μὲν εἰσω τὴν σφενδόνην, ἀδήλῳ γίγνεσθαι, ἔξω δὲ δῆλῳ. *Comp.* *ib.* IX, p. 256. *Aristot. Eth.* III, 5, 1. ἐφ' ἧμιν ἔσται τὸ ἐπιεικέσι καὶ φαύλοις εἶναι. *Comp.* X, 10. p. 188. *D. Xen. Hier.* 10, 2. ἐν ἀνθρώποις τισὶν ἐγγίγνεται, ὅσῳ ἂν ἐκπλεω τὰ δέοντα ἔχωσιν, τοσούτῳ ὑβριστοτέροις εἶναι. *Comp. Cyr.* II, 2, 12. *Mem. S.* I, 1, 9. *Æsch. Eumen.* 893. *Soph. Œd. T.* 1209. *Trach.* 454. *Eurip. Iph. A.* 839. *Demosth.* p. 199.

Obs. Yet there are many exceptions to this, and the accusative is often put with the infinitive, where the nominative, genitive, or dative should be put :

For the nominative, *Il.* v, 269. οὐδε γὰρ οὐδ' ἐμέ φημι λελασμένον ἐμμεναι ἀλκῆς. *Herod.* I, 34. Κρείσος ἐνόμιζε, εἰπὼν εἶναι πάντων ὀλβιώτατον. *Comp.* I, 171. *Plat. Gorg.* p. 16.

Leg. ix, p. 17. *Xen. Hellen.* II, 3, 6. *Isocr. Paneg.* p. 58. *A. Panath.* p. 249. *C. Demosth.* p. 70, 11^a.

For the genitive. *Thuc.* I, 120. ἀνδρῶν σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν, ἀγαθῶν δὲ, ἀδικουμένους, ἐκ μὲν εἰρήνης πολεμεῖν, &c. *Lysias* p. 364. δέομαι ὑμῶν τὰ δίκαια ψηφίσασθαι, ἐνθυμουμένους, ὅτι, &c. *Isocr. Plataic.* p. 297. *D. de permut.* p. 313. *C. D. Trapez.* p. 370. *A. Egin.* p. 394. *D. E.*^x

For the dative, *Herod.* I, 37. τὰ κάλλιστα πρότερόν ποτε καὶ γενναϊότατα ἡμῖν ἦν, ἐς τε πολέμους καὶ ἐς ἄγρας φοιτέοντας εὐδοκίμειν. *Comp.* VI, 109. *Thuc.* II, 39. περιγίγνεται ἡμῖν τοῖς τε μέλλουσιν ἀλγεινοῖς μὴ προκαμνεῖν καὶ ἐς αὐτὰ ἐλθοῦσι, μὴ ἀτολμοτέρους τῶν αἰὲ μολχούντων φαίνεσθαι. *Comp.* IV, 20. *Eur. Med.* 810 sq. *Plat. Euthyphr.* p. 9. *Xen. Cyrop.* II, 1, 15. *Mem. S.* I, 1, 9. II, 6, 26. *Æcon.* 1, 4. *Hier.* 2, 8, 10. 4. *Rep. L.* 5, 7.^y

Hence sometimes the two constructions are interchanged. *Plat. Gorg.* p. 98. οἷς ἐξ ἀρχῆς ὑπῆρξεν, ἡ βασιλέων υἱέσιν εἶναι, ἡ αὐτοῦς τῇ φύσει ἱκανούς. *Comp. ib.* p. 138. *Charm.* p. 149. *Rep.* III, p. 307. Thus also *Il.* χ', 109. ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη, ἄντην ἢ Ἀχιλλῆα κατακτείναντα νέεσθαι, ἥ καὶ αὐτῷ ὀλέσθαι εὐκλειῶς πρὸ πόλεως.

If the subject of the infinitive is different from that 536. which occurred in the preceding sentence, it is put, together with all the definitions of it, in the accusative. This corresponds to the accusative with the infinitive, which is usual in Latin. Sometimes the infinite has no definite subject, where in English we use the word 'one'; but certain collateral definitions, expressed by a participle or adjective; in this case these also are put in the

^x Heind. ad *Plat. Euthyd.* p. 414.

^x Markl. ad *Lys.* p. 364. 620.

^y Wessel. ad *Herod.* p. 16, 12. Duker. ad *Thuc.* IV, 2. VII, p. 507. Reis. ad *Lucian. T.* VII, p. 576. Ernest. ad *Xen. Mem. S.* II, 6, 26.

accusative, e. g. *Xen. Cyr.* 1, 2, 16. αἰσχρὸν δὲ ἔτι καὶ τὸ ἰόντά που φανερόν γενέσθαι, where in Latin a subject *quisquam* is put, *quemquam palam secedere turpe est*.

The accusative with the infinitive in Greek is put after all verbs, which would be followed by the simple infinitive, if the nature of the proposition admitted a peculiar subject of the infinitive. If the leading verb by itself, governs another case than the accusative, then, when the infinitive follows, either the case which the verb governs, or the accusative, accompanies it, e. g. *κελεύω σοι, τοῦτο ποιεῖν*, and *κελεύω σε τοῦτο ποιεῖν*. See §. 380.

As μένω, &c. are followed by the infinitive alone, §. 535. c. so they have the accusative also with the infin. after them. *Pind. Pyth.* III, 28. οὐκ ἔμεν' ἐλθεῖν τράπεζαν νυμφίαν. *Comp. Herod.* v, 35. viii, 56. *Thuc.* III, 2. *Soph. El.* 303. *Trach.* 1176. *Arist. Lys.* 74. *Plat. Theæt.* p. 115. *Rep.* II, p. 243. *Lysias*, p. 86. The same construction also follows *κινδυνεύειν*. *Thuc.* IV, 15. *κινδυνεύειν οὐκ ἐβούλοντο ὑπὸ λιμοῦ τι παθεῖν αὐτούς*, after *ἐθίζεσθαι*. *Thuc.* IV, 34. *ξυνειθισμένοι μᾶλλον μηκέτι δειροῦς αὐτοὺς ὁμοίως σφίσι φαίνεσθαι*, after *αἰσχύνεσθαι*. *Xen. Cyr.* VIII, 4, 5. *τὸν πρωτεύοντα ἐν ἔδρᾳ ἡσυχνετο μὴ οὐ πλεῖστα καὶ ἀγαθὰ ἔχοντα παρ' αὐτοῦ φαίνεσθαι*.

The accusative with the infin. is put especially after the verbs λέγειν, ἀγγέλλειν, and similar verbs of speaking. When these are in the passive, then either the subject of the infinitive is changed into the subject of the leading verb, as in Latin, *Xen. Cyr.* 1, 2. *ἐν. πατρὸς μὲν δὴ λέγεται Κῦρος γενέσθαι Καμβύσον*. *Id. ib.* v, 3, 30. ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται. *Plat. Rep.* I, p. 179. ὁμολόγηται ὁ ἀκριβὴς ἱατρὸς σωματίων

εἶναι ἄρχων, ἀλλ' οὐ χρηματιστής. (Comp. vi, p. 90.) or the accus. with the infin. remains unaltered, which is equally common. *Herod.* viii, 118. *Ξέρξεα λέγεται ἀκούσαντα ταῦτα εἶπαι. Plat. Phædon.* p. 163. ὁμολογεῖται δὲ καὶ ταύτῃ, τοὺς ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι. Hence sometimes the two modes of construction are united. *Plat. Charm. in.* καὶ μὴν ἡγγελλται γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι. In the same manner *δοκεῖ, videtur*, is followed by an accusative with the infin. c. *Infin.* *Thuc.* iv, 3. *extr.* Sometimes an accus. with the infin. is put, which is governed of the verb *dicendi, cogitandi* 'understood', or because the idea of *to say, to think*, is contained in the principal verb, as *Herod.* ii, 174. ἀπέλυσαν μὴ φῶρα εἶναι. *Id.* vii, 220. λέγεται δὲ, ὡς αὐτὸς σφεας ἀπέπεμψε Λαωνίδης, μὴ ἀπόλωνται κηδόμενος· αὐτῷ δὲ καὶ Σπαρτιητέων τοῖσι παροῦσι οὐκ ἔχειν εὐπρεπὲς ἐκλιπεῖν τὴν τάξιν, which depends on *ρομίζων*, contained in *κηδόμενος. Thuc.* ii, 93. προσδοκία οὐδεμία ἦν, μὴ ἂν ποτε οἱ πολέμιοι ἑξαπινάιως οὕτως ἐπιπλεύσειαν. ἐπεὶ οὐδ' ἀπὸ τοῦ προφανοῦς τολμῆσαι ἂν καθ' ἡσυχίαν, οὐδὲ, εἰ διενοοῦντο, μὴ οὐκ ἂν προαισθῆσθαι, because in *προσδοκία* the idea also of *to mean*, is contained.

The accusative with the infin. is also put after particles which begin an antecedent proposition, and in the construction with the relative, when the *oratio obliqua* takes place. *Herod.* i, 94. (λέγοντες) τοὺς Λυδοὺς τέως μὲν διάγειν λιπαρέοντας· μετὰ δὲ, ὡς οὐ παύεσθαι (τὴν σιτοδήην), ἄκεα διζησθαι. Comp. i, 24. viii, 111. 118. 135. *Thuc.* ii, 102. λέγεται δὲ καὶ Ἀλκμαίῳ τῷ Ἀμφιάρεω, ὅτε δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρός, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν. *Plat. Symp.* p. 169. ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος. Comp. *Alciḃ.* ii, p. 98. *Rep.* x, p. 322. — *Herod.* iii, 55. τιμῶν δὲ 537.

Σαμίους ἔφη, διότι ταφῆναι οἱ τὸν πάππον δημοσίῃ ὑπὸ Σαμίων εὔ. — *ib.* 105. εἶναι δὲ ταχύτητα οὐδενὶ ἐτέρῳ ὅμοιον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς οδοῦ τοὺς Ἰνδοὺς ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἄσφρων ἀποσώζεσθαι. *Comp. ib.* 108. — *Plat. Phædon.* p. 163. ἰκανόν που τεκμήριον εἶναι, ὅτι ἀναγκαῖον τὰς τῶν τεθνεώτων ψυχὰς εἶναι που, ὅθεν δὴ πάλιν γίγνεσθαι. *Comp. Liv.* IV, 51². — *Herod.* VI, 117. ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν. *Soph. El.* 421. ἔκ τε τοῦδ' ἄνω βλαστεῖν βρύοντα θαλλόν, ᾧ κατὰσκιον πᾶσαν γενέσθαι τὴν Μικρναίων χθόνα. *Comp. Thuc.* II, 13. 24. VII, 47. *Plat. Leg.* II, p. 97. Also, when the relative is the subject, *Plat. Rep.* X, p. 322 sq. ἔφη, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, πορεύεσθαι μετὰ πολλῶν, καὶ ἀφικνεῖσθαι σφᾶς εἰς τόπον πινὰ δαμόνιον, ἐν ᾧ τῆς τε γῆς δύο εἶναι — — — δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι οὐς, ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι, *sc. Comp. Phædon.* p. 251. *Her.* II, 129. *Xen. Cyr.* V, 2. 4. ἀπήγγελλον τῷ Κύρῳ, ὅτι τοσαῦτα εἴη ἔνδον ἀγαθὰ, ὅσα ἐπ' ἀνθρώπων γενεάν, ὡς σφίσι δοκεῖν, μὴ ἂν ἐπιλείπειν τοὺς ἔνδον ὄντας.

538. *Obs.* Some cases of *anacoluthia* are also to be noticed here:

1. After the verbs *to say*, &c. in addition to the construction of the accus. with the infin. another also with ὡς or ὅτι is used, and hence writers not unfrequently pass from one to the other. *Herod.* VIII, 118. ἔστι δὲ καὶ ἄλλος ὁδε λεγόμενος λόγος, ὡς, ἐπειδὴ Εὐρύκης ἀπελαύνων ἐξ Ἀθηνέων ἀπῆκετο ἐπ' Ἡϊόνα — ἐκομίζετο εἰς τὴν Ἀσίην πλώοντα δὲ μιν ἄνεμον Στρυμονίην ὑπολαβεῖν. *Comp. Xen. Hist. Gr.* IV, 3, 1. and *vice versa.* *Thuc.* VIII, 78. τὸν Τισσαφέρην τὰς τε ναῦς ταύτας οὐ κομίζειν, καὶ τροφὴν ὅτι οὐ ξυνεχῶς οὐδ' ἐντελῇ δίδούς,

* Wessel. ad *Herod.* p. 118. — *Herm.* ad *Viger.* p. 791, 305.

κακῶι τὸ ναυτικόν. Even the same proposition which begins with *ὡς* or *ὅτι*, is continued mostly after an interruption, by means of a parenthesis, in the construction of the accus. with the infin. *Acc. c. Inf.* *Herod.* VII, 226. *Διηνέκης, τὸν τότε φασὶ εἶπαι τὸ ἔπος· πρὶν ἢ συμμῖξαι σφέας τοῖσι Μήδοισι, πυθόμενον πρὸς τευ τῶν Τρηχινίων, ὡς, ἔπεαν οἱ βάρβαροι ἀπείωσι τὰ τοξεύματα, τὸν ἥλιον ὑπὸ τοῦ πλήθεος τῶν οἰστῶν ἀποκρύπτειν.* *Plat. Phil.* p. 314. *οἶμαι μὲν πρὸς ταῦτα τόδ' αὐτὰς ἀναγκαιότατον εἶναι λέγειν, — ὅτι, καθάπερ ἔμπροσθεν ἐρρήθη, τὸ μόνον καὶ ἔρημον εἰλικρινὲς εἶναι τι γένος.* *Comp. ib.* p. 219. *Phædon.* p. 246. *Xen. Cyr.* I, 6, 5. *ἐκεῖνα μέμνησαι, ἃ ποτε ἐδόκει ἡμῖν, ὡς, ἅπερ δεδώκασιν οἱ θεοὶ, μαθόντας ἀνθρώπους βέλτιον πράττειν, ἢ ἀνεπιστήμονας αὐτῶν ὄντας,* (where, after *δεδώκασιν*, *μαθεῖν* must be understood, or the words *μαθ. ἀνθρ. β. πρ.* taken twice. See *Miscell. Philol.* II, 2. p. 93.) *Comp. ib.* I, 6, 18. 25. *Isocr. Enc. Hel.* p. 218. *E. Soph. Œd. C.* 385. *Arist. Vesp.* 100 sq. *Vice versa* the construction of the accus. with the infin. passes into that with *ὡς*. *Arist. Av.* 651. *ὅρα νυν, ὡς ἐν Αἰσώπου λόγοις ἐστὶν λεγόμενον δὴ τι, τὴν ἀλώπεχ' ὡς φλαύρως ἐκοινώνησεν αὐτῷ ποτέ.* *Thuc.* III, 51. *ἐβούλετο δὲ Νικίας τὴν φυλακὴν αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθηναίοις — εἶναι, τοὺς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἐκπλοὺς αὐτόθεν λαυθάνοντες, — τοῖς τε Μεγαρεῦσιν ἅμα μὴδὲν ἐσπλεῖν,* where, at the same time, the construction *ἐβούλετο, ὅπως* is to be remarked^a.

2. Sometimes the construction of a proposition which properly is independent, is determined by a parenthesis: *Herod.* IV, 5. *ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνέων εἶναι τὸ σφέτερον.* *ib.* 95. *ὡς δὲ ἐγὼ πυνθάνομαι τῶν τὸν Ἑλλησποντον οἰκεόντων Ἑλλήνων καὶ Πόντον, τὸν Ζάλμοξιν τοῦτον, ἔοντα ἄνθρωπον, δουλεῦσαι ἐν Σάμφ.* VII, 229. *εἰ μὲν νυν ἦν. μόνον Ἀριστόδημον ἀλγῆσαντα ἀπονοστήσαι ἐς Σπάρτην, ἢ καὶ ὁμοῦ σφέων ἀμφοτέρων τὴν κομιδὴν γενέσθαι, δοκέειν ἐμοί, οὐκ ἂν σφι Σπαρτιήτας μῆνιν οὐδεμίην προσθέσθαι,* for *οὐκ ἂν προσέθεντο.* *Soph. Tr.*

^a Wessel. ad Diod. S. IV, 26.

1238. ἀνὴρ ὁδ', ὡς ἔοικεν, οὐ νεμεῖν ἐμοὶ φθίνοντι μοῖραν, *Xen. Anab.* VI, 4, 18. ὡς γὰρ ἐγὼ, ἀπὸ τοῦ αὐτομάτου χθὲς ἤκοντος πλοίου, ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμωστής μέλλει ἤξειν πλοῖα ἔχων καὶ τριήρεις^b.

539. The infinitive is joined also with the neuter of the article, and stands as a substantive. This takes place through all cases, in all the combinations in which the cases of the substantive stand, so that the infinitive stands as a subject or object in the nominative or accusative, as well as after substantives, adjectives, and prepositions in the genitive or dative; and this takes place not only in simple infinitives, but also in the accusative with the infinitive, and even in long entire sentences. The infin. as subject in the nominative. *Soph. Antig.* 710. ἄνδρα, κῆν τις ἢ σοφός, τὸ μανθάνειν πόλλ' αἰσχροὺν οὐδέν, καὶ τὸ μὴ τείνειν ἄγαν. *Comp. Trach.* 1228. *Eurip. Andr.* 185. *Plat. Theag.* p. 4. *Xen. Cyr.* v, 4, 19. τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδέν, οἶμαι, θαυματούν. *Comp.* III, 3, 49. *Mem. S.* IV, 3, 5. — 12. *Thuc.* I, 41. ἡ ἐνέργεσία αὕτη τε καὶ ἡ ἐς Σαμίους, τὸ δὲ ἡμᾶς Πελοποννησίουσιν αὐτοῖς μὴ βοηθῆσαι, παρέσχεον ὑμῖν Αἰγυνητῶν μὲν ἐπικράτησιν, Σαυίων δὲ κόλασιν, the infinitive explains the preceding substantive. *Comp. Xen. Cyr.* VII, 5, 52. and after τοῦτο *ib.* 75. *Plat. Phædon.* p. 180. τοῦτο γάρ ἐστι τὸ διὰ τοῦ σώματος τὸ δι' αἰσθήσεως σκοπεῖν τι, where τὸ διὰ τοῦ σ. σκοπεῖν is the subject, and τὸ δι' αἰσθ. σκ. the predicate by τοῦτο.

In the genitive. *Æsch. Prom.* 235. ἐξερυσάμην βροτῶν τοῦ μὴ διαρραυσθέντας εἰς ἄδου μολεῖν. *Xen. Mem. S.* I, 2, 55. παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον. *Ib.* II, 1, 16. τοῦ δραπετεύειν

^b Steph. de Dial. p. 138. Herm. ad Vig. p. 737 sq.

(τοὺς οἰκέτας) δεσμοῖς ἀπείργουσιν οἱ δεσπότες. *Ib.* 1, 6, 8. τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὕπνῳ καὶ λαγνείᾳ οἶσι τι ἄλλο αἰτιώτερον εἶναι, ἢ τὸ ἕτερα τούτων ἔχειν ἡδῖον. — *Plat. Symp.* p. 264. ἐμοὶ οὐδὲν ἐστὶ πρεσβύτερον τοῦ ὡς ὅτι βέλτιστον ἐμὲ γενέσθαι. *Xen. Cyr.* IV, 2, 42. οὐ μοι δοκεῖ τὸ λαβεῖν κερδαλεώτερον εἶναι τοῦ, δικαίους φαινομένους ἐκείνοις, τούτῳ πειρᾶσθαι ἔτι μᾶλλον ποιεῖν αὐτούς, ἢ νῦν, ἀσπάζεσθαι ἡμᾶς. — *ib.* III, 1, 9. τὸ ψευδόμενον φαίνεσθαι, εὐ ἴσθι, ὅτι καὶ τοῦ συγγνώμης τινὸς τυγχάνειν ἐμποδὼν μάλιστα ἀνθρώποις γίγνεται, and as explanatory of a pron. dem. *Xen. Cyr.* VIII, 7, 25. τί τούτου μακαριώτερον, τοῦ γῇ μιχθῆναι. *Comp. Hier.* 4, 2. — *Xen. Mem. S.* IV, 3, 1. ἄνευ τοῦ σωφρονεῖν. *Id. Apol. S.* 8. ἀντὶ τοῦ ἤδη λῆξαι τοῦ βίου. *Xen. Mem. S.* IV, 7, 5. τὸ δὲ μέχρι τούτου ἀστρονομίαν μαθάνειν, μέχρι τοῦ — γινῶναι, where it constitutes an *epexegetis* of the foregoing pron. dem. *Comp. Plat. Leg.* II, p. 95. This genitive with ὑπέρ or ἐνεκα must be rendered by a suitable causal proposition. *Thuc.* I, 45. προεῖπον δὲ ταῦτα τοῦ μὴ λύειν ἐνεκα τὰς σπονδὰς, *ne fœdera frangerent*. *Xen. Hier.* 4, 3. δορυφοροῦσιν ἐπὶ τοὺς κακούργους ὑπέρ τοῦ μηδένα τῶν πολιτῶν βιαίῳ θανάτῳ ἀποθνήσκειν, 'that no one might perish'. *Isocrat. Areop.* p. 152. D. τίς οὐκ οἶδε τῶν πρεσβυτέρων τοὺς μὲν δημοτικούς καλουμένους ἐτοιμούς ὄντας ὁτιοῦν πάσχειν ὑπέρ τοῦ μὴ ποιεῖν τὸ προσταττόμενον, 'in order — not to perform'. *Xen. Econ.* 13, 6. τὰ μὲν ἄλλα ζῶα ἐκ δυοῖν τούτων τὸ πείθεσθαι μαθάνουσιν, ἐκ τε τοῦ, ὅταν ἀπειθεῖν ἐπιχειρῶσι, κολάζεσθαι, καὶ ἐκ τοῦ, ὅταν προθύμως ὑπηρετῶσιν, εὐ πάσχειν.

Obs. 1. ἐνεκα is often wanting. *Thuc.* I, 23. διότι δ' ἔλυσαν (τὰς σπονδὰς), τὰς αἰτίας ἔγραψα πρῶτον καὶ τὰς διαφοράς, τοῦ μὴ τινὰς ζητῆσαί ποτε, ἐξ ὅτου τοσούτος πόλεμος τοῖς Ἕλλησι κατέστη. *ne quis aliquando requirat.* *Comp.*

II, 4, 22. *Plat. Gorg.* p. 27. φοβούμαι οὖν διαλέγχειν σε, μή με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικούντα λέγειν, τοῦ καταφανὲς γενέσθαι, ἀλλὰ πρὸς σε, 'that the thing may be clear'. *Comp. Soph. Phil.* 198. *Xen. Cyr.* I, 3, 9. v, 1, 25^c.

Obs. 2. Sometimes the idea 'with respect to', is the basis of the genitive, *Plat. Leg.* IV, p. 182. ἂρ' οὖν οἶε ποτὲ δῆμον νικήσαντα — θήσεσθαι ἐκόντα πρὸς ἄλλό τι πρῶτον νόμους ἢ τὸ συμφέρον ἑαυτῷ τῆς ἀρχῆς τοῦ μένειν. Thus it is put in the nominative, as explanatory of a substantive, *Plat. Phædon.* p. 220. ἡ ζύνοδος τοῦ πλησίον ἀλλήλων τεθῆναι, 'inasmuch as they are near each other'. *Comp. Leg.* VI, p. 249. *Thuc.* VII, 42. εἰ πέρας μηδὲν ἔσται τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, where τοῦ ἀπ. might be away. *Comp. Plat. Leg.* II, p. 67.

540. In the dative. *Xen. Apol. S.* 14. ἵνα ἔτι μᾶλλον οἱ βολόμενοι ὑμῶν ἀπιστῶσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων. *Comp. Isocr.* π. ἀντιδ. p. 315. *A. Demosth. pro Cor.* p. 316, 10. τὸ τὰς ἰδίας εὐεργεσίας ὑπομνησκειν καὶ λέγειν μικροῦ δεῖν ὁμοίον ἔστι τῷ ὀνειδίζειν. — *Thuc.* II, 89. τῷ ἑκάτεροι τι ἐμπειρότεροι εἶναι, θρασύτεροι ἔσμεν, 'thereby, that'. *Comp. Plat. Rep.* II, p. 215. *Xen. Mem.* S. I, 2, 3. *Isocr. Areop.* p. 154. B. ἐπιδείξαι βουλόμενος, — — τὰς καλῶς πολιτευομένας (δημοκρατίας) προεχούσας τῷ δικαιότερας εἶναι, 'therein, that'. *Xen. Hier.* 7, 3. δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζῶων, τῷ τιμῆς ὀρέγεσθαι. Sometimes the dative is to be resolved by 'because', or 'since'. *Plat. Phædon.* p. 136. ὡς ἄτοπον — ἕακέ τι εἶναι τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ, ὡς θανάσιως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τῷ ἅμα μὲν αὐτῷ μὴ θέλειν παραγίνεσθαι τῷ ἀνθρώπῳ, &c. *Xen. Cyr.* IV, 5, 9. ἐνταῦθα δὴ ἐβριμοῦτό τε τῷ Κύρῳ καὶ

^c Duker, ad *Thuc.* VIII, 14. Fischel III, b. p. 25 sq.

τοῖς Μήδοις τῷ καταλιπόντας αὐτὸν ἔρημον οἴχεσθαι. *Comp. ib. 12^d. Id. v, 3, 2.* εἰ οὖν, τοῖς θεοῖς ἐξελόντες τὰ νομιζόμενα καὶ τῇ στρατιᾷ τὰ ἱκανά, δοίημεν τὴν ἄλλην τούτῳ λείαν, ἂρ' ἂν καλὸν ποιήσαιμεν τῷ εὐθὺς φανεροὶ εἶναι, &c. since, 'inasmuch as we shewed'. *Plat. Rep. v, p. 241.* ἴσα δὲ δεῖ γίγνεσθαι τὰ δώδεκα μέρη τῷ τὰ μὲν ἀγαθῆς γῆς εἶναι σμικρά, τὰ δὲ χείρονος μείζω, 'as far as that'. — *Soph. Aj. 554.* ἐν τῷ φρονεῖν ἥδιςτος βίος. *Plat. Gorg. p. 25.* ἐκεῖνοι μὲν γὰρ παρέδωκαν ἐπὶ τῷ δικαίως χρῆσθαι τούτοις, *ea conditione ut uterentur.*

In the accusative. *Herod. ix, 79.* τὸ μὲν εὐνοεῖν τε καὶ προορᾶν ἄγαμαι σεῦ. *Thuc. vii, 81.* θᾶσσον ὁ Νικίας ἤγε, νομίζων οὐ τὸ ὑπομένειν ἐν τῷ τοιοῦτῳ ἐόντας εἶναι καὶ μάχεσθαι σωτηρίαν, ἀλλὰ τὸ ὡς τάχιστα ὑποχωρεῖν. *Comp. vi, 34.* Thus are to be explained the passages: *Thuc. ii, 87.* οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ ἐκφοβῆσαι, where the infin. with the article, constitutes the subject to the predicate τέκμαρσιν. *Xen. Cyr. v, 1, 28.* δαίμονος ἂν φαίην τὴν βούλησιν εἶναι, τὸ μὴ εἶσαι ὑμᾶς μέγα εὐδαίμονας γίγνεσθαι, where the explanation of the substantive βούλησιν, which is contained in the infin. with the article, may be given by means of *quod*. Thus also *Plat. Amat. p. 30.* οὐ πρὸς σοῦ γε ποιεῖς τὸ καὶ ἀνέρεσθαι τούτον, where τὸ ἀνέρ. depend upon ποιεῖς. *Xen. Cyr. vii, 5, 42.* τοῖς μὲν θεοῖς οὐδὲν ἂν ἔχοιμεν μέμψασθαι τὸ μὴ οὐχὶ μέχρι τούδε πάντα, ὅσα εὐχόμεθα, καταπεπραχέναι. *Xen. Mem. S. I, 2, 1.* πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένους. *Plat. Rep. v, p. 49.* ἀφεθήσῃ πρὸς τὸ μὴ εἰπεῖν. *διά* in particular often stands in the sense of 'on account of', with the accusative of the infin. where in English a suitable causal proposition is

^d Gatak, ad M. Anton. 111, §. 1.

put. *Xen. Mem. S. II, 1, 15.* σὺ δὲ—διὰ τὸ ξένος εἶναι, οὐκ ἂν οἶε ἀδικηθῆναι; 'because thou art a stranger'. *Comp. IV, 3, 4.*

541. *Obs. 1.* The article is often wanting in the nominative and accusative of the infinitive, when this is governed by a verb; sometimes also in the genitive. *Æsch. Agam. 595.* αἰεὶ γὰρ ἡβῆ τοῖς γέρονσιν εὖ μαθεῖν. *Eur. Alc. 424.* πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται. *Comp. Suppl. 1092. Arist. Nub. 1333. Soph. El. 264.* ἐκ τῶνδ' ἐμοὶ λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. The following constructions are peculiar: *Herod. I, 61.* τὸν δὲ δεινὸν τι ἔσχεν ἀτιμάζεσθαι ὑπὸ Παισιστράτου, *agre ferebat, quod contumelia afficeretur*, where ἀτιμάζεσθαι stands as the subject, for τὸ ἀτιμ. ἐλύπει αὐτόν. *Xen. Cyrop. IV, 5, 46.* οἱ ἵπποι — πράγματα παρέξουσιν ἐπιμέλεσθαι, where two kinds of constructions are united, πράγμ. παρέξουσιν ἐπιμελόμενοι, and τὸ ἐπιμέλ. αὐτῶν πρ. παρέξει. — *Plat. Rep. VI, p. 89i* ἡ οὖν τι τούτου δοκεῖ διαφέρειν ὁ τῶν πολλῶν καὶ παντοδαπῶν ξυνιώντων ὀργὴν καὶ ἡδονὰς κατανενοηκέναι σοφίαν ἡγούμενος. *Xen. Cyr. VIII, 4, 5.* νόμιμον ἐποίησατο καὶ ἀγαθοῖς ἔργοις προβῆναι εἰς τὴν τιμωτάτην ἔδραν, καὶ, εἴ τι ῥαδιουργοίη, ἀναχωρῆσαι εἰς τὴν ἀτιμωτέραν. *Comp. Thuc. II, 40.* But when the accusative is governed of a preposition which accompanies it, the article is not omitted.

Frequently it is indifferent, whether the infinitive be accompanied by the article or not. Thus *Herod. v, 49.* says, ἀναβαλλομαί τοι ἀποκρινέεσθαι, and *Xen. Hist. Gr. I, 6, 10.* αἰεὶ ἀναβαλλετό μοι διαλεχθῆναι, but *id. Mem. S. III, 6, 6.* τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα. *Xen. Mem. S. IV, 3, 1.* τὸ μὲν οὖν λεκτικούς καὶ πρακτικούς καὶ μηχανικούς γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, as σπεύδειν τι §. 417. but which is more usually followed by the simple infinitive.

Note. Upon the use of the infinitive in the nominative with and without the article, instead of a substantive, is founded the phrase οὐδὲν οἶον, followed by an infinitive. *Aristoph. Av. 967.* ἀλλ' οὐδὲν οἶόν ἐστ' ἀκοῦσαι τῶν ἐπῶν, for οὐδὲν ἐστὶ τοιοῦτον, οἶον τὸ ἀκοῦσαι, 'nothing is so good as to hear', e. g. 'it

is best to hear'. Comp. *Lysistr.* 135. *Demosth. in Mid.* p. 529, 11, and with the article *Plat. Gorg.* p. 5. οὐδέν οἶον τὸ αὐτὸν ἐρωτᾶν. *Xen. Econ.* 3, 14. οὐδέν οἶον τὸ ἐπισκοπεῖσθαι. The explanation by οὐδέν κωλύει ἀκούειν is not accurate, although not contrary to the sense*.

With the genitive also. *Thuc.* I, 16. ἐπεγίγνετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ αὐξήθῃναι. *Plat. Rep.* II, p. 230. ἢ τιν' οἶει ἀρχὴν ἄλλην πόλιν οἰκίζειν. *Xen. Ages.* I, 7. ἀσχολίαν αὐτῷ παρέξειν στρατεύειν ἐπὶ τοὺς Ἕλληνας. With αἴτιος *Herod.* II, 20. τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύνειν τὸν ποταμόν. Comp. III, 12. *Soph. Antig.* 1173. *Trach.* 1233. *Plat. Phædon.* p. 220. *Hipp. Maj.* p. 45[†]. — *Plat. Euthyd.* p. 76. ὥστε παρὰ πᾶσιν εὐδοκιμεῖν ἐμποδῶν σφίσις εἶναι οὐδένας ἄλλους, ἢ τοὺς περὶ φιλοσοφίαν ἀνθρώπους. The omission of the article after a preposition is more harsh. *Her.* I, 210. ὃς ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι, ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων, ἄρχειν ἀπάντων. Thus probably *Soph. Œd. C.* 335. ποῦ εἰσὶ πονεῖν, is for τοῦ πονεῖν, as §. 357. After ἔχειν, 'to prevent', *Herod.* I, 158. Ἀριστόδικος — ἔσχε μὴ ποιῆσαι ταῦτα Κυμαλους. Comp. *Thuc.* I, 73. *Soph. El.* 517. Again, *Xen. Anab.* III, 5, 11. ἔχειν τοῦ μὴ καταδύναι. Also after the verbs 'to deliver from'. *Eurip. Ph.* 609. κομπὸς εἰ σπονδαῖς πεποιθώς, αἱ σε σώζουσιν θανεῖν. *Alc.* II, ὃν θανεῖν ἐρρύσάμην[‡]. The construction is more singular in *Thuc.* V, 100. ἦπον ἄρα, εἰ τοσαύτην γε ὑμεῖς τε, μὴ πανσθῆναι ἀρχῆς, καὶ οἱ δουλεύοντες ἤδη, ἀπαλλαγῆναι τὴν παρακινδύνευσιν ποιοῦνται, for ἐνεκα τοῦ μὴ π. ἀ. ἐνεκα τοῦ ἀπαλλαγῆναι.

Obs. 2. Frequently also the infinitive, with the article, is 542. put for the infinitive alone, *Æsch. Ag.* 1300. ἰούσα κάγω τλήσομαι τὸ κατθανεῖν. *Soph. Œd. C.* 442. οἱ δ' ἐπωφελεῖν, οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν οὐκ ἠθέλησαν. *Id.*

* Schol. Arist. Av. I. c. Budæus Comm. I. Gr. p. 978. Fisch. III, b. p. 17.

† Schæf. Melet. in Dion. H. I, p. 23.

‡ Herm. ad Vig. p. 703, 20. Heind. ad Plat. Crat. p. 110 sq.

Antig. 663. ὅστις δ' ὑπερβάς ἢ νόμους βιάζεται, ἢ τοῦπι-
τάσσειν τοῖς κρατοῦσιν ἐννοεῖ, οὐκ ἔστ' ἐπαῖνον τοῦτον ἐξ
ἐμοῦ τυχεῖν. 1106. καρδίας ἐξίσταμαι τὸ δρᾶν. *Id. Aj.* 1143.
ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν. Thus after πείθο-
μαι. *Id. Philoct.* 1252. *Eurip. Iph. A.* 452. τὸ μὴ δακρῦσαι
αἰδοῦμαι. *Xen. Œcon.* 9, 12. τὸ προθυμεῖσθαι συναύξειν
τὸν οἶκον ἐπαιδεύομεν αὐτήν. *Arist. Ran.* 68. οὐδεὶς γέ μ'
ἂν πείσειν ἀνθρώπων τὸ μὴ οὐκ ἐλθεῖν ἐπ' ἐκείνον, as *Xen.*
Hist. Gr. v, 2, 36. Here the article with the infin. is put for the
accus. with the inf. as *Arist. Av.* 36. αὐτήν μὲν οὐ μισοῦντ'
ἐκείνην τὴν πόλιν, τὸ μὴ οὐ μεγάλην εἶναι κενδαίμονα, where
in μισοῦντε the idea of 'to think' is contained. The same sense
however in Latin would be expressed by *quasi*, *quasi non esse*
magna. *Plat. Symp.* p. 202. περὶ ἐκείνων λέγεται τὸ εἰς
τὸν οὐρανὸν ἀνάβασιν ἐπιχειρεῖν ποιεῖν, as *Xen. Apol. S.*
13. τὸ προειδέναί τὸν θεὸν τὸ μέλλον πάντες λέγουσι.
Plat. Leg. 1, p. 29. ὅμως δ' ἔμοιγε ὀρθῶς δοκεῖ τὸ τὰς ἡδονὰς
φεύγειν διακελεύεσθαι τὸν γε ἐν Λακεδαίμονι νομοθέτην.
Soph. Antig. 265. ἡμεν ἔτοιμοι — θεοὺς ὀρκωμοτεῖν τὸ
μῆτε δράσαι κ. τ. λ. *Comp. Aristoph. Nub.* 1084. Thus
after adjectives also. *Soph. El.* 1079. τὸ μὴ βλέπειν ἐτοί-
μα. *Antig.* 78. τὸ δὲ βία πολιτῶν δρᾶν, ἔφυν ἀμήχανα.
Thuc. II, 53. τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῶ
οὐδεὶς πρόθυμος ἦν. *Plat. Apol. S.* p. 68. οὐχ οἶόν τ'
εἶναι τὸ μὴ ἀποκτεῖναί με. *Lys.* p. 215. ἕξαρνος εἰ τὸ
ἐρᾶν.

Obs. 3. The infinitive is put also with the accusative of the
article, for the genitive. *Soph. Antig.* 778. τεύξεται τὸ μὴ
θανεῖν. After ἔχειν, 'to withhold', ἔχεσθαι, 'to withhold one's
self'. *Soph. Œd. T.* 1387. οὐκ ἂν ἐσχόμην τὸ μὴ ποκλείσαι
τοῦμόν ἄθλιον δέμας. *Eurip. Ph.* 1191 sq. ἐκόμπασε, μῆδ' ἂν
τὸ σεμνὸν πῦρ νιν εἰργάθειν Διὸς τὸ μὴ οὐ κατ' ἄκρων περ-
γάμων ἐλεῖν πόλιν. *Herod.* v, 101. τὸ μὴ λεηλατῆσαι σφέας
ἔσχε τόδε. *Thuc.* III, 1. τὸν πλείστον ὄμιλον τῶν ψιλῶν εἰρ-
γον τὸ μὴ — τὰ ἐγγὺς τῆς πόλεως κακουργεῖν. *ib.* III, 11. ὁ
γὰρ παραβαίνειν τι βουλόμενος τὸ μὴ προέχων ἂν ἐπελθεῖν
ἀποτρέπεται, as *Xen. Mem. S.* IV, 7, 5. τὸ μαθάνειν ἀπέτρε-
πεν. — *Id. Rep. Lac.* 5, 7. ἀναγκάζονται τὸ ὑπὸ οἶνον μὴ
σφάλλεσθαι ἐπιμελεῖσθαι, as *Cygor.* v. 3, 42. ἐπιμε-

λοῦ τὸ νῦν εἶναι πάντων ὀπισθεν^b. — *Thuc.* VI, 14. νομίσας, τὸ μὲν λῦειν τοὺς νόμους μὴ αἰτίαν σχεῖν. *Plat. Lach.* p. 186. ἐγὼ αἷτιος τὸ σὲ ἀποκρίνασθαι.

Obs. 4. The infinitive with the accus. of the article is sometimes also put without being governed by a verb or a preposition, and in different senses.

a. For ὥστε. *Soph. Œd. T.* 1416. ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὁδε Κρέων, τὸ πράσσειν καὶ τὸ βουλευεῖν. *Antig.* 544. μή τοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ θανεῖν τε σύν σοι, τὸν θανόντα θ' ἀγνίσαι, *quominus moriar. Trach.* 88. οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι. *Æsch. Prom.* 871. μίαν δὲ παίδων ἡμερος θέλξει, τὸ μὴ κτεῖναι σύνευνον. *ib.* 926. οὐδὲν γὰρ αὐτῷ ταυτ' ἐπαρκέσει, τὸ μὴ οὐ πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά. *Comp. Agam.* 15. 1182. *Eur. Alc.* 702. διεμάχου τὸ μὴ θανεῖν. *Plat. Criton.* p. 100. οὐδὲν αὐτοῖς ἐπιλύεται ἡ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ. *Leg.* VI, p. 311. οὐδὲν ἡμῶς ἐστὶ τὸ κατεπεῖγον, τὸ μὴ πάντα πάντως σκοπεῖν τὰ περὶ τοὺς νόμους. The article is omitted here also, as after ἐνδέω *Eurip. Iph. A.* 41. *Troad.* 798. *Comp. Plat. Prot.* p. 124.

b. 'With regard to, as far as concerns', both at the beginning of a proposition, and after some words. *Xen. Cyr.* I, 6, 18. τό γε μελετᾶσθαι ἕκαστα τῶν πολεμικῶν ἔργων, ἀγῶνας ἂν τις μοι δοκεῖ προειπὼν καὶ ἄθλα προτιθεῖς μάλιστ' ἂν ποιεῖν εὐ ἀσκέσθαι ἕκαστα. Thus may be taken the passage *Soph. Tr.* 545. τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ, τίς ἂν γυνὴ δύναιτο, κοινωνοῦσα τῶν αὐτῶν γάμων; which may also be rendered τίς ἂν γ. δύναιτο τὸ ξυνοικεῖν, after *Obs.* 2. — *Eur. Hec.* 360. ἴση θεοῖσι, πλὴν τὸ κατθανεῖν μόνον. *Xen. Cyr.* VII, 5, 46. τὰ τοῦ πολέμου τοιαῦτα ἐγίγνωσκον ὄντα, ὥς μὴ ὑπερίξειν δέον τὸν ἄρχοντα, μήτε τὸ εἰδέναι ἃ δεῖ, μήτε τὸ πράττειν ἃ ἂν καιρὸς ᾗ. *Comp.* §. 426. 2.

c. In exclamations, and questions of indignation, *Arist. Av.* 5. τὸ δ' ἐμὲ κορωνῇ πειθόμενον τὸν ἄθλιον οδοῦ περιελθεῖν

^b Brunck. ad *Eur. Hipp.* 49.

στάδια πλεῖν ἢ χίλια! *Plat. Phædon. p. 224.* τὸ γὰρ μὴ διελεῖσθαι οἷόν τ' εἶναι, ὅτι ἄλλο μὲν τι ἐστὶ τὸ αἴτιον τῇ ὄντι, ἄλλο δ' ἐκεῖνο, ἄνευ οὗ τὸ αἴτιον οὐκ ἂν ποτ' εἴη αἴτιον! just as *Cic. Fin. II, 10. in. Hoc vero non videre maximo argumento esse, &c.* See *Misc. Phil. II, p. 124.* *Xen. Cyr. II, 2, 3.* ἐκεῖνος πάνυ ἀνιθεὶς εἶπε πρὸς ἑαυτόν· τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν! 'that I should be sent for hither!' Also in a simple exclamation, with the expression of joy, not of indignation. *Soph. Phil. 234.* ὦ φίλτατον φάνημα· φεῦ τὸ καὶ λαβεῖν πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν μακρῷ χρόνῳ! The Poets also omit the article, *Æsch. Eumen. 835.* ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα κατὰ γὰρ οἰκεῖν, ἀτίετον, φεῦ, μύσος! *Comp. Agam. 1673.* Also in *Lucian. Cont. p. 61.* We usually supply οὐ δεινὸν ἐστὶν τὸ ἐμὲ περιελθεῖν; οὐκ εὐηθὲς ἐστὶν; οὐ θαυμαστόν ἐστι; as in the similar accus. with the infin. in Latin, *nonne indignum est?* And thus *Xenoph. Cyrop. I, 6, 7.* τὸ δὲ ἐπίστασθαι ἀνθρώπων ἄλλων προστατεύειν — τοῦτο θαυμαστόν δῆπου ἐφαίνετο ἡμῖν εἶναι. But the article appears to be put with these infinitives in the accusative, in the same manner as nouns are put in the accusative in exclamations. §. 427ⁱ.

543. The infinitive is put also after particles, especially after ὥστε and ὡς, 'so that', *ita ut.* *Eurip. Alc. 358.* εἰ δ' Ὀρφέως μοι γλῶττα καὶ μέλος παρῆν, ὡς τήν κόρην Δήμητρος — κηλήσαντά σ' ἐξ ἄδου λαβεῖν. ὡς also for the simple *ut*, 'in order that', as *Æsch. Pers. 716.* *Plat. Gorg. p. 12.* ὡς ἔπος εἰπεῖν, 'in order to say'^k. *Herod. II, 25.* ὡς ἐν πλέονι λόγῳ δηλῶσαι. *Thuc. IV, 36.* ὡς μικρὸν μέγαλος εἰκάσαι, instead of which *Herod. II, 10.* says: ὥστε εἶναι σμικρὰ ταῦτα μεγάλοισι συμβάλλειν. *Xen. Mem. S. III, 8, 10.* IV, 3, 7. ὡς δὲ συνελόντι εἰπεῖν, 'to be brief', *ut paucis*

ⁱ Valck. ad *Eur. Ph.* p. 572. Wyttenb. ad *Plut. d. s. n. v.* p. 46. Coray apud Levesque in *Thucyd. VII, 28.* Herm. ad *Vig. p. 702. n. 19.*

^k Heind. ad *Plat. Hipp.* p. 132. Valck. ad *Herod. p. 129, 33.*

absolutam. Hence the phrases, μακροῦ δεῖν, πολλοῦ δεῖν, *ita ut parum, multum abesset. i. e. fere.* Xen. Hell. II, 4, 21. Isocr. Paneg. c. 40¹.

ὥς is often wanting here, and the infinitive is put *absolute*. Herod. I, 61. μετὰ δέ, οὐ πολλῶ λόγῳ εἰπεῖν, χρόνος διέφν. III, 82. ἐνὶ δὲ ἔπει πάντα συλλαβόντα εἰπεῖν. Thuc. VI, 82. καί, ἐς τὸ ἀκριβές (*i. e. ἀκριβῶς*) εἰπεῖν, οὐδὲ ἀδίκως καταστρεψάμενοι τοὺς Ἴωνας. Thus also Herod. IV, 50. ἐν πρὸς ἐν συμβάλλειν. Æsch. Agam. 877. τέτρωται δικτύου πλέω λέγειν, 'as one may say'.

Ὡς is put with the infinitive in many other senses also, especially in limiting propositions. Herod. II, 125. ὥς ἐμὲ εὖ μεμνήσθαι, 'as far as I recollect rightly'. VII, 24. ὥς μὲν ἐμὲ συμβαλεόμενον εὐρίσκειν, 'as far as I can conjecture', *quantum quidem conjectura assequi possum*. Soph. Œd. Col. 17. χῶρος ὃδ' ἱερός, ὥς σάφ' εἰκάσαι, βρύων δάφνης. Eur. Alc. 810. ὥς γ' ἐμοὶ χρῆσθαι κριτῇ. Aristoph. Plut. 736. ὥς γέ μοι δοκεῖν, 'as it seems to me'. Plat. Rep. IV, p. 352. ὥς γε οὕτωςι δόξαι. For ὥς, ὥστε is also put. Soph. Tr. 1220. Ἰόλην ἔλεξας, ὥστ' ἐπεικάζειν ἐμέ, unless it should be ὥς γε. The phrase is somewhat different, though still a limiting proposition, in Herod. II, 135. ἡ Ῥοδώπις — μεγάλα ἐκτήσατο χρήματα, ὥς ἂν εἶναι Ῥοδώπιος, ἀτὰρ οὐκ ὥς γε ἐς πυραμίδα τοσαύτην ἐξικέσθαι, 'for Rodopis, as far as the means of a private individual'. This infinitive after ὥς is accompanied by ἔστι, *i. e. ἔξεστι, licet*, Herod. IX, 32. ὥς δὲ ἐπεικάσαι ἔστι, ἐς πέντε μυριάδας συλλεγῆναι εἰκάζω, and in the same sense πάρεστι Æschyl. Choeph. 973.

For ὥς is also put ὅσον, ὅσα. Aristoph. Nub. 1254.

¹ Zeune ad Viger. p. 205 sq.

ὅσον γε μ' εἰδέναι, *quantum sciam*. *Thuc.* vi, 25. ὅσα ἤδη δοκεῖν αὐτῷ.

ὥς and ὅσον are also omitted. *Herod.* i, 172. Οἱ δὲ Καύνιοι ἀντόχθονες, ἐμοὶ δοκέειν, εἰσί^m.

544. The infinitive is frequently put for the imperative, particularly in the Poets. *Il.* ε', 124. θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρῳέσσι μάχεσθαι, and *passim*, especially in Homer. *Æsch. Prom.* 711. οἷς μὴ πελάζειν. *Soph. El.* 9. φάσκειν Μυκήνας ὀρᾶν. *Comp. Philoct.* 1411. 57. *Antig.* 1142. *Thuc.* v, 9. σὺ δὲ, Κλεαρίδα, ὅταν ἐμὲ ὀρᾶς ἤδη προσκείμενον — — — αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν καὶ ἐπείγεσθαι ὥς τάχιστα ξυμμίξαι. *Plat. Cratyl.* p. 317. σὺ δ' ἂν τι εχῆς βέλτιον ποθὲν λαβεῖν, πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναι. *Comp. Rep.* vi, p. 118. 120^b. ἔθελε is usually supplied as *Il.* α', 277. μήτε σὺ, Πηλεΐδη, θέλ' ἐριζέμεναι βασιλῆϊ. *Comp. β'*, 246. or μέμνησο, as *Æsch. Suppl.* 217. μέμνησο δ' εἴκειν. But this phrase is probably a remnant of the ancient simplicity of the language, from which the action required was expressed by means of the verb *absolute*, or the mood of the verb which of itself indicated the action, without any reference to other parts of speech.

The infinitive stands also instead of the third person imperative. *Il.* γ', 285. εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἔχέτω καὶ κτήματα πάντα — — εἰ δὲ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος, Τρῳᾶς ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, for ἀποδο-

^a Reiz. ap. Herm. ad Vig. p. 732. Fisch. III, b. p. 13.

^b Hemst. ad Arist. Plut. p. 196. Dorville Vann. Crit. p. 341. Meeris Att. v. λαμβάνειν. Koen. ad Gregor. p. 198. Heind. ad Plat. Lys. p. 21. Fisch. III, b. p. 36 sqq.

των. Π. ζ', 92. ή, 79. 375. *Eurip. Hec.* 882. ἀλλ' ὥς γενέσθαι, as *Troad.* 727. *Iphig. A.* 607. (where others read γενέσθω. *Comp. Herm. ad Eurip. Hec.* p. 150.) *Thuc.* vi, 34. καὶ παραστῆναι παντὶ, τὸ μὲν καταφρονεῖν τοὺς ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκῇ δέικνυσθαι, for παραστήτω.

The infinitive is even put for the third person plur. conj. *Herod.* viii, 109. ἀλλὰ — νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντας ἡμέων τε αὐτέων ἐπιμεληθῆναι καὶ τῶν οἰκετέων, for καταμείναντες ἐπιμεληθῶμεν. *Soph. Antig.* 150. ἐκ μὲν δὴ πολέμων τῶν νῦν θέσθαι λησμοσύναν, θεῶν δὲ ναοὺς χοροῖς παννύχοις πάντας ἐπέλθωμεν. δεῖ is supplied. *Herod.* ix, 60. νῦν ὧν δέδοκται τὸ ἐνθεῦτεν τὸ ποιητέον ἡμῖν ἀμυνομένους γὰρ τῇ δυνάμεθα ἄριστα περιστέλλειν ἀλλήλους, the idea of δεῖ is implied in the verbal ποιητέον, as in *Plat.* v, p. 12. and *Xenoph.* R. L. 5, 7. περιπατεῖν τε γὰρ ἀναγκάζονται ἐν τῇ οἰκαδὲ ἀφόδῳ, καὶ μὴν τὸ ὑπὸ οἴνου μὴ σφάλ- λεσθαι ἐπιμελεῖσθαι εἰδότας, &c. it is implied in ἀναγκάζονται°. Thus also with an indeterminate subject. *Herod.* i, 32. πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μὴδὲ καλέειν κω ὄλβιον, ἀλλ' εὐτυχέα, 'one must withhold one's judgement'. Thus we must take the γυμνὸν σπείρειν, γυμνὸν δὲ βοιωτῆιν of Hesiod, which is not put for γυμνὸς σπείρει, although Virgil translates it *nudus ara, sere nudus*, with reference to the sense merely. The infin. for the second person of the imperative has the subject, and its accompanying definitions, in the nominative; in the other cases mostly in the accusative; yet *Theocr.* xxiv, 93. ἀμφιπόλων τις ριψάτω — — ἅψ δὲ νέεσθαι ἄστρεπτος.

The infinitive is put in a similar manner also in 545.

supplications. *Æsch. Suppl.* 255. θεοὶ πολῖται, μή με δουλείας τυχεῖν, sc. δότε. *Herod.* v, 105. ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι, for ἐκγενέσθω, instead of which *Æsch. Choëph.* 16. ὦ Ζεῦ, δός με τίσασθαι μόνον πατρός. *Arist. Lysistr.* 317. δέσποινα Νίκη ξυγγενοῦ, τῶν τ' ἐν πόλει γυναικῶν τοῦ παρεστῶτος θράσους θέσθαι τρόπαιον ἡμᾶς¹. Hence perhaps the infinitive and the accusative with εἴθε in *Antipat. Thessal. Epigr.* 35. *Crinagor. Epigr.* 20. The construction is more peculiar in *Od.* ω', 375 sqq. αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων — — τοῖος ἐὼν τοι χθιζὸς ἐν ἡμετέροισι δόμοισι, τεύχε' ἔχων ὤμοισιν, ἐφ' ἐστάμεναι καὶ ἀμύνειν ἄνδρας μνηστῆρας.

546. The infinitive εἶναι, with and without an article, is frequently put *absolute* and redundant, with adjectives, adverbs, or prepositions with their case, when the discourse is with certain limitations, e. g. ἐκὼν εἶναι for ἐκὼν, 'willing'. *Herod.* vii. 164. ὁ δὲ Κάδμος οὐτος — ἐκὼν τε εἶναι καὶ δεινοῦ ἐπιόντος οὐδενός, ἀλλ' ἀπὸ δικαιοσύνης ἐς μέσον Κώοισι καταθεῖς τὴν ἀρχήν, οἶχετο ἐς Σικελίην. *Comp. ib.* 104. ix, 7, 1. viii, 20. (Φωκέες ἔφασαν) οὐκ ἔσεσθαι ἐκόντες εἶναι προδότες τῆς Ἑλλάδος. *Comp. Thuc.* ii, 89. iv, 98. vii, 81. *Plat. Rep.* vii, p. 137. *Phædr.* p. 332. ὅθεν δὴ ἐκοῦσα εἶναι οὐκ ἀπολείπεται ἡ ψυχὴ. *Gorg.* p. 114. καίτοι οὐκ ᾤμην γε κατ' ἀρχὰς ὑπὸ σοῦ ἐκόντος εἶναι ἐξαπατηθήσεσθαι. This phrase is usually employed in negative propositions; (*Thom. M.* p. 290.) but not always, e. g. *Herod.* vii, 164.

The following are similar phrases: *Herod.* vii, 143.

¹ Valck. ad *Herod.* p. 430, 19. Markl. ad *Eur. Suppl.* 2. Koen. ad *Greg.* p. 54, 93. Brunck. ad *Soph. Œd. T.* 193.

τὸ σύμπαν εἶναι, 'generally'. *Soph. Œd. C.* 1191. σὲ γ' εἶναι, 'with respect to you'. *Plat. Cratyl.* p. 257. τὸ μὲν τήμερον εἶναι, 'to-day at least'. *Comp. Moeris* p. 364. *Plat. Protag.* p. 100. κατὰ τοῦτο εἶναι, 'herein, with respect to this', and the very common phrase τό νῦν εἶναι, 'now', τὸ ἐπ' ἐκείνοις εἶναι, τὸ ἐπὶ σφᾶς εἶναι, τὸ κατὰ τοῦτον εἶναι, of which see §. 282⁹.

Note. Of the redundant infin. εἶναι after καλεῖν, &c. (e. g. *Eurip. Ion.* 75. *Plat. Phil.* p. 212. *Phædon.* p. 232.) see §. 414.

Of the Participle.

According to §. 530. the Participle is put after 547. another verb, when the object of that verb is to be expressed. In this case the same rule obtains as that mentioned above, §. 535. with the infinitive, that the case of the participle is determined by the case in which the subject of the action, expressed by the participle in the principal proposition, stood. Thus, if the subject of the participle be the same as the subject of the finite verb, it is put in the nominative; if it be the same as a preceding noun in the genitive, dative, or accusative, the participle also is in these cases.

The verbs which take another in the participle, are:

1. Verbs of sense, 'to hear, see', &c. *Il. β.* 391.

⁹ Hemsterh. ad Luc. 1, p. 321. Duker. ad Thuc. iv, 28. Toup. ad Suid. i, p. 323. Reiz. ap. Herm. ad Vig. p. 738 sq. Bach. ad Xen. Hier. 7, 11.

ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μμνάζειν.
Thuc. VII, 47. ἐώρων οὐ κατορθοῦντες (*se non secunda fortuna. uti*) καὶ τοὺς στρατιώτας ἀχθομένους. *Eur. Med.* 351. ὁρῶ ἐξαμαρτάνων, *video me errare.* *Eur. Cycl.* 442. Ἀσιάδος οὐκ ἂν ἡδίου ψόφον κιθάρας κλύοιμεν, ἢ Κύκλωπ' ὀλωλότα. *Soph. El.* 293. ὅταν κλύῃ τινὸς ἤξοντ' Ὀρέστην. *Xen. Mem. S.* II, 4. *in.* ἤκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου, 'I heard him speaking'. The participle is put not only when the verb is active, but also when it is passive; whilst in Latin, the active only is put in the participle after *videre*, *audire*. Since *ακούειν* is constructed with the genitive of the thing (§. 327. Obs. 2.). Eurip. says, *Phæn.* 1361. ὦ δώματ', εἰσηκούσατ', Οἰδίπου, τάδε, παίδων ὁμοίως *ξυμφοραῖς* ὀλωλότων. *Comp. Il.* ω', 490. *Plat. Symp. p.* 212. Thus also *πυθέσθαι Il.* ρ', 427. Also ὁραν *Soph. Trach.* 394. δίδαξον, ὡς ἔρποντος *εἰσορᾶς* ἐμοῦ. See §. 327. Obs. 2.

2. 'To know', *Thuc.* I, 76. εἰ τότε ὑπομείναντες διὰ παντὸς ἀπήχθεσθε ἐν τῇ ἡγεμονίᾳ, ὥσπερ ἡμεῖς, εὐ ἴσμεν μὴ ἂν ἦσσαν ὑμᾶς λυπηροὺς γενομένους τοῖς *ξυμμάχοις*, καὶ ἀναγκασθέντας ἂν ἢ ἄρχειν ἐγκρατῶς ἢ αὐτοὺς κινδυνεύειν, 'that you would have oppressed the allies in the same manner, and would have been compelled', &c. *Id.* II, 44. ἐν πολυτρόποις *ξυμφοραῖς* ἐπίστανται τραφέντες, *sciunt, se educatos esse.* VI, 64. εἰδότες οὐκ ἂν ὁμοίως *δυνηθέντες*, 'that they would not have been equally able'. *Soph. El.* 396. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν ἤξοντα βαιῶν κούχῃ μυρίου χρόνου. *ib.* 294. ἀλλ' ἴσθι τοι τίσουσά γ' ἀξίαν δίκην, *scito, te persoluturam esse.* *Aristoph. Plut.* 963. ἴσθι ἐπ' αὐτὰς τὰς θύρας ἀφιγμένην. *Acharn.* 455. λυπηρὸς ἴσθ' ὦν. *Xen. Hier.* 2, 9. οἱ τύραννοι, ἐπειδὰν εἰς τὴν αὐτῶν πόλιν ἀφίκωνται, τότε ἐν πλείστοις *πολεμίοις*

ἴσασιν ὄντες. *Comp. ib.* 11, 7. *Ages.* 9, 5. *Demosth.* p. 77, 25. Φίλιππος οὐκ ἀγνοεῖ ταῦτα οὐ δίκαια λέγων.

In the same manner *συνειδέναι ἑαυτῷ* is constructed. With this verb the participle is put either in the nominative, because the same subject is contained in the persons of the verb, *Eurip. Med.* 495. ξύνοισθά γ' εἰς ἑμ' οὐκ εὖορκος ὢν. *Xen. Cyr.* I, 5, 11. ἐπεὶ περ σύνοισμεν ἡμῖν αὐτοῖς ἀπὸ παίδων ἀρξάμενοι ἀσκηταὶ ὄντες τῶν καλῶν καγαθῶν ἔργων, ἴωμεν ἐπὶ τοὺς πολεμίους. *Comp. Eurip. Or.* 390. *Aristoph. Vesp.* 999. *Plat. Apol. S.* p. 48. *Xen. Hellen.* II, 3, 12. *Anab.* I, 3, 10. II, 5, 7. or, with relation to the dative of the accompanying reflexive pronoun, in the dative. *Herod.* IX, 60. συνοίδαμεν ὑμῖν ὑπὸ τὸν παρεόντα τόνδε πόλεμον εἰσὶ πολλὸν προθυμοτάτοις. *Plat. Apol. S.* p. 52. ἑμαυτῷ ξυνήδευ οὐδὲν ἐπιστάμενος. *Comp. Rep.* x, p. 308. *Symp.* p. 258. *Æschin. in Ctesiph.* p. 306. *Demosth. in Mid.* p. 514, 11'. Thus also *συνγινώσκειν*. *Herod.* v, 91. *συνγινώσκομεν αὐτοῖς ἡμῖν οὐ ποιήσασι ὀρθῶς*.

3. 'To perceive, discern, consider', *Herod.* v, 91. *548. τάχα τις καὶ ἄλλος ἐκμαθήσεται ἀμαρτῶν, *intelliget se peccasse*. *Eurip. Andr.* 815. τὰ πρὶν δεδραμένα ἔγνωκε πράξας οὐ καλῶς. *Thuc.* I, 102. οἱ δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι. *ib.* 120. ὁ ἐν πολέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστω ἐπαιρόμενος. *Comp.* VI, 78. VII, 77. *extr.* γινώτε ἀναγκαῖόν τε ὃν ὑμῖν ἀνδράσιν ἀγαθοῖς γίγνεσθαι, — οἱ τε ἄλλοι τευξόμενοι. ὢν ἐπιθυμεῖτε που ἐπιδεῖν, καὶ οἱ

* Valck. ad *Eurip. Ph.* p. 93. ad *Hippol.* 304. Toup. ad *Suid.* T. I, p. 71. not. Brunck. ad *Eurip. Bacch.* 184.

• Fisch. III, a. p. 324.

* Valck. ad *Herod.* p. 299, 20.

Ἀθηναῖοι τὴν μεγάλην δύναμιν τῆς πόλεως, καίπερ πεπρωκυῖαν, ἐπανορθώσονται. *Plat. Symp.* p. 220. ἐνετόησα τότε ἄρα καταγέλαστος ὢν^u.

4. 'To observe, to experience'. *Her.* vi, 100. Ἐρετριεὺς δὲ πυνθανόμενοι τὴν στρατιὴν τὴν Περσικὴν ἐπιπλέονσαν, Ἀθηναίων ἐδεήθησαν, &c. *Eur. Med.* (868) ταῦτ' ἐνοηθεῖς, ἡσθόμην ἀβουλίαν πολλὴν ἔχουσα καὶ μάτην θυμον μένη. *Xen. Mem. S.* II, 2, 1. Αἰσθόμενος δέ ποτε Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα. *Demosth. pro Cor.* p. 241. συμβέβηκε τοῖς προεστηκόσι καὶ τᾶλλα, πλὴν ἐν τοὺς, οἰομένοις πωλεῖν, πρῶτους ἑαυτοὺς πεπρακόσιν ἡσθῆσθαι. And since αἰσθάνεσθαι is constructed with the genitive also, §. 327. Obs. 1. *Xen. Mem. S.* iv, 4, 11. ἡσθησαι πώποτε μου ἢ ψευδομαρτυροῦντος ἢ συκοφαντοῦντος, &c. *Cyr.* VII, 1, 22. ἐπειδὴν αἰσθάνησθε ἐμοῦ ἐπιτιθεμένου τοῖς κατὰ τὸ δεξιὸν κέρας. *Plat. Apol. S.* p. 51. ἡσθόμην αὐτῶν οἰομένων.

εὐρίσκω also is constructed in the same manner, in the sense of 'to perceive', *Isocr. Areop.* p. 143. Α. εὐρίσκω ταύτην ἂν μόνην γενομένην τῶν μελλόντων κακῶν ἀποτροπὴν. π. ἀντιδ. p. 311. C. εὐρίσκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξόμενος.

5. 'To shew', δείκνυμι, δηλώω. *Eur. Troad.* 977. καὶ τήνδε δειξω μὴ λέγουσαν ἔνδικα. *Id. Med.* 548. ἐν τῷδε δειξω πρῶτα μὲν σοφὸς γεγώς, ἔπειτα σῶφρων, εἶτα σοὶ μέγας φίλος. *Herod.* III, 72. δεικνύσθω ἐνθάυτα ἐὼν πολέμιος. *Id.* IX, 58. οὐδένες εὐόντες ἐναπεδεικνύατο. *Arist. Plut.* 473. πάνν γὰρ οἶμαι ῥαδίως ἅπανθ' ἀμαρτάνοντά σ' ἀποδείξειν ἐγώ. — *Thuc.* III, 84. ἡ ἀνθρωπεία φύσις — — ἀσμένη ἐδήλωσεν ἀκρατῆς μὲν ὀργῆς οὐσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος. III,

^u Valck. ad Herod. p. 194, 28.

64. δῆλον ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἕνεκα μόνοι οὐ μηδίσαντες. *Comp. Herod. vi, 21. Arist. Plut. 587. Isochr. π. ἀντιδ. p. 311. A. ἐδήλωσαν δὲ οὕτω διακείμενοι.* Thus also *Soph. El. 24. σαφῇ σημεία φαίνει* εἰς θλὸς γεγώς. *Eurip. Phæn. 402. οὐδ' ὁ χρόνος αὐτὰς διεσάφησ' οὔσας κενάς. Id. Alc. 152. πῶς ἂν μᾶλλον ἐνδείξαιτό τις πόσιν προτιμῶσ', ἢ θέλουσ' ὑπερθανεῖν. Arist. Plut. 468. κἄν μὲν ἀποφῆνω μόνην ἀγαθῶν ἀπάντων οὐσαν αἰτίαν ἐμὲ ὑμῖν, δι' ἐμέ τε ζῶντας ὑμᾶς.* Hence also *Æsch. Agam. 281. εὐ γὰρ φρονούτος ὄμμα σου κατηγορεῖ.* Thus also after *κρύπτεσθαι Herod. iii, 61. after αἰσκέσθαι, 'to be convicted', Eurip. Med. 83. Xen. Cyr. iii, 1, 16. after ἐλέγχεσθαι, Xen. Mem. S. i, 7, 2. Demosth. p. 1051, 17.*

In the same manner is constructed δῆλος^o or φανερός εἰμι. See §. 296^x. φαίνεσθαι in the sense of 'to seem', *videri*, takes the infinitive, but in that of 'to be apparent', *apparere*, the participle^y.

6. 'To recollect, to forget'. *Hesiod. Theog. 102. αἰψ' ὄγε δυσφρονέων ἐπιλήθεται. Pind. Nem. 11, 20. εἰ δέ τις ὄλβον ἔχων μορφῇ παραμένυται ἄλλων, ἔν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν, θανάτῳ μεμνάσθω πέρι στέλλων μέλη, καὶ τελευτὰν ἀπάντων γὰρ ἐπιεσσόμενος. Comp. Ol. 10, 3. Xen. Cyr. iii, 1, 31. ἐμέμνητο γὰρ εἰπών, ὅτι καὶ φίλον οἶοιτο μᾶλλον αὐτὸν ἢ πρόσθεν ποιήσειν^z.*

Obs. All these verbs are frequently followed by ὅτι, e. g. *Thuc. i, 93. Arist. Plut. 335.* Both constructions are united by *Thucydides iv, 37. in an Anacoluton: γνοὺς δὲ ὁ Κλέων*

^x Valcken. ad *Herod. p. 234, 84. 298, 76.*

^y Wolf. ad *Demosth. Lept. p. 259.*

^z Brunck. ad *Eurip. Bacch. 184. Fisch. iii, b. p. 21 sq.*

καὶ ὁ Δημοσθένης, ὅτι, εἰ καὶ ὅποσονοῦν μᾶλλον ἐνδύσονται, διαφθαρησομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατίας, ἔπαισαν τὴν μάχην. After μέμνημαι is very frequently put ὅτε, or another particle of time: *Il.* ὁ, 18. ἡ οὐ μέμνη, ὅτε τ' ἐκρέμω ὑψόθεν. *Thuc.* II, 21. Ἀθηναῖοι — μεμνημένοι καὶ Πλειστοάνακτα τὸν Πανσανίου Λακεδαιμονίων βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσίνα — ἀπεχώρησε πάσῃ. *Xen. Cyrop.* I, 6, 8. μέμνημαι καὶ τοῦτο, ὅτε, σοῦ λέγοντος, συνεδόκει καὶ ἐμοὶ ὑπερμέγεθες εἶναι ἔργον τὸ καλῶς ἄρχειν. *Comp. ib.* 12. *Hellen.* VI, 4, 5. This phrase probably arose from hence, that τοῦ χρόνου was understood: ἡ οὐ μέμνη τοῦ χρόνου, ὅτε. It soon came, however, to be considered only as a construction with ὅτι. The same after οἶδα. *Eurip. Troad.* 70. οἶδ, ἡνίκ' Αἴας εἶλκε Κασάνδραν βία. *Comp. Hec.* 112. 243. after ἀκούω *Plat. Leg.* VI, p. 312. τὸναντίον ἀκούομεν ἐν ἄλλοις, ὅτε οὐδὲ βοὸς ἐτολμῶμεν γενέσθαι. *Comp. Alcib.* II, p. 83. *Xen. Hellen.* VI, 5, 46. τῶν μὲν οὖν ὑμετέρων προγόνων καλὸν λέγεται, ὅτε τοὺς Ἀργείων τελευτήσαντας ἐπὶ τῇ Καδμείᾳ οὐκ εἶσαν ἀτάφους γενέσθαι*.

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7. The verbs *περιορᾶν* (*aor.* περιῦδεν, *fut.* περιόψομαι) properly, 'to overlook any thing, to permit to happen', and 'to persevere, bear, endure', ἀνέχεσθαι καρτερεῖν. *Thuc.* VII, 6. ἀναγκαῖον εἶναι σφίσι μὴ περιορᾶν παροικοδομούμενον τὸ τεῖχος. *Isocr. ad Nicocl.* p. 22. B. μὴ περιύδης τὴν σαντοῦ φύσιν ἅμα πᾶσαν διαλυθεῖσαν^b. Thus also *ιδεῖν*, when it is for *περιῦδεν*, *Eur. Or.* 736. μὴ μ' *ιδεῖν* θανόνθ' ὑπ' ἀστῶν καὶ κασιγνήτην ἐμήν. *Isocr. Paneg.* p. 65. B. τοὺς βαρβάρους οὕτω διέθεμεν, ὥστε μὴ μόνον παύσασθαι στρατείας ἐφ' ἡμᾶς ποιουμένους, ἀλλὰ καὶ τὴν αὐτῶν χώραν ἀνέχεσθαι πορθανμένην, 'to suffer to be laid waste'. *Comp. Thucyd.* II, 74. *Thucyd.* VI, 16. ὥσπερ δυστυχοῦντες οὐ προσαγορευόμεθα, ἐν τῇ ὁμοίᾳ τίς ἀνέχεσθαι

* Porson. ad *Eurip. Hec.* 112. Wyttenb. ad *Eccl. Hist.* p. 366.

^b Daw. *Misc. Cr.* p. 268. Brunck. ad *Soph. Œd. T.* 1505.

καὶ ὑπὸ τῶν εὐπραγούντων καταφρονούμενος. *Æsch. Agam.* 1284. ἄλωμένη ἦνεσχόμην, *sustinui errare. Eur. Bacch.* 789. οὐκ ἀνέξεται κινούμεντα Βάκχας. *Med.* 73. καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται πάσχοντας; and, since ἀνέχεσθαι is constructed also with the genitive for the accusative, *id. Troad.* 101. μεταβαλλομένου δαίμονος ἀνέχον, 'sustain the change of thy lot'. *Comp. Andr.* 341. *Plat. Apol. p.* 72. ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων, *res suas perire sinere. Comp. Phil. p.* 212. *Rep. x, p.* 321. *Eur. Heracl.* 353. νικωμένη Παλλὰς οὐκ ἀνέξεται, 'will not suffer herself to be conquered'. *Xen. Cyr.* v, 1, 26. ὁρῶντές σε ἀνεξόμεθα καὶ καρτερήσομεν ὑπὸ σοῦ εὐεργετούμενοι. *Comp. Mem. S.* ii, 1, 2, 6, 4. εἴ τις εὖ πάσχων ἀνέχοιτο, 'suffered benefits to be conferred upon him'. *Hellen.* ii, 3, 14. and καρτερεῖν *Soph. Phil.* 1274. *Xen. Cyr.* iii, 2, 5. Thus also ὑπομένειν. *Herod.* vii, 101. εἰ Ἕλληνες ὑπομενέουσι χεῖρας ἐμοὶ ἀνταειρόμενοι, 'whether they will venture' (properly persevere), which, however, is more commonly followed by the infinitive; and τλῆναι. *Æsch. Agam.* 1049. πραθέντα τλῆναι. *Soph. El.* 943. τλῆναι σε δρῶσαν ἃ ἂν ἐγὼ παραινέσω. *Comp. Philoct.* 536. properly 'to persevere', *perseverare. Herod.* ix, 45. λιπαρέετε μένοντες, and the opposite κάμνειν, 'to be weary of a thing', μὴ κάμης φίλον ἄνδρα εὐεργετῶν in Plato: 'and to be fatigued by any thing'. *Il.* ρ', 65.

In the same manner also ἀγαπᾶν, 'to be contented with, to be pleased with', is to be constructed. *Plat. Rep.* v, p. 56. ὑπὸ σμικροτέρων καὶ φαυλοτέρων τιμώμενοι ἀγαπῶσιν. *Isocr. Panath. p.* 234. C. οὐκ ἀγαπῶ ζῶν

• Valcken, ad Eur. Ph. 550.

ἐπὶ τούτοις. Thus also *Herod.* ix, 39. ἄδην εἶχον κτείνοντες.

8. The verbs 'to make to desist', and 'to desist', παύειν, παύεσθαι. *Xen. Mem. S.* iii, 6, 1. Γλαῦκωνα τὸν Ἀρίστωνος οὐδεὶς ἠδύνατο παῦσαι ἐλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον ὄντα. *Xen. Econ.* i, 23. αἱ τοιαῦται δέσπονται (αἱ ἐπιθυμίαι) αἰκίζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὔποτε λήγουσιν, ἔστ' ἂν ἄρχωσιν αὐτῶν. *Arist. Plut.* 360. παῦσαι φλυαρῶν. But in *Eurip. Ion.* 1404. σφάζοντες οὐ λήγοιτ' ἂν, means *non facietis, ut desistam, quamvis me mactetis.* — *Il.* ω, 48. κλαύσας μεθέηκε, i. e. ἐπαύσατο, *desistit flere.* *Eur. Ph.* 459. ξυνωρίδας λόχων τάσσω ἐπέσχον, see the note of Porson. *ib.* 1747. ἅπαγε τὰ πάρος εὐτηχήματ' αὐδῶν, *desine memorare*; see the note of Valckenaer. *Plat Menex. in.* ἵνα μὴ ἐκλίπη ὑμῶν ἡ οὐκία αἰεὶ τινα ὑμῶν ἐπιμελητὴν παρεχομένη. *Comp. ib.* p. 305. *Phileb.* p. 239. καὶ ἄλλά γε δὴ μυρία ἐπιλείπω λέγων, *dicere omitto*, as *Xen. Econ.* 6, 1. ἔνθεν λέγων περὶ τῆς οἰκονομίας ἀπέλιπες. *Plat. Theaet.* p. 137. ἐμὲ δὲ ἀπηλλάχθαι σοι ἀποκρινόμενον.

In the same manner also the verbs ἄρχομαι, ὑπάρχω are constructed with the participle, but only when they signify 'to do for the first time', ('to be the first to do'), as ὑπάρχω *Herod.* ix, 78. ὅπως — τις ὕστερον φιλάσσηται τῶν βαρβάρων, μὴ ὑπάρχειν ἔργα ἀτάσθαλα ποιέων ἐς τοὺς Ἕλληνας^d, or when it is intended to express not so much the beginning generally of an action not previously occurring, but rather a more precise definition of an action already presupposed, e. g. *Xen. Cyrop.* viii, 7, 26. ἀλλὰ γὰρ ἤδη ἐκλιπεῖν μοι φαίνεται ἡ ψυχή,

^d Valck. ad *Eurip. Ph.* 1576.

ὅθεν περ, ὡς ἔοικε, πᾶσιν ἀρχεται ἀπολείπειν, 'where it first fails'. Yet *Soph. El.* 522. says, ἀρχω καθυβρίζουσα for καθυβρίζειν.

Obs. 1. The participle ὦν is sometimes omitted, and only the adjective belonging to it is put. *Soph. Œd. C.* 1210. σῶς ἴσθι. See Brunck's note. *Eurip. Hipp.* 657. εἰ μὲν γὰρ ὄρκους θεῶν ἄφρακτος εὐρέθην. — *Soph. Œd. C.* 783. φράσω δὲ καὶ τοῖσδ', ὡς σε δηλώσω κακόν. *Plat. Leg. X,* p. 89. ἱκανώτατα δέδεικται ψυχῇ τῶν πάντων πρεσβυτάτη, γενομένη τε ἀρχὴ κινήσεως, where the word γενομένη following, contains the cause. 550.

Obs. 2. When the subject of the participle, and of the finite verb is the same, the participle is sometimes put in the accusative, instead of the nominative. *Isocr. Panath.* p. 252. B. οἶδα σαφῶς ἐμαυτὸν οὐκ ἐμμένοντα τῇ πραότητι for ἐμμένων. *Ib.* p. 282. D. δοκεῖς — εἰδὼς σεαυτὸν ἐπηρεκόμενα τὴν Σπαρτιατῶν πόλιν, ὡς οὐδεὶς ἄλλος, φοβεῖσθαι, &c. *Comp. π. ἀντιδ.* p. 345. E. — *Xen. Œcon.* 3, 7. ἐγὼ σοι σύννοδα ἐπὶ μὲν κωμῶδων θέαν καὶ πάνυ πρῶτὶ ἀνιστάμενον καὶ πάνυ μακρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀνάπειθοντα προθύμως συνθεᾶσθαι. *Isocr. π. ἀντιδ.* p. 319. E. συνίσασι γὰρ τοῖς μὲν διὰ φιλοπραγμοσύνην ἐμπείροις τῶν ἀγώνων γεγενημένοις, τοὺς δὲ ἐκ φιλοσοφίας ἐκείνων τῶν λόγων, ὧν προεῖπον, τὴν δύναμιν εἰληφότας, καὶ τοὺς μὲν — ἀνέκτους ὄντας, τοὺς δὲ — τυγχάνοντας, &c. where the change of the dative for the accusative is remarkable.

Obs. 3. Instead of the participle after the above-mentioned verbs, the infinitive is put, though rarely. ἀκούειν with the infinitive is noticed by a grammarian, *ap. Ruhnken. ad Xen. Mem. S.* III, 1, 1. as a peculiarity of Xenophon; but this verb commonly takes the infinitive, when it signifies 'to receive an account of any thing', when any one has not heard immediately the action following, e. g. *Her.* VI, 117. *Xen. Anab.* II, 5, 13. — *Infin.* after οἶδα, ἴσθι, ἐπίσταμαι *Soph. Ant.* 473. *El.* 616. *Eurip. Iphig. A.* 1005. But in *Soph. Antig.* 472. εἴκειν οὐκ ἐπίσταται κακοῖς, and *Isocr. π. ἀντιδ.* p. 315. D. ἐπίσταμαι, signifies 'I am able, she knew not how to yield', and the infinitive thus put is regular. After γινώσκειν *Xen. Cyr.* VIII, 4, 11.

After *συγγινώσκειν* *Herod.* III, 53. IV, 126. V, 86. VI, 61. After *πυνθάνεσθαι* *Herod.* I, 196. *Thuc.* IV, 29. 105. VII, 25. *Isocr.* in *Callim.* p. 373. D. After *αἰσθάνεσθαι* *Thuc.* VI, 59. *Plat. Phædr.* p. 296. After *περιορᾶν*, as having the sense of *εἶω*, *Herod.* II, 64. III, 48. VII, 16, 1. *Thuc.* II, 20. IV, 48. V, 20. VI, 38, 86. After *δῆλον εἶναι* *Plat. Leg.* X, p. 97. After *ἀνέχεσθαι*, as *τολμᾶν*, *Herod.* VII, 139. After *πάνειν* *Herod.* V, 67. *Æsch. Prom.* 248. *Plat. Rep.* III, p. 322.

Obs. 4. On the other hand, the participle is very often put for the infinitive. In many cases it is quite indifferent which construction is chosen, e. g. *εὐκέναι*, 'to appear', takes the infinitive; but when it signifies also 'to resemble', it may take the same action, which is otherwise in the infinitive, in the dative of the participle. *Plat. Alcib.* I, p. 47. *παντὸς μᾶλλον ἔοικας ἀληθῇ εἰρηκότι.* *Xen. Mem.* S. I, 6, 10. *ἔοικας τὴν εὐδαιμονίαν οἰομένῃ τρυφῇ καὶ πολυτέλειαν εἶναι.* *Comp.* IV, 3, 8. Thus also *Plat. Menon.* p. 383. *ὅμοιοι ἐσμέν οὐκ ὀρθῶς ὁμολογηκόσι*°. And with the participle in the nominative, *Plat. Cratyl.* p. 303. *χαρὰ τῇ διαχύσει καὶ εὐπορίᾳ τῆς ροῆς τῆς ψυχῆς ἔοικε κεκλημένη*, as *Arist. Thesm.* 38. *προθυσόμενος ἔοικε τῆς ποιήσεως.* The construction is extraordinary in *Plato Epist.* VII, p. 98. *εἰς Συρακούσας διεπορεύθην, ἴσως μὲν κατὰ τύχην, ἔοικε μὲν τότε μηχανωμένῃ τινὶ τῶν κρείττωνων ἀρχὴν βαλέσθαι τῶν νῦν γεγονότων πραγμάτων.* *Schæf. ad Long.* p. 367 sq. Thus it is indifferent whether we say *ξύμφορόν ἐστι ταῦτα πραχθῆναι* or *ταῦτα ξύμφορά ἐστι πραχθέντα*, as in *Plato Republ.* V, p. 21. *ἱκανὸν τῷ φύλακε κωλύειν*, 'are in a situation to prevent', or *ἱκανὸν τῷ φύλακε κωλύοντε*, 'they are sufficient in preventing', *Plat. Rep.* V, p. 35. *ἄμεινόν ἐστιν ἡμῖν πολεμεῖν* or *πολεμοῦσι*, 'when we carry on war, it goes better with us'. *Thuc.* I, 118. *Comp. Xen. Vectig.* 6, 2. *τοῦτο ἄμεινον ἐστὶ πράττεσθαι* or *πεπραγμένον.* *Xen. Cyr.* VIII, 4, 11. Thus in *Isocr. Panath.* p. 268. *Ε. ἡ πόλις αὐτοῖς οὐκ ἐπιτρέψει παραβαίνουσι τὸν νόμον*, the verb *ἐπιτρέπειν* is in an absolute sense, as *Xen. Hell.* II, 3, 51. where also *πα-*

° Heind. ad *Plat. Cratyl.* p. 108 sq.

ραβαίνειν might be put. Thus too διακωλύειν *Isocr. Plat.* p. 305. *A.*

But the participle is sometimes put after other verbs also, which properly require the infinitive, as after πειράσθαι *Herod.* I, 77. II, 73. IV, 125. 139. VI, 9. VII, 148. IX, 53. *Plat. Phil.* p. 228. *Theaet.* p. 153^f, after πείθω *Thuc.* IV, 17. after κύριός είμι *Thuc.* V, 34. VIII, 51. after συμβαίνει *Plat. Phileb.* p. 272. *Mener.* p. 280. after ἀναίνομαι *Æsch. Agam.* 594. *Eurip. Iph. A.* 1512. *Herc. f.* 1238^g, particularly after παρασκευάζεσθαι *Thuc.* VI, 53. chiefly with ὡς *Herod.* VII, 64. *Thuc.* II, 18. III, 115. VII, 50. *Plat. Phædon.* p. 222. Most of these verbs, in the places where they are joined with the participle, seem to be considered as independent verbs, not requiring the addition of their reference to complete their meaning, and the other verb as an accessory definition of the same, not as the necessary result of them.

The participle is put for the infinitive also after the verbs 'to say', and their like, e. g. after ἀγγέλλεσθαι *Eur. Iph. T.* 939. *Thuc.* III, 16. VII, 48. VIII, 79. *Xen. Hellen.* VII, 5, 10. *Demosth.* p. 11, 19. 29, 20. after λέγεσθαι *Plat. Phileb.* p. 232. after λέγω, φράζω *Soph. Œd. C.* 1580. *Eurip. Iph. A.* 807. *Rhes.* 758. 955. after ἐννέπω *Soph. El.* 676. after μαρτυρέω *id. Antig.* 995. Similarly *Eur. Iph. A.* 426. διῆξε φήμη παῖδα σὴν ἀφιγμένην.

The participle again is put for ὥστε with the infinitive, when the verbs which ὥστε follows are complete in themselves, and the other action, which is properly joined with them as a consequence, is considered as an accessory definition accompanying them. *Soph. Œd. C.* 648. εἰ σοί γ' ἄπερ φῆς ἐμμένει τελοῦντί μοι, where ὥστε σέ τελεῖν ἐμοί would be expected. *Plat. Euthyphr.* p. 17. πάντα ποιῶσι καὶ λέγονσι φεύγοντες τὴν δίκην, 'wishing to escape the accusation', when the infinitive is more common, 'in order to escape the accusation'. *Comp. Xen. Cyrop.* V, 4, 26. Thus perhaps *Eurip. Iph. A.* 367. ἐκπο-

^f Wessel. ad *Herod.* I, 77.

^g Brunck. ad *Eur. Bacch.* 247.

τοῦς ἔχοντες, εἰτα δ' ἐξεχώρησαν κακῶς, where, however, the foregoing explanation of the participle, as an accessory definition, does not apply.

551. Verbs which indicate any emotion of the mind, as 'to rejoice, to be indignant, vexed, ashamed, to repent', &c. take in the participle the object or operative cause, which in Latin is expressed by *quod*, or by the accus. with the infin. *Eurip. Hipp.* 7 sqq. ἔνεστι γὰρ δὴ καὶ θεῶν γένει τόδε τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο. *Soph. Phil.* 879. ἡδομαι μὲν σ' εἰσιδών. *ib.* 673. οὐκ ἄχθομαί σ' ιδών τε καὶ λαβὼν φίλον. 1021. σὺ μὲν γέγηθας ζῶν. *Xen. Mem. S.* II, 1, 33. ὕπνος δὲ αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται. — εὐ δὲ τὰς παρούσας (πράξεις) ἡδονται πράττοντες. *Plat. Phædon.* p. 142. τοὺς μὲν φρονίμους ἀγανακτεῖν ἀποθνήσκοντας πρέπει, τοὺς δὲ ἄφρονas χαίρειν. *ibid.* οὕτω ραδίως φέρεις ἡμᾶς ἀπολείπων. Hence *Il.* ω', 403. ἀσχαλώσι γὰρ οἷδε καθήμενοι. χαίρειν, ἡδεσθαι are usually rendered 'to be willing', ἄχθομαι, 'I am unwilling'. *Herod.* III, 140. ὡς μή κοτέ τοι μεταμελήσῃ Δαρεῖον τὸν Ὑστάσπεος εὖ ποιήσαντι. *Thuc.* V, 35. τοὺς ἐκ τῆς νῆσω δεσμώτας μετεμέλοντο ἀποδεδωκότες. *Comp.* VII, 50. — *Soph. Œd. T.* 635. οὐδ' ἐπαισχύνεσθε, γῆς οὕτω νοσήσης, ἴδια κινουῦντες κακά; *Aj.* 506. αἰδεσθαι μὲν πατέρα τὸν σὸν ἐν λυγρῇ γήρᾳ προλείπων. *Xen. Cyr.* III, 3, 35. ὑμῖν παραινῶν — αἰσχυνοίμην ἄν. *Comp.* IV, 6, 7. V, 1, 20. VII, 1, 16. VIII, 2, 13. *Isocr. Œgin.* p. 392. *C. Demosth.* p. 80, 26. The same relation obtains in χάριν ἴσθι ἐὼν ἀπαθής *Herod.* IX, 79. where ἐὼν ἀπαθής contains the foundation of the first, 'consider it a kindness that you are unpunished'.

^h Valck. ad *Herod.* p. 212, 36. ad *Eurip. Hipp.* I. c.

When the second verb refers to a different subject from the first, then, according to the different construction of the verbs, the genitive, dative, and accusative are put: the genitive when it expresses a cause (§. 345.) e. g. *Herod.* viii, 109. οἱ Ἀθηναῖοι ἐκπεφευγόντων περιμέκτεον. χαίρειν and ἡδεσθαι take the object in the dative (§. 403. b.) *Od.* β', 249. οὐ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα, ἐλθόντι. But as χαίρειν, ἡχθεσθαι take also the accusative of the object, an accusative also is put here, especially by the Tragic writers. *H.* ε', 352. ἡχθετο γάρ ῥα Τρῳσὶν δαμναμένους (τοὺς Ἀχαιοὺς). *Soph. Phil.* 1314. ἥσθην σε εὐλογοῦντα πατέρα τῶν ἐμῶν, 'that thou commendest my father'. *Aj.* 136. σέ μὲν εὖ πράσσουντ' ἐπιχαίρω. *Eurip. Med.* 884. ἡ χρῆν — νύμφην κηδεύουσιν ἡδεσθαι σέθεν. *Rhes.* 390. χαίρειν δέ σ' εὐτυχοῦντα καὶ προσήμενον πύργοισιν ἐχθρῶν¹.

Obs. These verbs also are sometimes followed by the infinitive instead of the participle, e. g. *Eurip. Hec.* 556. δούλη κεκλήσθαι, βασιλὶς οὐσ', αἰσχύνομαι. *Comp.* 962. αἰκτείρω, 'it grieves me'. *Soph. Aj.* 652. οἰκτείρω νιν χήραν παρ' ἐχθροῖς παῖδά τ' ὀρφανὸν λιπεῖν. Sometimes, however, the second verb may be considered as the consequence of the former, in which case the infinitive stands in its place, e. g. *Plat. Theag.* p. 16. αἰσχύνομαι λέγειν ὡς σφόδρα βούλομαι ('I cannot say it, for I am ashamed'). *Xen. Cyr.* iii, 3, 13. *Id. de Rep. Lac.* 1, 5. ἔθηκε γὰρ (Λυκούργος) αἰδεῖσθαι μὲν εἰσιόντα ὀφθῆναι, αἰδεῖσθαι δ' ἐξιώντα.

With some verbs which express only a circumstance 552. or accessory definition of an action, the verb, of which they express a circumstance, is put in the participle. These accessory verbs are usually expressed by adverbs:

- i. Verbs which express a continuance, διατελεῖν,

¹ Valck. ad *Eurip. Hipp.* 1339. ad *Phœn.* p. 267. Toup. ad *Suid.* ii, p. 371. Brunck. ad *Soph. Phil.* *Aj.* ii. cc. *Aj.* 790.

διαγίγνομαι, διάγω. *Herod.* I, 32. ὃς ἂν αὐτέων (τῶν ἀγαθῶν) πλείστα ἔχων διατελέῃ ('continues to have') καὶ ἔπειτα τελευτήσῃ εὐχαρίστως τὸν βίον, οὗτος παρ' ἐμοὶ τὸ οὐνομα τοῦτο (τοῦ ὀλβίου) δικαίως ἐστι φέρεσθαι. — *Xen. Apol. S.* 3. οὐδὲν ἄδικον διαγεγένημαι ποιῶν. *Comp. Mem. S.* IV, 8, 4. *Thuc.* VII, 39. αἱ Συρακούσιοι ἐπὶ πολὺ διήγον τῆς ἡμέρας πειρώμενοι ἀλλήλων. *Comp. Xen. Cyr.* I, 2, 6. Thus also *Il.* i, 326. ἡματα δ' ἡματόεντα διέπρησσαν πολεμίζων. *Eurip. Or.* 1678. ἡ δάμαρ — — σὲ μυρίοις πόνοις διδοῦσα δεῦρ' αἰεὶ διήνυσσε.

2. λανθάνειν, 'to be hidden', *Herod.* VIII, 5. αὐτός τε ὁ Θεμιστοκλῆς ἐκέρδηνε, ἐλάνθανε δὲ τὰ λοιπὰ ἔχων, 'he had the rest unknown to any one'. III, 40. καὶ κως τὸν Ἀμασιν εὐτυχέων μεγάλως ὁ Πολυκράτης οὐκ ἐλάνθανε, *non fugiebat Amasin, Polycratem fortunatissimum esse, Thuc.* IV, 133. ἔλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα, 'every thing was burnt without being perceived by any one'. *Xen. Cyr.* II, 4, 15. οὐκοῦν σοι δοκεῖ σύμφορον εἶναι τὸ λεληθέναι ἡμᾶς ταῦτα βουλευόντας; 'that we deliberate upon this in secret'. *Arist. Eccles.* 26. ἡ θοιμάτια τ' ἀνδρεία κλεψάσαις λαθεῖν ἦν χαλεπὸν αὐταῖς. In other cases the accusative of a reflexive pronoun may be understood. *Herod.* I, 44. ὁ Κροῖσας φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, *inscius alebat*, or 'knew not that he was keeping the murderer of his son'. *Id.* II, 173. εἰ ἐθέλοι ἄνθρωπος κατεσπουδάσθαι αἰεὶ, μηδὲ ἐς παιγνίην τὸ μέρος ἐωῦτὸν ἀνίεναι, λάθοι ἂν ἦτοι μανεῖς ἢ ὄγε ἀπόπληκτος γενόμενος,¹ 'would insensibly become deranged' *Comp. Xen. Cyr.* VI, 2, 29. *Mem. S.* IV, 3, 9. *Arist. Nub.* 380. τουτί μ' ἐλελήθη ὁ Ζεὺς οὐκ ὦν, ἀλλ' ἀντ' αὐτοῦ Δῖνος βασιλεύων, 'I was ignorant that there was no Jupiter'^k.

^k Toup. ad Suid, T. I, p. 378. *Comp. Viger.* p. 258 sqq.

Instead of the participle Homer puts *ὅτε* *Il. ρ'*, 627. *οὐκ ἔλαθε Ζεὺς, ὅτε δίδου.* Also *λαυθάνειν* is often put in the participle, e. g. *Il. μ'*, 390. *ἄψ δ' ἀπὸ τείχεος ἄλτο λαθών.*

3. *φθάνειν*, 'to come before, to prevent', in which 553. a comparison is implied. *Il. ν'*, 815. *ἥ κε πολὺν φθαίῃ εὐναιομένη πόλις ὑμῇ χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περ-θομένη τε.* Comp. *Il. π'*, 314. 322. *Herod. iv*, 136. *ἔφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι*, 'came to the bridge long before the Persians'. *Thuc. vi*, 97. *ὁ δὲ πεζὸς ἐχώρει εὐθὺς δρόμῳ πρὸς τὰς Ἐπιπολάς, καὶ φθάνει ἀναβάς κατὰ τὸ Εὐρύηλου, πρὶν τοὺς Συρακουσίους* — *παραγενέσθαι.* Sometimes *πρότερον* is added by a pleonasm, as *Herod. vi*, 91. *Demosth. Phil. ii*, p. 70. And *ἥ* is put for *πρὶν*. *Herod. vi*, 108. *φθαίητε πολλάκις ἂν ἀνδραποδισθέντες, ἥ τινα πυθέσθαι ἡμέων.* Comp. *Xen. Cyr. i*, 6, 39. On the contrary, *Eurip. Med.* 1170. says *μόλις φθάνει θρόνοισιν ἐμπεσοῦσα μὴ χαμαὶ πεσεῖν*, for *ὥστε μὴ πεσεῖν.* Hence this verb forms many phrases :

a. *φθάνειν*, with a negation, may often be rendered by *οὐκ*, 'hardly'. *Isocr. Paneg. p.* 58. *B. οἱ Λακεδαιμόνιοι οὐκ ἔφθησαν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον, καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦκον ἡμῖν ἀμνησούντες*, 'they noner soo heard of the war, than they', &c. Comp. *id. Ægin p.* 388. *E. ad Phil. p.* 92. *E. Demosth. p.* 1073, 19. *Arist. Nub.* 1384.

b. Sometimes the idea of rapidity only is contained in *φθάνειν*, *Æschin. in Ctesiph. p.* 639, *εἰάν τοὺς προκαταλαμβάνοντας τὰ κοινὰ καὶ φιλάνθρωπα τῶν ὀνομάτων, ἀπίστοις ὄντας τοῖς ἡθεσι, φυλάξῃσθε. ἡ γὰρ εὖνοια καὶ τὸ τῆς δημοκρατίας ὄνομα κεῖται μὲν ἐν μέσῳ, φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες τῇ λόγῳ ὡς ἐπὶ τὸ πολὺ οἱ τοῖς ἔργοις*,

πλείστον ἀπέχοντες, where φθάνουσι καταφεύγοντες, as well as προεπιλαμβάνουσι, is the same as εὐθύς καταφεύγουσι. Hence the phrase: οὐκ ἂν φθάνοις ποιῶν τοῦτο; 'wilt thou not do this immediately?' (i. e. do it immediately. See §. 514. 3.) *Eurip. Alc.* 673. τοιγὰρ φυτεῦν παῖδας οὐκ ἔτ' ἂν φθάνοις; *gignere liberos non amplius differas.* *Comp. Iphig. T.* 245. *Arist. Plut.* 1133. ταύτην ἐπιπιῶν, ἀποτρέχων οὐκ ἂν φθάνοις; with the note of Brunck. *Comp. Xen. Mem. Socr.* II, 3, 11. III, 11, 1.

c. This phrase is also used without the interrogation, in which case it seems to have arisen from an abbreviation, since the participle properly belonging to φθάνειν, as ποιῶν, is omitted; and instead of it, the sentence with πρὶν is expressed by the participial construction. *Herod.* VII, 162. οὐκ ἂν φθάνοιτε ὀπίσω ἀπαλλασσόμενοι. i. e. οὐκ ἂν φθ. ἄλλο τι ποιοῦντες, ἢ ἀπ. *Eurip. Or.* 925. εἰ γὰρ ἀρσένων φόνος ἔσται γυναιξὶν ὅσιος, οὐ φθάνοιτ' ἔτ' ἂν θνήσκοντες, for οὐ φθάνοιτε ἄλλο τι πάσχοντες, πρὶν (ἢ) θνήσκειν, i. e. 'you will quickly die'. *Comp.* 930. *Troad.* 460. *Heracl.* 423. φθάνοις δ' ἂν οὐκ ἂν τοῖσδε συγκρύπτων δέμας, for φθάνοις οὐκ ἂν ἄλλο τι ποιῶν, πρὶν συγκρύπτειν. *Plat. Phædon.* p. 227. ἀλλὰ μὴν, ὡς διδόντος σοι, οὐκ ἂν φθάνοις περαίνων, 'quickly finish'. *Comp. Symp.* p. 193. *Euthyd.* p. 7. *Demosth. in Timocr.* p. 745. *Aristog.* p. 783¹.

Obs. 1. This verb is put also in the participle II. φ', 576. εἶπερ γὰρ φθάμενός μιν ἢ οὐτάση, ἢ βάλῃσιν. *Herod.* IX, 46. ἐν νοῶ ἐγένετο εἶπαι ταῦτα, τάπερ ὑμεῖς φθάντες προφέρετε. In Attic peculiarly φθάσας.

¹ Thom. M. p. 893. Coll. Schol. *Eur. Or.* 934. Budæus p. 214. Piers. ad *Herod.* post Mærid. p. 452. Herm. ad Viger. p. 746. takes φθάνειν in the sense of cesso, desino, the Scholiast on *Aristoph. Plut.* 485. explains it ἀναβάλλεσθαι, 'to put off'. Buttmann. G. G. p. 336. 'to escape'.

Obs. 2. The infinitive also is found sometimes after φθάνειν. *Il.* π', 860. τίς δ' οἶδ', εἰ κ' Ἀχιλεὺς — — φθῆναι ἐμῷ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσαι; *Isocr. Evag.* p. 183. *C.* ἀνὴρ ἀσεβὴς καὶ πονηρὸς τυχὸν ἂν φθάσειε τελευτῆσαι, πρὶν δοῦναι δίκην τῶν ἡμαρτημένων^m.

4. τυγχάνειν, which expresses the idea of chance, *Herod.* I, 88. ὦ βασιλεῦ, κότερον λέγειν πρὸς σε, τὰ νοέων τυγχάνω, ἣ σιγᾶν ἐν τῷ παρεόντι χρόνῳ χρή; 'what I am just now thinking'. *Comp.* VII, 3, 224. *Thucyd.* IV, 113. ἔτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὡς πεντήκοντα. *Plat. Phædon.* p. 131. τύχη τις αὐτῷ συνέβη ἔτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἢ πρύμνα ἐστεμμένη τοῦ πλοίου, 'it happened that,ⁿ &c.'

In the same manner the Poets use κυρῶ. *Soph. Philoct.* 30. ὅρα καθ' ὕπνον μὴ κατακλιθεῖς κυρῶ^o.

Sometimes the participle ὢν is wanting with adjectives. *Soph. Cæd. C.* 726. καὶ γὰρ εἰ γέρων κυρῶ, τὸ τῆσδε χώρας οὐ γεγήρακε σθένος. *Arist. Eccl.* 1141. καὶ τῶν θεατῶν εἴ τις εὐνους τυγχάνει. *Plat. Hipp. Maj.* p. 45. οὐδέ γ' αὖ ἡ δι' ἀκοῆς ἡδονή, ὅτι δι' ἀκοῆς ἐστι, διὰ ταῦτα τυγχάνει καλή. *Isocr. Archid.* p. 129. *E.* καταλελύσθαι τοὺς νόμους, μεθ' ὧν οἰκοῦντες εὐδαιμονέστατοι τῶν Ἑλλήνων ἐτύγχανον^p. Also without an adjective. *Soph. El.* 313. νῦν δ' ἀγροῖσι τυγχάνει. *sc.* ὢν.

Obs. 1. These verbs also stand in the participle with other *finite* verbs. *Soph. Cæd. C.* 1490. ἥνπερ τυγχάνων ὑπέσχόμην^q.

^m *Bibl. Crit.* III, 2, p. 22.

ⁿ *Fisch.* III, b. p. 7.

^o *Fisch.* ib.

^p *Heind.* ad *Plat. Gorg.* p. 190. *Phædr.* p. 306.

^q *Brunck.* ad *Soph. l. c.* *Herm.* ad *Vig.* p. 744, 198.

Obs. 2. The passage *Soph. Phil.* 222. is to be explained otherwise, ποίας πάτρας ὑμᾶς ἂν ἡ γένους ποτὲ τύχοιμι ἂν εἰπών, where τύχοιμι ἂν is the same as ὁρθῶς ἂν εἵποισι.

554. In other cases the participle serves to express the action, with reference to which the *finite* verb determines any condition or quality. *Finite* verbs of this kind are, 'to distinguish one's self in any thing, to be inferior, to benefit, to wrong, to err', &c. *Xen. Mem. S.* II, 6, 5. ἐπιχειρήσομεν φίλον ποιῆσθαι ἐκείνον, ὃς φιλόνηκός ἐστι πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας ἑαυτόν, 'not to be behind-hand in benefits'. — *Herod.* v, 24. εὖ ἐποίησας ἀφικόμενος, 'thou hast well done in coming'. *Comp.* vi, 69. — *Thuc.* I, 53. ἀδικεῖτε, ὦ ἄνδρες Ἀθηναῖοι, πολέμου ἄρχοντες, καὶ σπονδὰς λύοντες, 'ye do wrong in beginning the war'. *Comp.* III, 12. *Xen. Cyr.* III, 1, 1. *Mem. S.* I, 1. *in.* — *Xen. Cyrop.* 3, 56. ἔλεγεν, ὅτι ἑξαμαρτάνοι διατρίβων καὶ οὐκ ἄγων ὡς τάχιστα ἐπὶ τοὺς πολεμίους. Thus also *Herod.* VII, 158. ὁ Γέλων πολλὸς ἐνέκειτο λέγων. IX, 90. πολλὸς ἦν λισσόμενος ὁ ξεῖνος, 'was very assiduous in supplicating'. *Id.* I, 98. ὁ Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεόμενος^r. — καταπροΐζεσθαι, *impune aliquid ferre.* *Herod.* v, 105. οὐ καταπροΐζονται ἀποστάντες, 'they shall not escape unpunished in deserting'. Similarly, *Soph. Œd. Col.* 768. μεστὸς ἦν θυμούμενος.

Καλῶς ποιεῖν is also put in the participle. *Plat. Symp.* p. 170. εἶπον οὖν, ὅτι καὶ αὐτὸς μετὰ Σακράτους ἦκοιμι, κληθεὶς ὑπ' ἐκείνου δεῦρ' ἐπὶ δεῖπνον. Καλῶς γ', ἔφη, ποιῶν σὺ^t.

^r Wessel. ad *Herod.* p. 578. 10.

^v Valcken. ad *Herod.* p. 213, 93.

^t Dorv. ad *Charit.* p. 297. Heind. ad *Plat. Charm.* p. 64.

In other cases the participles contain accessory definitions of the principal verb, or of a substantive, which may be explained sometimes by the pronoun relative, and sometimes by various particles; 'since, as, because, according as, although', &c. They have in that case, on the one hand, the property of verbs, as being parts of them, in implicating the action expressed in them, according to the different tenses; on the other hand, they are used as adjectives. Thence they are never put,

1. Regularly, by themselves, but in connection with a finite verb, or a substantive.
2. They are governed in gender, number, and case, by the substantive, whose action they indicate.

Obs. 1. The *finite* verb does not always stand in the common order of construction with the participle, but in another proposition; or it must be supplied from a preceding verb, so that it seems as though the participle stood by itself. *Il. θ', 306.* μήκων δ' ὡς ἐτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ καρπῷ βριθομένη νοτήσιν τε εἰαρινῇσι *sc.* ἐτέρωσε κάρη βάλλει. *Comp. Od. λ', 411.* *Herod. 1, 82.* Λακεδαιμόνιοι δὲ τὰ ἐναντία τούτων ἔθεντο νόμον· οὐ γὰρ κομῶντες πρὸ τούτου ἀπὸ τούτου κομᾶν, where the participle, as well as the infinitive, must have the words νόμον ἔθεντο supplied. The participle is put thus in parentheses, when they have a subject in common with the principal proposition; and in this case the verb in the principal proposition extends its influence to the parenthesis: *Herod. 1, 185.* ἡ δὲ δὴ δεύτερον ταύτης γενομένη βασιλεία (αὕτη δὲ συνεωτέρη γενομένη τῆς πρότερον ἀρξάσης) ἐλίπετο, &c. *Thuc. 1, 25.* Κορίνθιοι δὲ κατὰ τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμωρίαν, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι· οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες γέρα τὰ νομιζόμενα, οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, &c. here the participles depend upon the word παρημέλουν repeated, although another writer would have used *finite* verbs. Thus in *Thuc. II, 17.* *VII, 28.* *Plat. Symp. p. 200.* the infinitives in the proposition beginning with conjunctions γάρ, ἐπεί, depend upon *finite* verbs in the preceding propositions, *δοκοῦσι* in the first and last passage, *ἠπίστησεν ἂν τις*, in

the second. Sometimes also, when two actions are expressed, one of which has a greater extent, and the other confined to itself, the latter is put in the participle, where we should have put the *finite* verb. *Herod.* VII, 6. *extr.* ἔλεγε τὸν τε Ἑλλήσποντον ὡς ζευχθῆναι χρεὼν εἴη ὑπ' ἀνδρὸς Πέρσῃ, τὴν τε ἔλασιν ἐξηγεόμενος. *Thuc.* II, 11. καὶ ἐπὶ πόλιν δυνατωσάτην νῦν ἐρχόμεθα, καὶ αὐτοὶ πλείστοι καὶ ἄριστοι στρατεύοντες. In dialogues particularly, the answer of one of the speakers is often united to the words of the other by a participle, as in the passage of *Plato Symp.* p. 170. §. 554. *Comp. Eurip. Phœn.* 1649. *Suppl.* 247. *Plat. Rep.* I, p. 162. *Theag.* p. 10. *Hipparch.* p. 268. *Xen. Œcon.* 16. in *Symp.* 4, 54. Elsewhere also the participle serves as a connection, as *Plat. Rep.* III, p. 288. λελήθαμέν γε διακαθαίροντες πάλιν ἢ ἄρτι τρυφᾶν ἔφαμεν πόλιν. Σωφρονούντες γε ἡμεῖς, ἡ δ' ὅς. *Phædr.* p. 283. ἐν κεφαλαίοις ἕκαστον ἐφεξῆς διέμιμι, ἀρχάμενος ἀπὸ τοῦ πρώτου. ΣΩ. δείξας γε πρῶτον, ὦ φιλότης, τί ἄρα ἐν τῇ ἀριστερᾷ ἔχεις.

Obs. 2. In other places the use or the position of the participle which does not agree with the foregoing rule, is the result of an *anacoluthia*. *Il.* ω', 41. λέων δ' ὡς ἄγρια οἶδεν, ὅστ', ἐπεὶ ἄρ' μεγάλη τε βίη καὶ ἀγήνορι θυμῷ εἶξας εἰς' ἐπὶ μῆλα βοῶν, ἵνα δαῖτα λάβῃσιν, ὡς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, &c. where the proposition is begun, as if εἶξεν were to follow; but afterwards the conjunction is forgotten, and instead of ἐπεὶ εἶξε the construction εἶξας, with the same sense, is put. *Herod.* I, 129. εἰ γὰρ δὴ δέον πάντως περιθεῖναι ἄλλῃ τέῳ τὴν βασιλῆην, καὶ μὴ αὐτὸν ἔχειν, δικαιότερον Μήδων τέῳ περιβαλεῖν τοῦτο τὸ ἀγαθόν, ἢ Περσέων, where to εἰ γὰρ δὴ must be supplied ἄλλῃ περιέθηκε τὸ κράτος, and δέον signifies *quia oportuisset*, as just before, εἰ παρεὼν αὐτῷ βασιλέα γενέσθαι — ἄλλῃ περιέθηκε τὸ κράτος. *Xen. Hier.* 2, 10. εἰ δὲ δὴ καὶ ἄλλοι στρατεύουσιν εἰς τὴν πόλιν κρείττονες, εἰάν ἔξω τοῦ τείχους ὄντες οἱ ἡσσοῦνες ἐν κινδύνῳ δοκοῦσιν εἶναι, εἰάν is repeated from the beginning of the proposition. *Id. Mem.* II, 6, 25. εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε μὴ ἀδικῆται, καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνηται καὶ ἄρξας ἀγαθόν τι ποιεῖν τὴν πατρίδα πειράται, διὰ τί ὁ τοιοῦτος ἄλλῃ τοιούτῃ οὐκ ἂν δύναίτο συναρμόσαι; it is intended to signify εἰ δέ τις, — βουλόμενος,

ὅπως — πειράται, οὕτω πράττοι, but this conclusion of the conditional proposition on account of the parenthesis, and because οὕτω πράττει expressed only generally what was previously declared more definitely, is omitted, and βουλόμενος is referred to the αὐτοῦτος followingⁿ.

Obs. 3. The participle sometimes does not agree with its substantive, in gender, number, and case, like the adjective. See §. 496. Particularly when the substantive is a collective one in the *sing. number*, the participle is often put in the plural *masc.* as *Hesiod. Sc. Herc.* 475. πολλὸς δ' ἠγείρετο λαὸς, τιμῶντες Κῆρυκα. *Comp. Thuc.* III, 79. 110. VIII, 64. *Xen. Cyr.* IV, 3, 55^x. Thus the participle is put in the singular, with the plural of the verb, because it expresses an action which belongs only to one of those indicated by the *finite verb*. *Soph. Phil.* 645. χωρῶμεν, ἐνδοθεν λαβὼν, ὅτου σε — χρεία ἔχει. See the note of Brunck.

When the participle does not agree with its case, this also is a consequence of an alteration in the construction, *anacoluthon*. *Il.* ψ', 546. μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον, τὰ φρονέων, ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππων, αὐτὸς τ' ἐσθλὸς ἐὼν, for αὐτῷ ἐσθλῷ ἐόντι referred to οἱ. *Comp. Il.* κ', 547. *Æsch. Choeph.* 408. πέπαλται δ' αὐτ' ἐμοὶ φίλον κέαρ, τόνδε κλύουσιν οἶκτον. *Comp. Soph. El.* 479. *Plat. Lach.* p. 177. ἐγὼ νῦν παρακελεύομαι σοὶ μὴ ἀφίεσθαι Λάχηςτος — λέγοντα^l.

The collateral circumstances which are connected 556. with a substantive or a principal action, by means of the participle, are, as has been observed §. 555. either such as are expressed in other languages by the pronoun *relative*, with a *finite verb*, e. g. γυνή τις χήρα

ⁿ Comp. my Note on Hom. H. in Apoll. II, 157. p. 27 sq. Herm. ad Viger .p. 756 sq.

^x Fisch. III, a. p. 307.

^l Interp. ad Iphig. A. 1556. Brunck. ad Æsch. Prom 216. Soph. El. 480. Fisch. III, a. p. 391. Heind. ad Plat. Phædr. p. 234.

ὅρην εἶχε, καθ' ἐκάστην ἡμέραν ὥν αὐτῇ τίκτουσαν, i. e. ἦ ἔτεκε, or such as are expressed in Latin and English, by various particles, 'as', or 'since, when, because, though, on account of', &c. (of which see examples §. 565 seq.) In these cases, therefore, the Greek participles agree in sense with the Latin, for the most part; in Greek, however, they are much more frequently used than in Latin, not only because the Greek has participles of all the principal tenses, in the active, passive, and middle; but in the cases also where both languages have the same participle, the Greek employs it much more frequently than the Latin. Every action, which admits of being considered as only accompanying another which is the main action, and may thus be represented as an accessory circumstance of another, the Greeks are fond of expressing by the participle: and even when two *finite* verbs are joined by 'and', one of them is generally put in the participle, and the copula omitted¹. In addition to this general remark the following observations deserve attention:

1. The principal action of a proposition has often another verb added to it, which might, as far as necessity goes, have been omitted, and to which the principal action is referred in one of the above-mentioned relations. *Soph. Œd. T.* 117. οὐδ' ἄγγελός τις, οὐδὲ συμπράκτωρ ὁδοῦ κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν, for ἐξέμαθεν ἄν. *Thuc.* VII, 14. ἐπισταμένοις ὑμῖν γράφω, ὅτι βραχεῖα ἀκμή πληρώματος. The relation itself is inverted *Thuc.* VIII, 87. ἵνα τοὺς Φοίνικας προαγαγὼν ἐς τὴν Ἀσπενδον, ἐκχρηματίσαιοτο ἀφείς, where consist-

ad Viger. p. 755 sq. My Note ad Hom. H. p. 134.

ently with the words, it must signify ἐκχρηματισάμενος ἀφείν, but ἀφείν, ἀφείς might be omitted^a.

2. Several participles frequently stand in one proposition, without a connection. *Il.* σ', 372. 'τὸν δ' εὖρ' ἰδρῶντα, ἐλίσσόμενον περὶ φύσας, σπεύδοντα, where the conjunctive particle would represent these verbs as three separate actions. *Comp.* π', 660. *Eurip. Suppl.* 231. εἰς δὲ στρατείαν πάντας Ἀργείους ἄγων, μάντεων λεγόντων θέσφατ' εἰτ' ἀτιμάσας, βία παρελθὼν θεοὺς ἀπώλεσας πόλιν, νέοις ταραχθεῖς. *Comp.* *Phæn.* 22. *Plat. Rep.* II, p. 223. ἄδικοι (ὄντες) κερδανούμεν τε, καὶ λισσόμενοι (the means), ὑπερβαίνοντες καὶ ἀμαρτάνοντες (declaration of the case, 'if'), πείθοντες αὐτούς (τοὺς θεοὺς. means) ἀζήμιοι ἀπαλλάξομεν. *Comp.* *Xen. Hist. Gr.* VII, 5, 9. Two participles also are put in one member of a proposition, one of which is thus superfluous. *Il.* φ', 204. δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες^b.

3. Among the cases in which the participle is to be resolved by the pronoun relative, λεγόμενος is particularly to be noticed, e. g. ἡ Διομήδεια λεγομένη ἀνάγκη, *Plat. Rep.* VI, p. 89^c. *Herod.* VI, 61. ἐν τῇ Θεράπνῃ καλουμένῃ, 'in the city called Therapnus.

4. The participle with the article is rendered by *is qui*. §. 269. *Obs.* *Xen. Mem. S.* IV, 2, 28. οἱ μὲν εἰδότες ὅτι ποιοῦσιν, ἐπιτυγχάνοντες ('if they are fortunate in it') ὧν πράττουσιν εὐδοχοί τε καὶ τίμιοι γίγνονται, καὶ οἱ τε ὅμοιοι

^a Gregor. p. 35. ubi v. Koen.

^b Reiz. ad Lucian. T. VI, p. 424 sq. Hoog. et Zeune ad Viger. p. 348. XVII.

^c Hoog. ad Viger. p. 15. 342. II.

(i. e. οἱ ὁμοίως ἐπιτυγχάνοντες) τούτους ἡδέως χρῶνται, οἱ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτοις ὑπὲρ αὐτῶν βουλευέσθαι. In that case the same verb is often put as a *finite* verb, and as a participle. *Herod.* VII, 174. τὴν ἀτραπὸν, δι' ἣν ἤλωσαν οἱ ἀλόντες Ἑλλήνων ἐν Θερμοπύλῃσι, οὐδὲ ἤδεσαν εὐῶσαν πρότερον. *Comp.* 220. This is particularly frequent in Plato, e. g. *Apol. S.* p. 44. τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες;

5. The participle, in the sense of the relative with the *finite* verb, is sometimes, though rarely, referred to an infinitive. *Eurip. Or.* 50. πείθει δ' Ὀρέστην μητέρ', ἥ σφ' ἐγείνατο, κτεῖναι, πρὸς οὐχ ἅπαντας εὐκλειαν φέρον, for ὁ, τὸ κτεῖναι μητέρα, φέρει. In a similar manner, *Virg. Æn.* XI, 383. *Proinde tona eloquio, solitum tibi.*

6. The participle in definitions of time is often joined with the adverbs, αὐτίκα, εὐθύς, μεταξύ; ἅμα, the latter with the dative. *Herod.* II, 146. Διόνυσον λέγουσι οἱ Ἑλληνες ὡς αὐτίκα γενόμενον ('as soon as he was born') εἰς τὸν μηρὸν ἐνεῖρράψατο Ζεὺς. *Comp.* VII, 220. and with the *genitive absolute* I, 79. — *Soph. Aj.* 762. ἀπ' οἴκου εὐθύς ἐξορμώμενος, 'as soon as he left the house'. *Plat. Phædon.* p. 171. οὐκοῦν γενόμενοι εὐθύς ἐωρεῶμεν τε καὶ ἡκούομεν, 'soon after our birth'. *Comp. Leg.* I, p. 32. *Rep.* I, p. 148. and with the *genitive absolute*, *Thuc.* VII, 50. — *Herod.* II, 158. Νεκρὸς μὲν νυν μεταξύ ὀρύσσων ἐπαύσατο, 'during the digging', *inter fodiendum.* *Plat. Lys.* p. 219. ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξύ παίζων εἰσέρχεται. *Comp. Leg.* IX, p. 14. and with the *genitive absolute.* *Plat. Theag.* p. 20. λέγοντός σου μεταξύ γέγονέ μοι ἡ φωνὴ ἡ τοῦ δαιμονίου. *Comp. Rep.* I, p. 165. — *Herod.* III, 65. ἅμα τῷ ἵππῳ τοῦτο ποιήσαντι, 'as the horse did this', *ib.* 86. *Thuc.* VIII, 61. ἅμα τῷ ἡρι εὐθύς ἀρχομένῳ.

7. Verbs of motion are accompanied regularly by *participles future*, to express the object of the verbs. *Xen. Mem. S.* III, 7, 5. σέ γε διδάζων ὥρμημαι, 'in order to teach thee'. *Plat. Alcib.* I, p. 12. ἀνιστάμενος συμβουλεύσων^d. Sometimes also the participle present is put in this case. *Soph. Aj.* 781. πέμπει μέ σοι φέροντα τάσδ' ἐπιστολάς. *Thuc.* I, 116. ἐτυχον γάρ αἱ μὲν ἐπὶ Καρίας — οἰχόμεναι, αἱ δὲ ἐπὶ Χίου καὶ Λέσβου, περιαγγέλλουσαι βοηθεῖν. Comp. *Xen. Hist. Gr.* II, 1, 29. *Isocr. Panath.* p. 268. E^c. But ἀπιὼν ἀνίστατο does not come under this head. See §. 504. Frequently, however, the construction of the verb ἔρχομαι with the partic. fut. serves only as a circumlocution of the future. *Herod.* I, 194. ἔρχομαι φράσω. *Plat. Theag.* p. 20. ἔρχομαι ἀποθαινόμενος.

8. When the subject of the participle is indeterminate; where in English 'one' is used, it is often put without any substantive, to which it can be referred. *Herod.* I, 42. οὔτε γὰρ συμφορῇ ταῇδε κεχρημένον οἶκός ἐστι ἐς ὁμήλικας εὐ πρήσσοντας ἰέναι, οὔτε τὸ βούλεσθαι πάρα, 'one under such a misfortune'. *Arist. Plut.* 256. ἀλλ' ἐστ' ἐκ' αὐτῆς τῆς ἀκμῆς, ἣ δεῖ παρόντ' ἀμύνειν. Comp. *Plat. Leg.* IV, p. 188. Thus also in the nominative. *Xen. Cyr.* VI, 2, 1. ἦλθον δὲ ἐν τούτῳ τῷ χρόνῳ καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες, 'people who brought'.

In this place some verbs require to be noticed particularly, which are put in the participle with other verbs, and differently expressed. Of this kind are: 557.

^d Valck. ad Phœn. p. 289. ad Herod. p. 642, 82. Markl. ad Eur. Suppl. 542. 772. Fisch. III, b. p. 24.

^e Markl. ad Eur. Suppl. 154. Zeune ad Viger. p. 343. Herm. ad Vig p. 754, 224.

ἀρχόμενος, alone or with a genitive, 'in the beginning'. *Thucyd.* iv, 64. ἅπερ καὶ ἀρχόμενος εἶπον. *Plato Phædr.* p. 357. ὁ Λυσίας ἀρχόμενος τοῦ ἐρωτικοῦ ἡγάγκασεν ἡμᾶς ὑπολαβεῖν. But ἀρξάμενος ἀπὸ χρυσοῦ, &c. means, 'primarily', 'or especially gold'. *Herod.* v, 49. ἔστι δὲ καὶ ἀγαθὰ τοῖσι τὴν ἡπειρον ἐκείνην νεμομένοισι — ἀπὸ χρυσοῦ ἀρξαμένοισι, ἄργυρος καὶ χαλκός, for πρῶτον μὲν χρυσός, ἔπειτα δὲ ἄργυρος καὶ χ, as v, 50. ἀρχετο ἐκ δέκα ταλάντων ὑπισχνεόμενος, 'he offered first ten talents'. *Plat. Rep.* vi, p. 99. οἶμαι τοὺς πολλοὺς τῶν ἀκούοντων προθυμότερον ἔτι ἀντιτείνειν, οὐδ' ὁπωστιοῦν πεισομένους, ἀπὸ Θρασυμάχου ἀρξαμένους, and particularly *Thras.* *Id. Alcib.* i, p. 5. τὰ ὑπάρχοντά σοι μεγάλα εἶναι (φῆς), ὥστε μηδενὸς δεῖσθαι, ἀπὸ τοῦ σώματος ἀρξάμενα, τελευτῶντα εἰς τὴν ψυχὴν, 'first thy body, and lastly thy soul'. *Xen. Vectig.* 5, 3. τινες γὰρ ἡσυχίαν ἀγούσης τῆς πόλεως, οὐ προσδέουσιν ἂν αὐτῆς; ἀρξάμενοι ἀπὸ ναυκλήρων καὶ ἐμπορέων οὐχ οἱ πολῦσιτοι; for πρῶτον μὲν τῶν ν. καὶ ἐμπ. οὐχ οἱ π'.

τελευτῶν often stands in the sense of the adverb, 'lastly', *Plat. Rep.* iv, p. 338. καὶ τελευτῶν δὴ, οἶμαι, φαῖμεν ἂν εἰς ἓν τι τέλος καὶ νεανικὸν ἀποβαίνειν αὐτόν.

διαλιπὼν χρόνον, with or without πολὺν, ὀλίγον. *Plat. Phædon.* p. 266. οὗτος ὁ δδὺς τὸ φάρμακον, διαλιπὼν χρόνον, ('after some time') ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη. *Comp.* p. 267.

φέρων and ἄγων are often put, the former with inanimate, and the latter with animated things: *a.* in Homer with the verbs 'to give, to place'. *Il.* η', 304. Ἐκτωρ

¹ Heusde Spec. Cr. in Plat. p. 39 sq. Heind. ad Plat. *Gorg.* p. 83 sq.

² Hoog. ad Vig. p. 364.

δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τε-
λαμῶνι. Π. ψ', 886. αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον
ἔγχος θῆκ' ἐς ἀγῶνα φέρων, *ib.* 596. ἦ ῥα, καὶ ἵππον
ἄγων μεγαθύμον Νέστορος υἱὸς ἐν χεῖρεσσι τίθει Μενελάου.

Generally with all verbs which imply the act of bearing, carrying. *b.* φέρων is joined by the Attics with verbs which express any motion, and marks 'a zeal, a vehemence', with which the action is performed. *Herod.* VIII, 87. διωκομένη ὑπὸ τῆς Ἀττικῆς (νεῶς) φέρουσα ἐνέβαλε νηὶ φιλή, 'with vehemence'. *Æschin. in Ctesiph.* p. 474. καὶ ἐς τοῦτο φέρων περιέστησε τὰ πράγματα, where it may be rendered, 'purposely'^b, φερόμενος appears to express, together with the vehemence, the Latin *temere* also. *Herod.* VII, 210. ὡς δ' ἐπέπεσον φερόμενοι ἐς τοὺς Ἕλληνας οἱ Μῆδοι, ἐπιπτον πολλοί. *Comp.* VIII, 91. IX, 102. *c.* These participles, with their cases, signify the same as *cum*, 'with', especially with the verbs 'to come'. *Æsch. S. ad Th.* 40. ἦκω σαφῇ τάκειθεν ἐκ στρατοῦ φέρων, 'I bring with me'. ἦκεν ἄγων, or ἔχων δισχιλίους ὀπλίτας, 'with two hundred infantry'. *Comp. Thuc.* I, 9. ἦλθεν ἔχων, 'he brought with him'. *Isæus*, p. 244. ἦκει φέρων. *Comp. Xen. Cyr.* I, 14ⁱ.

ἀνύσας is commonly rendered 'quick'. *Aristoph. Lys.* 438. ἀνύσαντε δήσετον, properly, 'make haste and bind'. For which *Arist. Av.* 241. ἀνύσατε πετόμενα πρὸς ἐμὰν αὐδάν^k.

Obs. Under this head are reckoned also the participles of the verbs 'to go, to come', in which the idea of quickness is to

^b Hemsterh. ad Luc. T. II, p. 423. Dorv. ad Charit. p. 517. Herm. ad Vig. p. 758.

ⁱ Valck. ad Eur. Ph. p. 92.

^k Piers. ad Moer. p. 62.

be conveyed¹. *Il.* ν', 9. οὐ γὰρ ὄγ' ἀθανάτων τιν' ἐέλπετο ὄν κατὰ θυμὸν ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν. *Comp. Herod.* VII, 225. *Thuc.* VII, 73. *Arist. Nub.* 99. μάνθαν' ἐλθών, ἂν ἐγὼ παραινέσω. *Vesp.* 789. δραχμὴν μετ' ἐμοῦ πρῶν λαβών, ἐλθὼν διεκερμάτιζεν ἐν τοῖς ἰχθύσιν. *Xen. Cyr.* II, 2, 6. οὕτω καὶ ἐγὼ ἐλθὼν ἐδίδασκον ἓνα λόχον. *Soph. Phil.* 353. εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών. *Comp. Il.* ν', 15. *Eurip. Cycl.* 240. *Sophocle. Phil.* 920. (νοῶ) ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών. By themselves these participles seem to have no peculiar sense, only they must be rendered by the *finite verb* followed by καί, 'to come and help, come and hear, 'weak and spent, went and taught', &c. where in English, 'to go, to come', and in Greek the participles of these verbs might be omitted. According to this resolution Plato says, *Rep.* VIII, p. 196. ἦλθε καὶ παρέδωκε, where ἦλθε is in the same manner pleonastic.

The same circumstance attends the participle λαβών *Arist. Av.* 56. σὺ δ' οὖν λίθω κόψον λαβών, 'take a stone and strike him'. Also *Il.* μ', 453. φέρειν αἰείρας, 'took up and carried'.

558. A third person also, and a participle of the same verb, are often put together, especially in Plato. *Plat. Euthyd.* p. 40. τίνα ποτ' οὖν ἂν κτησάμενοι ἐπιστήμην ὀρθῶς κατὰ σαίμεθα; 'how must we acquire knowledge in order to make a right use of it?' 'how can we obtain knowledge in a proper manner?' *Id. Prot.* p. 174. ὑπὸ ἡδονῆς φασὶν ἡττώμενους ἢ λύπης — ταῦτα ποιεῖν τοὺς ποιοῦντας, 'they who did this, did it because', &c. *Alcib.* I, p. 12. τότε σὺ ἀνιστάμενος ὡς συμβουλευσὼν ὀρθῶς ἀναστήσῃ. *Id.* II, p. 78. πάντας οὖν ἂν φάντες τοὺς ἀφρονάς μαίνεσθαι ὀρθῶς ἂν φαίημεν. But *Plat. Lach.* p. 175. instead of οὐ ἔνεκα σκοπούμενοι σκοποῦμεν it should be σκοποῦμεν ἂ σκοποῦμεν, as *Apol. S.* p. 51. *Criton.* p. 119.

¹ Dorv. ad Char. p. 379.

Gorg. p. 131. (Of the confusion of α and a see *Porson. ad Eurip. Med.* 44^m).

The participle frequently expresses the means by which the principal action is effected. *Eur. Phæn.* 1231. ἦν μή με φεύγων ἐκφύγῃς πρὸς αἰθέρα, where *Porson* adduces more instances. For which *Plato Symp.* p. 213. φεύγειν φυγῇ. Both kinds of this phrase are thus far pleonastic, that the participle is not necessary to sense. Thus also *Xen. Cyr.* VIII, 4, 9. ἀλλ' ὑπακούων σχολῇ ὑπήκουσα. *ib.* 5, 2. ὅπως εἰδεῖεν, ἐφ' οἷς ἴασιν ἰόντες. A more extraordinary pleonasm is in *ἔφη λέγων. Soph. Aj.* 757. *Herod.* v, 36. and λέγει φάς. *Herod.* v, 50.

The participle with the *finite verb* frequently makes 559. merely a circumlocution. Thus are used, *a.* particularly participles of all verbs with the verb εἰμί, for the proper verb. *Il.* ε', 873. τετληότες εἰμέν for τετλήκαμεν, τέτλαμεν. ψ', 69. ἐμεῖο λελασμένος ἔπλεν for λέλησαι. *Herod.* I, 57. ἦσαν ἰέντες for ἴσαν. III, 99. ἀπαρνεόμενός ἐστιν for ἀπαρνέεται. *ib.* 133. αἰσχύνην ἐστὶ φέροντα. *Æsch. Prom.* 402. πέλει δικαιοθεῖς. *Soph. Phil.* 1219. στείχων ἂν ἦν. *Aj.* 588. μὴ προσδοῖς ἡμᾶς γένῃ. *Plat. Leg.* x, p. 114. μισοῦντες γίγνονται. *ib.* IX, p. 18. εἰ ταῦτα οὕτως ἔχοντά ἐστιν. *Comp. Symp.* p. 221. Also *Plat. Phædon.* p. 212. τί τις φήσῃ ταῦτα ὄντα εἶναι ἐν ταῖς ψυχαῖς, τὴν τε ἀρετὴν καὶ τὴν κακίαν; is a kind of circumlocution, in which, however, ὄντα belongs to τί, and εἶναι to ἐν ταῖς ψυχαῖς^a. Another case is, when the participle is accompanied by the article, as *Herod.* I, 171. ἐπὶ τὰ κράνα λόφους ἐπιδέσθαι Κῆρὲς εἰσι οἱ καταδείξαντες. See §. 269. Obs.

^a Heog. ad *Viger.* p. 334 b. sq.

^b *Fisch.* III, b. p. 4 sq. *Herm.* ad *Eurip. Hec.* 1153.

the second. Sometimes also, when two actions are expressed, one of which has a greater extent, and the other confined to itself, the latter is put in the participle, where we should have put the *finite* verb. *Herod.* VII, 6. *extr.* ἔλεγε τὸν τε Ἑλλήσποντον ὡς ζευχθῆναι χρεὼν εἰς ὑπ' ἀνδρὸς Πέρσεω, τὴν τε ἔλασιν ἐξηγεόμενος. *Thuc.* II, 11. καὶ ἐπὶ πόλιν δυνατωσάτην ὡν ἐρχόμεθα, καὶ αὐτοὶ πλείστοι καὶ ἄριστοι στρατεύοντες. In dialogues particularly, the answer of one of the speakers is often united to the words of the other by a participle, as in the passage of Plato *Symp.* p. 170. §. 554. *Comp.* *Eurip.* *Phæn.* 1649. *Suppl.* 247. *Plat. Rep.* I, p. 162. *Theag.* p. 10. *Hipparch.* p. 268. *Xen. Econ.* 16. in. *Symp.* 4, 54. Elsewhere also the participle serves as a connection, as *Plat. Rep.* III, p. 288. λελήθαμεν γε διακαθαίροντες πάλιν ἦν ἄρτι τῶν φᾶν ἔφαμεν πόλιν. Σωφρονούντες γε ἡμεῖς, ἣ δ' ὅς. *Phæd.* p. 283. ἐν κεφαλαίοις ἕκαστον ἐφεξῆς διέμι, ἀρξάμενος ἀπὸ τοῦ πρώτου. ΣΩ. δείξας γε πρῶτον, ὦ φιλότης, τί ἄρα ἐν τῇ ἀριστερᾷ ἔχεις.

Obs. 2. In other places the use or the position of the participle which does not agree with the foregoing rule, is the result of an *anacoluthia*. *Il.* ω', 41. λέων δ' ὡς ἄγρια οἶδεν, ὅστ', ἐπεὶ ἄρ' μεγάλη τε βίη καὶ ἀγήνορι θυμῷ εἶξας εἰς' ἐπὶ μῆλα βοῶν, ἵνα δαῖτα λάβῃσιν, ὡς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, &c. where the proposition is begun, as if εἶξεν were to follow; but afterwards the conjunction is forgotten, and instead of ἐπεὶ εἶξε the construction εἶξας, with the same sense, is put. *Herod.* I, 129. εἰ γὰρ δὴ δέον πάντως περιθεῖναι ἄλλῃ τέφ τὴν βασιλῆην, καὶ μὴ αὐτὸν ἔχειν, δικαιότερον Μήδων τέφ περιβαλεῖν τοῦτο τὸ ἀγαθόν, ἢ Περσέων, where το εἰ γὰρ δὴ must be supplied ἄλλῃ περιέθηκε τὸ κράτος, and δέον signifies *quia oportuisset*, as just before, εἰ παρὲν αὐτῷ βασιλέα γενέσθαι — ἄλλῃ περιέθηκε τὸ κράτος. *Xen. Hier.* 2, 10. εἰ δὲ δὴ καὶ ἄλλοι στρατεῦσιν εἰς τὴν πόλιν κρείττονες, εἰ δὲ ἔξω τοῦ τείχους ὄντες οἱ ἵπποι ἐν κινδύνῳ δοκοῦσιν εἶναι, εἰ is repeated from the beginning of the proposition. *Id. Mem.* II, 6, 25. εἰ δὲ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε μὴ ἀδικῆται, καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνῃται καὶ ἄρξας ἀγαθόν τι ποιεῖν τὴν πατρίδα πειράται, διὰ τί ὁ τοιοῦτος ἄλλῃ τοιούτῳ οὐκ ἂν δύναίτο συναρμόσαι; it is intended to signify εἰ δὲ τις, — βουλόμενος,

δπως — πειράται, οὕτω πράττοι, but this conclusion of the conditional proposition on account of the parenthesis, and because οὕτω πράτται expressed only generally what was previously declared more definitely, is omitted, and βουλόμενος is referred to the ὁ τοιοῦτος following^a.

Obs. 3. The participle sometimes does not agree with its substantive, in gender, number, and case, like the adjective. See §. 436. Particularly when the substantive is a collective one in the *sing. number*, the participle is often put in the plural *masc.* as *Hesiod. Sc. Herc.* 475. πολλὸς δ' ἠγείρετο λαὸς, τιμῶντες Κῆρυκα. *Comp. Thuc.* III, 79. 110. VIII, 64. *Xen. Cyr.* IV, 3, 55^z. Thus the participle is put in the singular, with the plural of the verb, because it expresses an action which belongs only to one of those indicated by the *finite verb*. *Soph. Phil.* 645. χωρῶμεν, ἔνδοθεν λαβὼν, ὅτου σε — χρεία ἔχει. See the note of Brunck.

When the participle does not agree with it's case, this also is a consequence of an alteration in the construction, *anacoluthon*. *Il. ψ'*, 546. μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον, τὰ φρονέων, ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππων, αὐτός τ' ἐσθλὸς εἶν, for αὐτῷ ἐσθλῷ εἶντι referred to οἱ. *Comp. Il. κ'*, 547. *Æsch. Choëph.* 408. πέπαλται δ' αὐτ' ἐμοὶ φίλον κέαρ, τόνδε κλύουσ' ἀνδρῶν. *Comp. Soph. El.* 479. *Plat. Lach.* p. 177. ἐγὼ νῦν παρακελεύομαι σοὶ μὴ ἀφίεσθαι Λάχνητος — λέγοντα^z.

The collateral circumstances which are connected 556. with a substantive or a principal action, by means of the participle, are, as has been observed §. 555. either such as are expressed in other languages by the pronoun *relative*, with a *finite verb*, e. g. γυνή τις χήρα

^a *Comp. my Note on Hom. H. in Apoll. II, 157. p. 27 sq. Herm. ad Viger .p. 756 sq.*

^z *Fisch. III, a. p. 307.*

^y *Interp. ad Iphig. A. 1556. Brunck. ad Æsch. Prom. 216. Soph. El. 480. Fisch. III, a. p. 391. Heind. ad Plat. Phædr. p. 234.*

ὅρην εἶχε, καθ' ἐκάστην ἡμέραν ὥν αὐτῇ τίκτουσαν, i. e. ἦ ἔτεκε, or such as are expressed in Latin and English, by various particles, 'as', or 'since, when, because, though, on account of', &c. (of which see examples §. 565 seq.) In these cases, therefore, the Greek participles agree in sense with the Latin, for the most part; in Greek, however, they are much more frequently used than in Latin, not only because the Greek has participles of all the principal tenses, in the active, passive, and middle; but in the cases also where both languages have the same participle, the Greek employs it much more frequently than the Latin. Every action, which admits of being considered as only accompanying another which is the main action, and may thus be represented as an accessory circumstance of another, the Greeks are fond of expressing by the participle: and even when two *finite* verbs are joined by 'and', one of them is generally put in the participle, and the copula omitted'. In addition to this general remark the following observations deserve attention:

1. The principal action of a proposition has often another verb added to it, which might, as far as necessity goes, have been omitted, and to which the principal action is referred in one of the above-mentioned relations. *Soph. Œd. T.* 117. οὐδ' ἄγγελός τις, οὐδὲ συμπράκτωρ ὁδοῦ κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν, for ἐξέμαθεν ἄν. *Thuc.* VII, 14. ἐπισταμένοις ὑμῖν γράφω, ὅτι βραχεῖα ἀκμὴ πληρώματος. The relation itself is inverted *Thuc.* VIII, 87. ἵνα τοὺς Φοίνικας προαγαγὼν ἐς τὴν Ἀσπενδον, ἐκχρηματίσαιοτο ἄφεις, where consist-

* Herm. ad Viger. p. 755 sq. My Note ad Hom. H. p. 134.

ently with the words, it must signify ἐκχηματισάμενος ἀφείη, but ἀφείη, ἀφείς might be omitted^a.

2. Several participles frequently stand in one proposition, without a connection. *Il.* σ', 372. τὸν δ' εὐρ' ἰδρῶντα, ἐλίσσόμενον περὶ φύσας, σπεύδοντα, where the conjunctive particle would represent these verbs as three separate actions. *Comp.* π', 660. *Eurip. Suppl.* 231. εἰς δὲ στρατείαν πάντας Ἀργείους ἄγων, μάντεων λεγόντων θέσφατ' εἰτ' ἀτιμάσας, βία παρελθὼν θεοὺς ἀπώλεσας πόλιν, νέοις ταραχθεῖς. *Comp.* *Phæn.* 22. *Plat. Rep.* II, p. 223. ἄδικοι (ὄντες) κερδανούμεν τε, καὶ λισσόμενοι (the means), ὑπερβαίνοντες καὶ ἀμαρτάνοντες (declaration of the case, 'if'), πείθοντες αὐτούς (τοὺς θεοὺς. means) ἀζήμιοι ἀπαλλάξομεν. *Comp.* *Xen. Hist. Gr.* VII, 5, 9. Two participles also are put in one member of a proposition, one of which is thus superfluous. *Il.* φ', 204. δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες^b.

3. Among the cases in which the participle is to be resolved by the pronoun relative, λεγόμενος is particularly to be noticed, e. g. ἡ Διομήδεια λεγομένη ἀνάγκη, *Plat. Rep.* VI, p. 89^c. *Herod.* VI, 61. ἐν τῇ Θεράπνῃ καλουμένη, 'in the city called Therapnus.

4. The participle with the article is rendered by *is qui*. §. 269. *Obs.* *Xen. Mem. S.* IV, 2, 28. οἱ μὲν εἰδότες ὅτι ποιοῦσιν, ἐπιτυγχάνοντες ('if they are fortunate in it') ὧν πράττουσιν εὐδοχοὶ τε καὶ τίμιοι γίγνονται, καὶ οἱ τε ὅμοιοι

^a Gregor. p. 35. ubi v. Koen.

^b Reiz, ad Lucian. T. VI, p. 424 sq. Hoog. et Zeune ad Viger. p. 348. XVII.

^c Hoog. ad Viger. p. 15. 342. II.

(i. e. οἱ ὁμοίως ἐπιτυγχάνοντες) τούτοις ἡδέως χρεῖσται, οἷ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτοις ὑπὲρ αὐτῶν βουλεύεσθαι. In that case the same verb is often put as a *finite* verb, and as a participle. *Herod.* VII, 174. τὴν ἀτραπὸν, δι' ἣν ἤλωσαν οἱ ἀλόντες Ἑλληνῶν ἐν Θερμοπύλῃσι, οὐδὲ ἤδεσαν εἶδεν πρότερον. *Comp.* 220. This is particularly frequent in Plato, e. g. *Apol. S.* p. 44. τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες;

5. The participle, in the sense of the relative with the *finite* verb, is sometimes, though rarely, referred to an infinitive. *Eurip. Or.* 50. πείθει δ' Ὀρέστην μητέρ', ἥ σφ' ἐγείνατο, κτείνει, πρὸς οὐχ ἅπαντας εὐκλειαν φέρον, for ὃ, τὸ κτείνειν μητέρα, φέρει. In a similar manner, *Virg. Æn.* XI, 383. *Proinde tona eloquio, solitum tibi.*

6. The participle in definitions of time is often joined with the adverbs, αὐτίκα, εὐθύς, μεταξύ, ἅμα, the latter with the dative. *Herod.* II, 146. Διόνυσον λέγουσι οἱ Ἕλληνες ὡς αὐτίκα γενόμενον ('as soon as he was born') εἰς τὸν μηρὸν ἐνεργάσατο Ζεὺς. *Comp.* VII, 220. and with the *genitive absolute* I, 79. — *Soph. Aj.* 762. ἀπ' οἴκου εὐθύς ἐξορμώμενος, 'as soon as he left the house'. *Plat. Phædon.* p. 171. οὐκοῦν γενόμενοι εὐθύς ἐπαρῶμεν τε καὶ ἡκούμεν, 'soon after our birth'. *Comp. Leg.* I, p. 32. *Rep.* I, p. 148. and with the *genitive absolute*, *Thuc.* VII, 50. — *Herod.* II, 158. Νεκρῶς μὲν νυν μεταξὺ ὀρύσσων ἐπαύσατο, 'during the digging', *inter fodientum.* *Plat. Lys.* p. 219. ὁ Μενέξενος ἐκ τῆς αἰλῆς μεταξὺ παίζων εἰσέρχεται. *Comp. Leg.* IX, p. 14. and with the *genitive absolute.* *Plat. Theag.* p. 20. λέγοντός σου μεταξὺ γέγονέ μοι ἡ φωνὴ ἡ τοῦ δαιμονίου. *Comp. Rep.* I, p. 165. — *Herod.* III, 65. ἅμα τῷ ἵππῳ τοῦτο ποιήσαντι, 'as the horse did this', *ib.* 86. *Thuc.* VIII, 61. ἅμα τῷ ἡρι εὐθύς ἀρχομένῳ.

7. Verbs of motion are accompanied regularly by *participles future*, to express the object of the verbs. *Xen. Mem. S.* III, 7, 5. *σε γε διδάξων ὥρμηται*, 'in order to teach thee'. *Plat. Alcib.* I, p. 12. *ἀνιστάμενος συμβουλεύσων*^d. Sometimes also the participle present is put in this case. *Soph. Aj.* 781. *πέμπει μέ σοι φέροντα τάσδ' ἐπιστολάς*. *Thuc.* I, 116. *ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας — οἰχόμεναι, αἱ δὲ ἐπὶ Χίου καὶ Λέσβου, περιεργέλλουσαι βοηθεῖν*. *Comp. Xen. Hist. Gr.* II, 1, 29. *Isocr. Panath.* p. 268. *Ε*. But *ἀπιὼν ἀνίστατο* does not come under this head. See §. 504. Frequently, however, the construction of the verb *ἔρχομαι* with the partic. fut. serves only as a circumlocution of the future. *Herod.* I, 194. *ἔρχομαι φράσων*. *Plat. Theag.* p. 20. *ἔρχομαι ἀποθαιδύμενος*.

8. When the subject of the participle is indeterminate, where in English 'one' is used, it is often put without any substantive, to which it can be referred. *Herod.* I, 42. *οὔτε γὰρ συμφορῇ τοῇδε κεχρημένον οἶκός ἐστι ἐς ὀμηλικὰς εὐ πρήσσοντας ἰέναι, οὔτε τὸ βούλεσθαι πάρα*, 'one under such a misfortune'. *Arist. Plut.* 256. *ἀλλ' ἐστ' ἐκ' αὐτῆς τῆς ἀκμῆς, ἣ δὲ παρόντ' ἀμύνειν*. *Comp. Plat. Leg.* IV, p. 188. Thus also in the nominative. *Xen. Cyr.* VI, 2, 1. *ἦλθον δὲ ἐν τούτῳ τῷ χρόνῳ καὶ παρὰ τοῦ Ἰνδοῦ χρήματα ἄγοντες*, 'people who brought'.

In this place some verbs require to be noticed particularly, which are put in the participle with other verbs, and differently expressed. Of this kind are: 557.

^d Valck. ad Phœn. p. 289. ad Herod. p. 642, 82. Markl. ad Eur. Suppl. 542. 772. Fisch. III, b. p. 24.

* Markl. ad Eur. Suppl. 154. Zeune ad Viger. p. 343. Herm. ad Vig p. 754, 224.

ἀρχόμενος, alone or with a genitive, 'in the beginning'. *Thucyd.* iv, 64. ἅπερ καὶ ἀρχόμενος εἶπον. *Plato Phædr.* p. 357. ὁ Λυσίας ἀρχόμενος τοῦ ἐρωτικῆς ἡγάγκασεν ἡμᾶς ὑπολαβεῖν. But ἀρχόμενος ἀπὸ χρυσοῦ, &c. means, 'primarily', 'or especially gold'. *Herod.* v, 49. ἔστι δὲ καὶ ἀγαθὰ τοῖσι τὴν ἡπειρον ἐκείνην νεμομένοιαι — ἀπὸ χρυσοῦ ἀρχαμένοιαι, ἄργυρος καὶ χαλκός, for πρῶτον μὲν χρυσός, ἔπειτα δὲ ἄργυρος καὶ χ, as v, 50. ἀρχετο ἐκ δέκα ταλάντων ὑπισχνέμενος, 'he offered first ten talents'. *Plat. Rep.* vi, p. 99. οἶμαι τοὺς πολλοὺς τῶν ἀκούοντων προθυμότερον ἔτι ἀντιτείνειν, οὐδ' ὅπωςτιωὺν πεισομένους, ἀπὸ Θρασυμάχου ἀρχαμένους, and particularly *Thras.* *Id.* *Alcib.* i, p. 5. τὰ ὑπάρχοντά σοι μεγάλα εἶναι (φῆς), ὥστε μηδενὸς δεῖσθαι, ἀπὸ τοῦ σώματος ἀρχάμενα, τελευτῶντα εἰς τὴν ψυχὴν, 'first thy body, and lastly thy soul'. *Xen. Vectig.* 5, 3. τινες γὰρ ἡσυχίαν ἀγοῦσης τῆς πόλεως, οὐ προσδέοντ' ἂν αὐτῆς; ἀρχάμενοι ἀπὸ ναυκλήρων καὶ ἐμπόρων οὐχ οἱ πολῦσιτοι; for πρῶτον μὲν τῶν ν. καὶ ἐμπ. οὐχ οἱ π¹.

τελευτῶν often stands in the sense of the adverb, 'lastly', *Plat. Rep.* iv, p. 338. καὶ τελευτῶν δὴ, οἶμαι, φαίμεν ἂν εἰς ἓν τι τέλος καὶ νεανικὸν ἀποβαίνειν αὐτό⁸.

διαλιπὼν χρόνον, with or without πολύν, ὀλίγον. *Plat. Phædon.* p. 266. οὗτος ὁ δὸς τὸ φάρμακον, διαλιπὼν χρόνον, ('after some time') ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη. *Comp.* p. 267.

φέρων and ἄγων are often put, the former with inanimate, and the latter with animated things: *a.* in Homer with the verbs 'to give, to place'. *Il.* η', 304. Ἐκταῖρ

¹ Heusde Spec. Cr. in Plat. p. 39 sq. Heind. ad Plat. *Gorg.* p. 83 sq.

⁸ Hoog. ad Vig. p. 364.

δῶκε ξίφος ἀργυρόηλον σὺν κολεῷ τε φέρων καὶ εὐτμήτῳ τε-
λαμῶνι. Π. ψ', 886. αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον
ἔγχος θῆκ' ἐς ἀγῶνα φέρων, *ib.* 596. ἦ ῥα, καὶ ἵππον
ἄγων μεγαθύμον Νέστορος υἱὸς ἐν χεῖρεσσι τίθει Μενελάου.

Generally with all verbs which imply the act of bearing,
carrying. *b.* φέρων is joined by the Attics with verbs
which express any motion, and marks 'a zeal, a vehemence',
with which the action is performed. *Herod.* VIII, 87. διωκομένη ὑπὸ τῆς Ἀττικῆς (νεῶς) φέρουσα ἐνέ-
βαλε νῆϊ φιλίῃ, 'with vehemence'. *Æschin. in Ctesiph.*
p. 474. καὶ ἐς τοῦτο φέρων περιέστησε τὰ πράγματα,
where it may be rendered, 'purposely'^b, φερόμενος appears
to express, together with the vehemence, the Latin
temere also. *Herod.* VII, 210. ὡς δ' ἐπέπεσον φερόμενοι
ἐς τοὺς Ἕλληνας οἱ Μῆδοι, ἔπιπτον πολλοί. *Comp.* VIII, 91.
IX, 102. *c.* These participles, with their cases, signify
the same as *cum*, 'with', especially with the verbs 'to
come'. *Æsch. S. ad Th.* 40. ἤκω σαφῇ τάκειθεν ἐκ στρα-
τοῦ φέρων, 'I bring with me'. ἤκεν ἄγων, or ἔχων δις-
χιλίους ὀπλίτας, 'with two hundred infantry'. *Comp.*
Thuc. I, 9. ἤλθεν ἔχων, 'he brought with him'. *Isæus,*
p. 244. ἤκει φέρων. *Comp. Xen. Cyr.* I, 14ⁱ.

ἀνύσας is commonly rendered 'quick'. *Aristoph. Lys.*
438. ἀνύσαντε δήσεται, properly, 'make haste and bind'.
For which *Arist. Av.* 241. ἀνύσατε πετόμενα πρὸς ἐμὰν
αὐδάν^k.

Obs. Under this head are reckoned also the participles of
the verbs 'to go, to come', in which the idea of quickness is to

^b Hemsterh. ad Luc. T. II, p. 423. Dorv. ad Charit. p. 517.
Herm. ad Vig. p. 758.

ⁱ Valck. ad Eur. Ph. p. 92.

^k Piers. ad Moer. p. 62.

be conveyed¹. *Il. v', 9.* οὐ γὰρ ὄγ' ἀθανάτων τιν' ἐέλπετο ὅν κατὰ θυμὸν ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσιν. *Comp. Herod. vii, 225. Thuc. vii, 73. Arist. Nub. 99.* μάνθαν' ἐλθών, ἃ' ἂν ἐγὼ παρανέσω. *Vesp. 789.* δραχμὴν μετ' ἐμοῦ πρῶην λαβών, ἐλθὼν διεκερμάτιζεν ἐν τοῖς ἰχθύσιν. *Xen. Cyr. II, 2, 6.* οὐτω καὶ ἐγὼ ἐλθὼν ἐδίδασκον ἓνα λόχον. *Soph. Phil. 353.* εἰ τὰ πὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών. *Comp. Il. v', 15. Eurip. Cycl. 240. Sophoc. Phil. 920.* (νοῶ) ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών. By themselves these participles seem to have no peculiar sense, only they must be rendered by the *finite verb* followed by καί, 'to come and help, come and hear, 'weak and spent, went and taught', &c. where in English, 'to go, to come', and in Greek the participles of these verbs might be omitted. According to this resolution Plato says, *Rep. viii, p. 196.* ἦλθε καὶ παρέδωκε, where ἦλθε is in the same manner pleonastic.

The same circumstance attends the participle λαβών *Arist. Av. 56.* σὺ δ' οὖν λίθῳ κόψον λαβών, 'take a stone and strike him'. Also *Il. μ', 453.* φέρειν αἶρας, 'took up and carried'.

558. A third person also, and a participle of the same verb, are often put together, especially in Plato. *Plat. Enthyd. p. 40.* τίνα ποτ' οὖν ἂν κτησάμενοι ἐπιστήμην ὀρθῶς κατὰ σαίμεθα; 'how must we acquire knowledge in order to make a right use of it?' 'how can we obtain knowledge in a proper manner?' *Id. Prot. p. 174.* ὑπὸ ἡδονῆς φασὶν ἡττωμένους ἢ λύπης — ταῦτα ποιεῖν τοὺς ποιούντας, 'they who did this, did it because', &c. *Alcib. I, p. 12.* τότε σὺ ἀνιστάμενος ὡς συμβουλευσὼν ὀρθῶς ἀναστήσῃ. *Id. II, p. 78.* πάντας οὖν ἂν φάντες τοὺς ἀφροντας καίεσθαι ὀρθῶς ἂν φαίμεν. But *Plat. Lach. p. 175.* instead of οὐ ἔνεκα σκοπούμενοι σκοποῦμεν it should be σκοποῦμεν ἃ σκοποῦμεν, as *Apol. S. p. 51. Criton. p. 119.*

¹ Dorv. ad Char. p. 379.

Gorg. p. 131. (Of the confusion of α and a see *Porson.* ad *Eurip. Med.* 44^m).

The participle frequently expresses the means by which the principal action is effected. *Eur. Phæn.* 1231. ἦν μὴ με φεύγων ἐκφύγῃς πρὸς αἰθέρα, where *Porson* adduces more instances. For which *Plato Symp.* p. 213. φεύγειν φυγῇ. Both kinds of this phrase are thus far pleonastic, that the participle is not necessary to sense. Thus also *Xen. Cyr.* VIII, 4, 9. ἀλλ' ὑπακούων σχολῇ ὑπήκουσα. *ib.* 6, 2. ὅπως εἰδεῖεν, ἐφ' οἷς ἴασιν ἰόντες. A more extraordinary pleonasm is in *ἐφη λέγων. Soph. Aj.* 757. *Herod.* v, 36. and λέγει φάς. *Herod.* v, 50.

The participle with the *finite verb* frequently makes 559. merely a circumlocution. Thus are used, *a.* particularly participles of all verbs with the verb εἰμί, for the proper verb. *Il.* ε', 873. τετληότες εἰμέν for τετλήκαμεν, τέτλαμεν. *ψ'*, 69. ἐμεῖο λελασμένος ἔπλεν for λέληπται. *Herod.* 1, 57. ἦσαν ἰέντες for ἴεσαν. *III*, 99. ἀπαρνεόμενός ἐστιν for ἀπαρνέεται. *ib.* 133. αἰσχύνῃν ἐστὶ φέροντα. *Æsch. Prom.* 402. πέλει δικαιοθεῖς. *Soph. Phil.* 1219. στείχων ἂν ἦν. *Aj.* 588. μὴ προσθός ἡμᾶς γένη. *Plat. Leg.* x, p. 114. μισοῦντες γίγνονται. *ib.* IX, p. 18. εἰ ταῦτα οὕτως ἔχοντά ἐστιν. *Comp. Symp.* p. 221. Also *Plat. Phædon.* p. 212. τί τις φήσῃ ταῦτα ὄντα εἶναι ἐν ταῖς ψυχαῖς, τὴν τε ἀρετὴν καὶ τὴν κακίαν; is a kind of circumlocution, in which, however, ὄντα belongs to τί, and εἶναι to ἐν ταῖς ψυχαῖς. Another case is, when the participle is accompanied by the article, as *Herod.* 1, 171. ἐπὶ τὰ κράνα λόφους ἐπιδέεσθαι *Kāpēs* εἰσι οἱ καταδείξαντες. See §. 269. Obs.

^m *Heog.* ad *Viger.* p. 334 b. sq.

ⁿ *Fisch.* III, b. p. 4 sq. *Herm.* ad *Eurip. Hec.* 1153.

Similar to this is ἀγγέλλων πρέπει *Æschyl. Agam.* 30.

b. The verb ἔχω is often joined with the participle active of another verb, where the latter, as a *finite* verb, would have been sufficient. In this case ἔχειν properly shews the possession, and the participle the manner in which one arrives at the possession, as *Il. α', 356.* ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας, although in other languages only the verb which is in the participle is expressed as the principal verb, and the indication of the possession founded upon that, and continuing, omitted, as independent and abstract. *Pind. Nem. I, 45.* οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψας ἔχειν. *Herod. I, 27.* ἵνα ὑπὲρ τῶν ἐν τῇ ἡπείρῳ Ἑλλήνων τίσωνται σε, τῶν σὺ δουλώσας ἔχεις. *ib. 28.* τοὺς ἄλλους πάντας ὑπ' ἐαυτῷ εἶχε καταστεψάμενος ὁ Κροῖσος. *Plat. Crat. p. 271.* Ἦρα δέ, ὡς ἐρατὴ τις, ὥσπερ οὖν καὶ λέγεται ὁ Ζεὺς αὐτῆς ἐρασθεὶς ἔχειν, 'to have loved her, and to have her for his wife'. *Xen. Mem. S. II, 7, 6.* ὠνούμενοι ἔχουσιν. *Comp. Hesiod. ἔργ. 42. Soph. Phil. 943. Eurip. Hec. 1013. Arist. Eccl. 355.* In some measure this expression answers to the Latin *occultum, subactum habeo*, and in many cases to the perfections, ἀφήρηκε, κεκρυφέναι, δεδούλωκας, &c.

This phrase often serves only to express the continuance of the action indicated by the participle, or it's consequences, expressive of the condition established by it, without any reference being intended to a peculiar possession. *Soph. Œd. C. 1135. Phil. 1362. Plat. Phædr. p. 344.* θαυμάσας ἔχω for τεθαύμακα. *Soph. El. 590.* τοὺς δὲ πρόσθεν εὖσεβεῖς καὶ εὖσεβῶν βλαστόντας ἐκβαλοῦς ἔχεις for ἐκβέβληκας. *Comp. Phil. 600. Antig. 32. Aj. 21. Œd. T. 699. Eurip. Iphig. A. 659. Demosth. π. παραπρ. p. 433, 25.*

Frequently, however, it only forms a circumlocution. *Sophocl. Antig.* 77. τὰ τῶν θεῶν ἐντιμὶ ἀτιμάσας ἔχε, for ἀτίμασον. *Eur. Troad.* 918. πατέρα πατρίδα τε φίλαν καταστένονσ' ἔχεις. *Aristoph. Av.* 851. συμπαρανέσας ἔχω. Yet here also the idea of perseverance seems to be expressed more definitely than by the simple verb°.

The phrases: τί κυπτάζεις ἔχων; and ληρεῖς ἔχων, are different. See §. 567.

c. ἦκω, ἔρχομαι, εἶμι, with the participle, serve also frequently as a circumlocution. *Il.* σ', 180. σοὶ λώβῃ, εἰ κέν τι νέκυσ ἡσχυμένος ἔλθῃ, where, however, ἔλθῃ also may be *si afferatur cadaver*. *Herod.* I, 122. ἥϊε ταύτην (τὴν γυναῖκα) αἰνέων διὰ παντός. *Pind. Nem.* VII, 102. μαθὼν δέ τις ἂν ἐρεῖ, εἰ παρ μέλος ἔρχομαι ψεγνὸν ὄαρων ἐννέπων.

Thus frequently instead of a simple verb in the sense of 'to go away', its participle is joined with οἴχομαι, e. g. ᾤχετ' ἀποπτάμενος, for ἀπέπτατο, *Il.* β', 71. ᾤχετο φεύγων, 'he escaped', *Herod.* I, 157. ᾤχοντο ἀποθέοντες. *Xen. Cyr.* VII, 5, 15. In οἴχεται θανόν *Soph. Phil.* 413. οἴχεται has the sense of *perit*, which it has also alone, without a participle. Similarly ἦν μὴ ἀποστὰς ἱγς, *Herod.* v, 50. Homer uses βαίνειν also in circumlocution, e. g. βῆ φεύγων *Il.* β', 666. βῆ αἶξασα δ, 74, &c.

Participles are not only used to add to a subject a 560. new condition, or an accompanying action independently of its proper verb; but the participle is often put as an accompanying action of a principal action, receives a subject of its own, and then is put with this in the genitive, as in Latin in the ablative, e. g. θεοῦ θέλον-

° Valcken. ad *Herod.* p. 242, 72. 444, 52. ad *Phœn.* 712. Brunck. ad *Soph. O. T.* 699. Heind. ad *Plat. Phædr.* p. 285.

τοῦ, οὐδὲν ἰσχύει φθόνος, 'God willing', *Deo volente*. But in the use of this *genitive absolute* the Greek differs from the Latin. For where the Latin, in the use of the *ablative absolute*, is obliged, on account of the want of a participle in the perf. act. to turn the sentence, and to use the participle perf. pass. the Greek, on the other hand, whose principal tenses all have their own participles, can retain the active construction, and then the participle is referred to the subject of the principal proposition, e. g. *viso lupo diffugerunt oves* (for *quum lupum vidissent*) is in Greek ἰδοῦσαι τὸν λύκον, αἱ οἷες ἀπέφυγον, not ὀφθέντος τοῦ λύκου. Thus τῶ ταῦτα ἀκούσας ἤσθη, *his auditis*, and in all similar cases. And this construction is universally admissible, when the accompanying action, which is expressed by the participle, belongs definitely to the subject of the principal proposition; whereas the passive construction obtains, where the action expressed by the participle does not refer, or does not refer entirely, to the subject of the principal proposition, e. g. τῶν πολεμίων ὀφθέντων, ἔφυγον οἱ πολῖται, 'when they (not merely the citizens) saw the enemy the citizens fled'.

The construction with the *genitive absolute* is used properly, only when the action which is expressed by the participle has it's peculiar subject, distinct from that of the principal verb. If it is the same with this, the participle is referred to the common subject in the same number, gender, and case, e. g. *Lysias p. 812*. οὐκέτι ὧν αὐτοὶ κλέπτουσιν ὀργίζεσθε, ἀλλ' ὧν αὐτοὶ λαμβάνετε χάριν ἴστε, ὥσπερ ὑμεῖς τὰ τούτων μισθοφοροῦντες, ἀλλ' οὐ τούτων τὰ ὑμέτερα κλεπτόντων.

561.

From this rule there are several deviations :

1. When the subject is the same in both propositions,

the participle sometimes is not put in the case of the common subject, but *a.* in the nominative. *Eurip. Ion.* 946. κακῶν γὰρ ἄρτι κῦμ' ὑπεξαντλῶν φρενί, πρύμνηθεν αἶρει μ' ἄλλο σῶν λόγων ὑπο, for' — αντλούτα, or αἶρομαι ἄλλω. *Eurip. Hec.* 964. ὅτῳ γὰρ ὤφθην εὐτυχούσ', αἰδώς μ' ἔχει, ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν, because αἰδώς μ' ἔχει is the same as αἰδοῦμαι. *Thuc.* II, 27. τὴν Αἰγίναν ἀσφαλέστερον ἐφαίνετο τῇ Πελοποννήσῳ ἐπικειμένην, αὐτῶν πέμψαντες ἐποίκους, ἔχων, for πέμψασιν, because ἐφαίνετο ἔχων is the same as ἐψηφίσαντο ἔχειν. *Comp.* VI, 24. VII, 42. 70. *Plat. Leg.* III, p. 126. ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον ἔδοξέ μοι. *Rh.* VI, p. 286. θνητὰς ὦν — — σμικρὸν τινα χρόνον πόρος αὐτῷ παραμεθεῖ πάμπολυς. *Comp. id.* VII, p. 368. *Rep.* VIII, p. 228^p.

b. In the genitive, either with the repetition of the subject, *Herod.* I, 41. ὀφείλεις γὰρ, ἐμεῦ προποιήσαντος χρηστὰ ἐς σέ, χρηστοῖσί με ἀμείβεσθαι. *Comp. id.* 178. III, 65. V, 22. *Xen. Cyr.* VI, 1, 37. οἱ φίλοι προσιόντες συμβουλευουσιν ἐκποδῶν ἔχειν ἐμαυτὸν, μή τι καὶ πάθῳ ὑπὸ σοῦ, ὡς ἡδίκηκότος ἐμοῦ μεγάλα. *Xen. Mem.* S. IV, 8, 5. ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς, ἀπολογίας, ἠναντιώθη τὸ δαιμόνιον. *sc.* ἐμοί. or also without this repetition. *Thuc.* VII, 48. χρημάτων γὰρ ἀπορία αὐτοὺς ἐκτρυνώσκειν, ἄλλως τε καὶ ἐπὶ πλέον ἤδη ταῖς ὑπαρχούσαις ναυσὶ θαλασσοκρατούντων. *Comp.* V, 33. *Plat. Rep.* VIII, p. 419. τάχα δ' ὦν ἡμῖν τε παραστὰς ἀνὴρ σφοδρὸς καὶ νέος — — λαιδερήσειεν ἂν, ὡς ἀνόητα καὶ ἀδύνατα τιθέντων νόμιμα. *Comp. Xen. Anab.* II, 4, 24. V, 8, 13.

Note. When the accusative is put, it arises generally from a

^p Valcken. ad Eurip. Ph. 101 sq. ad Ammon. p. 188. Brunck. ad Æsch. S. c. Th. Pers. 120. Soph. El. 480. Koen. ad Greg. p. 33 sq.

change of the construction. *Eurip. Phæn.* 724. ἐξοιστέον γὰρ ὅπλα Ἀργείων πόλει — — ἐκτὸς τάφρων τῶνδ', ὡς μαχουμένους τάχα. See §. 447. 4. *Plat. Alcib.* II, p. 97. τοὺς οὖν Ἀθηναίους ἀγανακτοῦντας τῇ πράγματι — — βουλευομένοις αὐτοῖς δοκεῖν κράτιστον εἶναι, as *Thuc.* II, 27. above N° 1.

562. 2. Sometimes instead of the genitive absolute

1. The *nominative absolute* is put *Soph. Antig.* 260. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα. *Eurip. Ph.* 290. μέλλων δὲ πέμπειν Οἰδίπουν κλεινὸς γόνος μαντεῖα σεμνά, Λοξίου τ' ἐπ' ἐσχάρας, ἐν τῇδ' ἐπεστράτευσαν Ἀργεῖοι πόλιν. *Herod.* II, 133. extr. ἵνα οἱ δυνώδεκα ἔτεα ἀντὶ ἑξ ἑτέων γένηται, αἱ νύκτες ἡμέραι ποιεῦμεναι. *Thuc.* II, 53. θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπέιργε, τὸ μὲν κρίνοντες ἐν ὁμοίᾳ καὶ σέβειν καὶ μή — — — τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων μέχρι τοῦ δίκην γενέσθαι βιοῦς ἂν τὴν τιμωρίαν ἀντιδοῦναι. *Comp. Xen. Hist. Gr.* II, 2, 3. 3, 54. *Isocr. Panath.* p. 249. B.¹

Note. From these are to be distinguished the following cases, in which the use of the nominative is founded upon other constructions of the Greek language: 1. In divisions, where otherwise also the whole may be in the same case as it's part §. 288. *Obs.* 2. *Il.* κ', 224. σύν τε δὺ' ἐρχομένῳ καὶ τε πρὸ ὃ τοῦ ἐνόησεν. *Comp. Valcken. ad Eur. Ph.* p. 436. b. To these passages Plato alludes *Alcib.* II, p. 79. ἀλλ' εἰάν μοι προσέχῃ τὸν νοῦν, σύν τε δύο σκεπτομένῳ, σχεδὸν εὐρήσομεν. 2. When the subject of the participle is contained in part in the main subject, or this latter in the other: *Herod.* VIII, 83. καὶ οἱ σύλλογον ποιησάμενοι προηγόρευε Θεμιστοκλῆς. *Comp. ib.* 86. *Thuc.* I, 49. μάχης δὲ οὐκ ἦρχον (αἱ Ἀττικαὶ νῆες, or οἱ Ἀθηναῖοι) δεδιότες οἱ στρατηγοὶ τὴν πρόρ-

¹ Valcken. ad *Eurip. Ph.* 290. Brunck. ad *Soph. Antig.* 260. *Arist. Ran.* 1437. Hoog. ad *Vig.* p. 348. *Fisch.* III, a. p. 392.

ῥησιν τῶν Ἀθηναίων. Comp. iv, 106. Plat. Apol. S. p. 42. ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς, ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε, παῖδες ὄντες ἔνιοι ὑμῶν καὶ μεираκια ἀτεχνῶς, where ἐπιστεύσατε refers to all of which the ἔνιοι constitute a part.

2. For the dative *absolute*, when the subject of the participle can be considered as that in reference to which the action of the verb takes place. Herod. vi, 21. Ἀθηναῖοι δῆλον ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει τῇ τε ἄλλῃ πολλαχῇ, καὶ δὴ καὶ ποιήσαντι Φρυνίχῳ δράμα Μιλήτου ἄλωσιν καὶ διδάξαντι, ἐς δάκρυά τε ἔπεσε τὸ θέατρον, καὶ ἐξημίωσάν μιν. Thuc. viii, 24. εἰργομένοις αὐτοῖς τῆς θαλάσσης καὶ κατὰ γῆν πορθουμένοις, ἐνεχείρησάν τινες πρὸς Ἀθηναίους ἀγαγεῖν τὴν πόλιν. Xen. H. Gr. iii, 2, 25. περιϊόντι δὲ τῷ ἐνιαυτῷ φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν ἐπὶ τὴν Ἥλιν. Comp. Xen. Ages. i, 2^r.

3. *Accusative absolute*. Soph. Œd. C. 1120. μὴ θαύμαζε, τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον. Plat. Leg. ix, p. 8. τὸν τῶν μεγίστων μετέχοντα ἀρχῶν ἐν τῇ πόλει, λεληθότα τε ταῦτα αὐτὸν ἢ μὴ λεληθότα, δειλία δ' ὑπὲρ πατρίδος αὐτοῦ μὴ τιμωρούμενον, δεῖ δεύτερον ἡγεῖσθαι τὸν τοιοῦτον πολίτην κάκη, *sive illa conjuratio ignota sit ei sive non sit*^a.

The genitive of the participle frequently stands alone 563. without a subject, when the subject is indefinite, where a pronoun *demonstrative*, or the general word *πράγματα*, or, in English, 'one' is used; and sometimes when the subject can be easily supplied from the preceding: Thuc. i, 116. Περικλῆς — ὥχετο κατὰ τάχος ἐπὶ

^a Ernesti ad Xen. Mem. S. i, 3, 2. Fisch. iii, a. p. 391.

^b Hemsterh. ad Lucian. T. i, p. 452. Brunck. ad Soph. Œd. T. 101. Fisch. iii, a. p. 387.

Καίνου καὶ Καρίας, ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν. *Xen. Cyr.* III, 3, 54. εἰ δέ τοι, ἰόντων εἰς μάχην σὺν ὅπλοις (sc. τῶν ἀνθρώπων), ἐν τούτῳ δυνήσεταιί τις ἀποόραψθήσας παραχρῆμα ἀνδρας πολεμικοὺς ποιῆσαι, &c. *ib.* v, 3, 13. οὕτω μὲν γιγνομένων (sc. τῶν πραγμάτων, ('if it happens then') σαφῶς οἶδα. *ib.* 50. οὕτω προσταττομένων, εἰς ἀλλήλους ὁρᾶν ἅπαντες ἐδόκουν αὐτῇ. *Comp.* VI, 2, 19. *Hell.* v, 3, 27. Thus in the singular also. *Thuc.* I, 74. σαφῶς δηλωθέντος, ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, *quasi apparuisset*, where the proposition with ὅτι in a certain degree constitutes the subject. *Plat. Rep.* II. p. 255. οὕτως ἔχοντες, δοκεῖ ἂν τίς σοι ἐκὼν αὐτὸν χεῖρα ποιεῖν; *quasi res sic se habeat.* *Arist. Eccl.* 401. καὶ ταῦτα περὶ σωτηρίας προκειμένου, 'since we are to deliberate upon the salvation of the state'. — *Soph. Antig.* 909. πόσις μὲν ἂν μοι, καθανόντος (sc. τοῦ προτέρου) ἄλλος ἦν. *Comp. El.* 1344. *Thuc.* VIII, 6. οἱ Λακεδαιμόνιοι — πέμψαντες Φρόνιν, — ἀπαγγεῖλαντος αὐτοῖς (τοῦ Φρόνιος) ἐποίησαντο, &c. *Comp. Eur. Ph.* 67. *Plato Menex.* p. 292. *Xen. Cyr.* III, 2, 25¹.

Obs. Sometimes also, though rarely, the genitive of the participle ὦν is wanting. *Soph. Œd. T.* 966. τί δῆτα σκοποῖτό τις — τοὺς ἄνω κλάζοντας ὄρνις, ὦν ὑφηγητῶν, ἐγὼ κτανεῖν ἐμελλον πατέρα τὸν ἐμόν; as in Latin *quibus ducibus.* *Comp. ib.* 1260. *ubi v. Br. Œd. Col.* 1588.

564. Impersonal verbs, as well as adjectives in the neuter with ἐστί, which have no subject, in their construction as participles, are not put in the genitive, but in the nominative *absolute.* *Eurip. Iphig. T.* 694. ἀπλᾶς δέ

¹ Dorv. ad Charit. p. 308. 354. Duker. ad Thuc. VIII, 6. Fisch. III, a. p. 386.

λύπας ἐξόν, οὐκ οἶσω διπλᾶς — *Herod.* v, 49. παρέχον δὲ τῆς Ἀσίας πάσης ἄρχειν εὐπετέως, ἄλλό τι αἰρήσεσθε; *quum liceat.* *ib.* 50. χρεών μιν μὴ λέγειν τὸ ἐόν — λέγει τριῶν μηνῶν φᾶς εἶναι τὴν ἄνοδον, *quum oporteret.* — *Thuc.* I, 120. ἀγαθῶν ἀνδρῶν ἐστίν, ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν, εὐ δὲ παρασχόν, *quum opportunum est*) ἐκ πολέμου πάλιν ξυμβῆναι. — *Id.* IV, 95. παραστῇ δὲ μηδενὶ ὑμῶν, ὥς ἐν τῇ ἀλλοτρίᾳ, οὐ προσῆκον ('without necessity'), κίνδυνον ἀναρρίπτουμένον. — *Id.* v, 60. ἐν αἰτία εἶχον κατ' ἀλλήλους πολλῇ τὸν Ἄγιν, νομίζοντες, ἐν καλῷ παρατυχόν σφίσι (*quum opportune sibi cecidisset*) ξυμβαλεῖν, — οὐδὲν δράσαντες ἄξιον τῆς παρασκευῆς ἀπιέναι. *Plat. Alcib.* II, p. 100. ὁρᾷς οὖν, ὡς οὐκ ἀσφαλές σοι ἐστὶν ἐλθεῖν πρὸς τὸν θεὸν ἐνζομένῳ, ἵνα μὴδ' ἂν οὕτω τύχη, βλασφημοῦντός, σου ἀκούων, οὐδὲν ἀποδέξεται τῆς θυσίας ταύτης, τυχόν δὲ καὶ ἕτερόν τι προσαπολαύσης, i. e. ἂν οὕτω τύχη, *si fors ita ferat, forte.* *Comp. Isocrat.* p. 183. C. — *Plat. Alcib.* I, p. 28. οἱ δ' οὐ βοηθήσαντες, δέον ('as they should have done') ὑγίεις ἀπῆλθον. — *Plat. Phædon.* p. 257. οἱ δ' ἂν ἰᾶσιμα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτηκέναι ἁμαρτήματα — — καὶ μετὰ μελόν αὐτοῖς τὸν ἄλλον βίον βιώσιν — — τούτους ἐμπεσεῖν εἰς τὸν Τάρταρον ἀνάγκη, 'when it has repented them'. *Lysias,* p. 837. προσταχθέν γὰρ αὐτῷ πεσσάρων μηνῶν ἀναγράψαι τοὺς νόμους τοὺς Σόλωνος, ἀντὶ μὲν Σόλωνος αὐτὸν νομοθέτην κατέστησεν, &c. Thus also δοκοῦν, δόξαν, δεδογμένον *Thuc.* I, 125. *quum videretur, visum esset.* παρόν, *quum liceat, liceret.* Even verbs which are commonly used impersonally, when they receive a subject are put absolutely in the nominative. *Thuc.* v, 65. ὁ δὲ, εἴτε καὶ διὰ τὸ ἐπιβόημα, εἴτε καὶ αὐτῷ ἄλλό τι ἢ κατὰ τὸ αὐτὸ δόξαν ἐξαίφνης, πάλιν τὸ στρά-

* Duker. ad *Thuc.* vi, 81.

πνευμα — ἀπήγε. *Plat. Prot.* p. 95. δόξαν ἡμῖν ταῦτα. *Id. Gorg.* p. 118. ἥτις δὲ ἡ βελτίων ἢ χειρῶν τῶν ἡδονῶν, οὔτε σκοπούμεναι, οὔτε μέλον αὐτοῖς ἄλλο, ἢ χαρίζεσθαι μόνον, &c.

Thus also adjectives, which in the neuter with ἐστὶ, are used *impersonally*. *Thuc.* VII, 44. ἀδύνατον ὄν. *Xen. Œcon.* 20, 10. ῥάδιον ὄν. *Cyr.* II, 2, 20. ἔγωγ' οἶμαι, ἅμα μὲν ὑμῶν συναγορευόντων, ἅμα δὲ καὶ αἰσχυρόν ὄν ἀντιλέγειν, &c. Also without a participle. *Soph. Antig.* 44. ἡ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει; *Plat. Rep.* VII, p. 137. ἔπειτ' ἀδικήσομεν αὐτοὺς, καὶ ποιήσομεν χειρὰν ζῆν, δυνατὸν αὐτοῖς ἄμεινον. *Comp.* §. 568. 5. *Obs.* 1.

Participles also are used thus, as εἰρημέρον, *quam dictum esset*. *Thuc.* v, 30. *Comp. Aristoph. Lysistr.* 13. *ubi v. Kuster.* γεγραμμένον *Thuc.* v, 56. ὡς διαπολεμησόμενον *id.* VII, 25. *extr.* διηγγελμένον *Plat. Epist.* vii, p. 104. ἐγγεγόμενον *Isocr. de Big.* p. 354. *B*^x.

565. The construction of the participle both with the *genitive absolute*, or referring to a subject preceding, expresses several relations of propositions to each other, and stands for various conjunctions with the *finite verb*. It serves particularly :

1. As a definition of time; in which case it is resolved by ὅτε, ἐπειδὴ, &c. and the *finite verb*, e. g. *H.* α', 46. ἐκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὧμων χωρόμενοι, αὐτοῦ κινηθέντος, 'as he moved'. Sometimes, in marking an epoch in history, it is accompanied by ἐπὶ, as *Hered.* VIII, 44. Ἀθηναῖοι, ἐπὶ μὲν Πελασγῶν ἐχόντων τὴν νῦν Ἑλλάδα καλουμένην, ἔσαν Πελασγοί. Thus ἐπὶ Καλλιᾶδον.

* Koen. ad Gregor. p. 15. 69. Dawes Misc. Cr. p. 125. Brunck. ad Arist. Plut. 277. Fisch. III, a. p. 387. 389. Herm. ad Vig. p. 751.

ἄρχοντος is common, e. g. *Thuc.* II, 2. and Καλλιάρχου ἄρχοντος *Herod.* VIII, 51. So we have in *Thuc.* VIII, 36 *extr.* ἄλλας (ξυνθήκας) ἐπὶ θηραμένους παρόντος ἐποιον. It is often followed by οὕτω, ὥδε, οὕτω δὴ, as if in confirmation. *Æsch. Prom.* 513. *Herod.* VII. 174. VIII, 61. *Plat. Alc.* I, p. 39. *Symp.* p. 212. which also stands after ἐπειδὴ *Thuc.* II, 19, 70.

Obs. Other less common constructions are *Herod.* II. 22. ἐπὶ χιόνι πεσούσῃ ἀνάγκη ἐστὶ ὕσαι ἐν πέντε ἡμέρησι. *Comp.* I, 170. Hence ἐπ' ἐξειργασμένοις ἐλθεῖν, of those who come too late, when the thing is done, *Herod.* VIII, 95. IX, 77. *Lysias* p. 874. with the note of Taylor⁷. *Herod.* I, 34. μετὰ Σόλωνα οἰχόμενον. *Comp.* VI, 98. II. ω', 575. — *Id.* I, 51. μετεκινήθησιν δὲ καὶ οὗτοι ὑπὸ τὸν νηὸν κατακαέντα.

Of the construction ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός, see §. 390. c.

2. In assigning a reason, 'because', as *Xen. Mem.* S. I, 2, 22. πολλοί, τὰ χρήματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται. *Thuc.* I, 80. ὥστε μήτε ἀπειρίᾳ ἐπιθυμῆσαί τινα τοῦ ἔργου, ὅπερ ἂν οἱ πολλοὶ πάθοιεν, μήτε ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα, where the participle takes the place of the dative. *Id.* VII, 13. τὰ δὲ πληρώματα διὰ τὸδε ἐφθάρη τε ἡμῖν καὶ ἔτι νῦν φθείρεται, τῶν ναυτῶν τῶν μὲν διὰ φρυγανισμόν καὶ ἀρπαγὴν μακρὰν καὶ ὑδρεῖαν ὑπὸ τῶν ἰππέων ἀπολλυμένων, οἱ δὲ θεραπεύοντες — αὐτομολοῦσι. *Plat. Phædon.* p. 229. οὐκ οἶσθα ἄλλως πως ἕκαστον γιγνόμενον, ἢ μετασχὼν τῆς ἰδίας οὐσίας ἑκάστου, οὐ ἂν μετασχοί· καὶ ἐν τούτοις οὐκ ἔχεις ἄλλην τινὰ αἰτίαν τοῦ δύο γενέσθαι, ἀλλ' ἢ τὴν τῆς δυνάδος μετάσχεσιν, and with the corro-

⁷ Valck. ad *Herod.* p. 727, 11.

borating word οὕτω in the conclusion, *id.* *Lach. id.* ἡμᾶς δὲ ἡμεῖς ἡγησάμενοι καὶ ἱκανοὺς γινῶναι, καὶ γνάντας ἀπλῶς ἂν εἰπεῖν ἂν δοκεῖ ὑμῖν, οὕτω παρελάβομεν. The participle with a negation may be rendered by *non quo*. e.g. *Isocr. Panath. p.* 256. *B.*

566. 3. In restrictions, for 'although'. In this case the participle is often accompanied by καὶ and καίπερ, *quantiis*, (which is often separated καὶ—περ) ὅμως, *tamen*, εἴτα, in Ionic writers also περ, with or without ἔμψης. *Il. ε'*, 651. Ἔκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἶω. *Soph. Trach.* 1201. μενῶ σ' ἐγὼ καὶ νέρθεν ὦν, ἀραῖος εἰσαεῖ βυρῖς. *Plat. Menon. p.* 342. οἰόμενοι τὰ κακὰ ἀγαθὰ εἶναι, λέγεις, ἢ καὶ γιγνώσκοντες, ὅτι κακὰ ἐστίν, ὅμως ἐπιθυμοῦσιν αὐτῶν, ὅμως does not stand alone, as *tamen* in Latin, at the beginning of the proposition opposed to the restricting sentence, e.g. *Xen. Mem. S. II, 1, 14. 15.* but is sometimes annexed singly to the participle, as *Eur. Or.* 679, κἀγὼ σ' ἰκνοῦμαι, καὶ γυνή περ οὐδ', ὅμως, for κἀγὼ, καίπερ γυνή οὐσα, ὅμως σ' ἰκνοῦμαι, sometimes put before the participle, *Plat. Phædon. p.* 207 sq. Σιμμίας φοβεῖται, μὴ ἡ ψυχὴ ὅμως καὶ θεϊότερον καὶ κάλλιον ὢν τοῦ σώματος προπολλύηται. *Thuc. VIII, 93.* οἱ τετρακόσιοι ἐς τὸ βουλευτήριον ὅμως καὶ τεθορυβημένοι ξυνελέγοντο*. — *Soph. Œd. Col.* 277. μὴ, θεοὺς τιμῶντες, εἴτα τῶν θεῶν ὥραν ποιήσθε μηδαμῶς. *Comp. Antig.* 496. *Plat. Charm. p.* 126. ὑποθέμενος σωφροσύνην εἶναι τὸ τὰ ἑαυτοῦ πράττειν, ἔπειτα οὐδὲν φησὶ κωλύειν καὶ τοὺς τὰ τῶν ἄλλων πράττοντας σωφρονεῖν^b.

* Valck. ad Eurip. Ph. p. 98 sq.

* Heind. ad Plat. Lysid. p. 26 sq. ad Pl. Theæt. p. 294.

^b Koen. ad Gregor. p. 62. Herm. ad Viger. p. 753.

A peculiar construction occurs in *Demosth. Philipp.*

p. 55. ὧν δ' ἐκ' ἀδήλοισι οὖσι τοῖς ἀπὸ τούτων ἐμαυτῷ γε-
νησμένοις, ὅμως ἐπὶ τῷ συνοίσειν ὑμῖν, ἐὰν πράξητε, ταῦτα
πεπεισθαι λέγειν αἰροῦμαι.

4. To express a condition, 'if'. *Il. i.*, 261. σοὶ δ' Ἀγαμέμ-
νων ἄζια δῶρα δίδωσι, μεταλλήξαντι χόλοιο. *Eurip. Ph.*
514. ἄστρον ἂν ἔλθοιμ' αἰθέρος πρὸς ἀντολὰς καὶ γῆς ἔνερθε,
δυνατὸς ὧν δρᾶσαι τάδε, τὴν θεῶν μεγίστην ὥστ' ἔχειν τυ-
ραννίδα. *Comp. Plat. Symp. p.* 242. *Xen. Rep. Lac.*
8, 5^c.

5. The participle also expresses a mean, *Soph.*
Trach. 593. εἰδέναι χρηὶ δρῶσαν, 'by the deed'. *Xen.*
Cyr. III, 2, 25. ληϊζόμενοι ζῶσιν, 'live by plunder'. *Mem.*
S. III, 5, 16. προαιροῦνται μᾶλλον οὕτω κερδαίνειν ἀπ' ἀλλή-
λων, ἢ συνωφελοῦντες αὐτούς, 'by helping each other'.
Thus the participle is put in other cases also, where in
Latin the *gerundium* in — *do* is used, e. g. νικᾶν τινα εὖ
ποιοῦντα *Xen. Cyr.* v, 1, 29. 3, 32. *Mem. S.* II, 6, 35.

The construction of the participle is used also in 567.
interrogatory and relative propositions, which in Latin
can only happen in some cases. In this case it serves
to express all the foregoing definitions^d: as a general
definition, where the participle often stands with the
article as a substantive. *Plat. Rep.* v, p. 54. ἀναγκᾶν
διορίσασθαι, τοὺς φιλοσόφους τίνας λέγοντες τολμῶμεν
φάναι δεῖν ἄρχειν, 'those whom we consider as philoso-
phers, who, we assert, ought to govern'; as *Xen. Mem.*
S. II, 2, 1. καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνο-

^c Dorvill. ad Charit. p. 227. 257. Abresch. ad Æschyl. II, p. 47.
Schafer in Dion. Hal. I, p. 57.

^d Hoog. ad Viger. p. 333 sqq.

μα τοῦτο ἀποκαλοῦσιν. *Plat. Rep.* I, p. 157. εἰ οὖν τις αὐτὸν ἤρετο, ὃ Σιμωνίδῃ, ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσῆκον τέχνη ἰατρικὴ καλεῖται; 'what with them is called the healing art? to what persons does it impart what is proper for each? and in what does this consist?' *Id. Symp.* p. 212. οἷος οἷων αἷτιος ὦν τυγχάνει, 'what kind of a man he is, and what he has been the cause of'. *Xen. Cyr.* III, 1, 19. ποίαν καὶ σὺ τοῦ πατρὸς ἦττω λέγων, οὕτως ἰσχυρίζῃ σεσωφρονίσθαι αὐτόν; 'what kind of victory do you mean by which, as you assert, your father is benefitted?' IV, 5, 29. σκέψαι, οἷψ ὄντι μοι περὶ σε οἷος ὦν περὶ ἐμὲ ἔπειτά μοι μέμφῃ. *Thuc.* IV, 20. πολεμοῦνται γὰρ ἀσαφῶς, ὁποτέρων ἀρξάντων, because τολεμοῦνται, ἀρξάντων Ἀθηναίων is the common expression.

A reason. *Herod.* I, 153. λέγεται Κῦρον ἐπείρεσθαι τοὺς παρέοντάς οἱ Ἑλλήνων, τίνες ἐόντες ἄνθρωποι Λακεδαιμόνιοι καὶ κόσμοι πλήθος ταῦτα ἐωυτῷ προαγορεύουσιν. VII, 102. ὅσοι τινὲς ἐόντες οἷοί τε εἰσι ταῦτα ποιεῖν, 'how many of them there are that they should be able to execute this?' *Thuc.* VII, 70 *extr.* οἱ στρατηγοὶ — ἡρώτων, οἱ μὲν Ἀθηναῖοι, εἰ τὴν πολεμωτάτην γῆν οἰκειοτέραν ἤδη τῆς οὐ δι' ὀλίγου κεκτημένης θαλάσσης ἡγούμενοι ἀποχωροῦσιν, 'whether they considered the land of their bitterest enemy more as their home than the sea, that they retreated'. *Plat. Phædon.* p. 142. τί γὰρ ἂν βουλόμενοι ἄνδρες σοφοὶ ὡς ἀλφῶς δεσπότης ἀμείνους αὐτῶν φεύγοιεν; 'what would they have by flying?' i. e. 'wherefore?' Comp. *Xen. Mem.* III, 7, 3. *Æcon.* 6, 14. 7, 2. *Demosth. in Macart.* p. 1072, 14. *Eurip. Phæn.* 892. ἂ γώ — τί οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη; — εἰς ἔχθος ἦλθον παισὶ τοῖσιν Οἰδίπῳ, 'what have I neglected to do or to say, that I', &c. Upon this are grounded the phrases τί μαθὼν and τί παθὼν, which are both rendered by 'wherefore'; the first, however, of which supposes the causes in some error or oversight of

the understanding, the second in some external circumstance. τί μαθὼν τοῦτο ἐποίησας, signifies 'on what ground, with what intention, or what presumption have you done this'? but τί παθὼν, 'what has come to you that you have done this'?

Restriction, 'although'. *Xen. Cyr.* III, 2, 15. ὡς ὀλίγα δυνάμενοι προορᾶν ἄνθρωποι περὶ τοῦ μέλλοντος, πολλὰ ἐπιχειροῦμεν πράττειν! 'how little can we foresee, and yet how much do we undertake'? We might adduce here the passage *ibid.* IV, 5, 29. Comp. *Demosth.* p. 40.

Means. *Isocr. Panath.* p. 241. D. τοὺς Ἕλληνας ἐδίδαξαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην τὴν Ἑλλάδα ποιήσειαν, 'how they must govern their country, in order to aggrandize Greece'? *Xen. Mem.* S. I, 1, 9. δαιμονῶν ἔφη τοὺς μαντευομένους, ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν. *Comp.* II, 1, 24.

This use of the participle in interrogative propositions is the foundation of the phrases: τί κυπτάξεις ἔχων περὶ τὴν θύραν; *Arist. Nub.* 509. 'what makes you lurk at the door'? i. e. 'why do you lurk'? *Id. Eccles.* 1151. τί δῆτα διατρίβεις ἔχων; 'what makes you loiter'? *Plat. Phædr.* p. 300. τί δῆτα ἔχων στρέφη. Perhaps this participle ἔχων became gradually to be considered merely as a *formula* established by usage, without any peculiar meaning being ascribed to it; and to be used also without an interrogation with other verbs, viz.

* Wolf. ad *Demosth. Lept.* p. 348 sq. Heind. ad *Plat. Euthyd.* p. 339 sq.

those which signify 'to sport, play, to make sport', without having any peculiar signification, e. g. *Arist. Lysistr.* 946. *Ran.* 512. φλναρεῖς ἔχων. *Ran.* 202. 524. οὐ μὴ φλναρήσεις ἔχων. *Plat. Gorg.* p. 95. ποῖα ὑποδήματα φλναρεῖς ἔχων; *ib.* p. 108. ἀλλὰ προίθι γε ἔτι εἰς τὸ ἔμπροσθεν, ὅτι ἔχων ληρεῖς. *Theocr.* 14, 8. παῖσδεῖς ἔχων¹.

568. The construction with the participle is very often preceded by the particles ὥστε, ἄτε, *Plat. Lach.* p. 164. οἶα δὲ, οἶον, *Plat. Charm. in.* and, indeed, mostly when a reason is given, as contained in the opinion, the words, the intention of another, or when any one supposes a motive for doing any thing in the mind of another. This construction may be resolved by the participles νομίζων, διανοοῦμενος, or the like, and the accus. with the infin. The participle fut. with ὥς in particular is put after verbs of all kinds to mark an intention. When the subject of the participle has preceded, the participle properly should be put in the case in which the subject preceding stood; but if the subject be another, it should be put with the participle in the *genitive absolute*. But in the latter case the *accusative absolute* is most in use: sometimes also *datives absolute* occur. Again, as the *genitive absolute* is sometimes put, instead of the participle's being in the case of the preceding subject, in this instance also the *genitive* or *accusative absolute* is put for the case in which the subject is.

¹ Valck. ad Phoen. p. 369, and also Ruhnck. ad Tim. p. 258. Koen. ad Greg. p. 63. Herm. ad Vig. p. 758. consider here ἔχει synonymous with τρυχάνειν (but otherwise it never occurs instead of it), and suppose a transposition for ἔχεις ληρῶν. Comp. Bergler. ad Arist. Nub. 131. Pierson. ad Moerid. p. 391. Alberti ad Hesych. T. 1, p. 144.

² Koen. ad Gregor. p. 31.

1. Participles in the case of the preceding subject.

Soph. El. 1025. ὡς οὐχὶ συνδράσουσα νουθετεῖς τάδε, 'with the intention of not assisting me', *Phil.* 1065. μή μ' ἀντιφώνει μηδέν, ὡς στείχοντα δή. *Aj.* 679. ὁ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθραντέος, ὡς καὶ φιλήσων αὐτῆς ('as being likely to love'). ἔς τε τὸν φίλον τοσαυτὸν ὑπουργῶν ὠφελεῖν βουλήσομαι, ὡς αἰὲν οὐ μενοῦντα. *Comp. Eurip. Ph.* 902. 1171. *Ion.* 1243, *Thuc.* iv, 5. οἱ δὲ ἐορτὴν τινα ἔτυχον ἄγοντες, καὶ ἅμα πυνθανόμενοι ἐν ὀλιγωρίᾳ ἐποιοῦντο, ὡς, ὅταν ἐξέλθωσι, ἢ οὐχ ὑπομενοῦντας σφᾶς, ἢ ῥαδίως ληψόμενοι βία. *Comp. vi*, 24. *Xen. Cyr.* i, 5, 9. οἱ τῶν παραντίκα ἡδονῶν ἀπεχόμενοι οὐχ, ἵνα μηδέποτε εὐφρανθῶσι, τοῦτο πράττουσιν, ἀλλ' ὡς διὰ ταύτην τὴν ἐγκράτειαν πολυλαπλάσια εἰς τὸν ἔπειτα χρόνον εὐφρανόμενοι, οὕτω παρσκευάζονται, 'in the expectation that', where subsequently ἐλπίζοντες διαπράξεσθαι, νομίζοντες περιάψειν stands. Hence *Plat. Menex. p.* 289. αὐτὸς δὲ ἡγγέλλετο βασιλεὺς διανοεῖσθαι ὡς ἐπιχειρήσων πάλιν ἐπὶ τοὺς Ἕλληνας, for ἐπιχειρεῖν.

2. *Genitive absolute*, *Herod. vii*, 176. ἄτε δὴ πειρωμένων τῶν Θεσσαλῶν καταστρέφεσθαι σφᾶς, τοῦτο προεφυλάξαντο οἱ Φωκέες, 'on the supposition that,' &c. *Comp. vii*, 69. *Plat. Alcib. i*, p. 10. οὐκοῦν ὡς διανοομένον σου ταῦτα ἐρωτῶ, ἃ φημί σε διανοεῖσθαι, 'on the supposition that you have the plan'. *Comp. Charm. p.* 156. *Protag. p.* 114.

Impersonal verbs also are put thus, according to the rule. *Nomin. absol.* *Thuc. vii*, 25 extr. ἐπεμψαν καὶ ἐς τὰς ἄλλας πόλεις πρέσβεις οἱ Συρακούσιοι — — ἀξιώσοντας ξυμβοηθεῖν ἐπ' αὐτοὺς καὶ ναυσὶ καὶ πεζῇ, ὡς καὶ τῶν Ἀθηναίων προσδοκίμων ὄντων ἄλλῃ στρατιᾷ, καὶ ἡν φθάσασιν αὐτοὶ πρότερον διαφθείρακτες τὸ παρὸν στράτευμα αὐτῶν, διαπολεμη-

σόμενον. *Xen. Hellen.* II, 3, 21. τούτων δὲ γενομένων, ὡς ἐξὸν ἤδη ποιεῖν αὐτοῖς, ὅτι ἂν βούλονται — ἀπέκτειναν.

3. *Accus. absol.* *Herod.* IX, 42. ἦδεσθε τοῦδε εἵνεκα, ὡς περιεσομένους ἡμέας Ἑλλήνων, 'because you think that we shall conquer the Greeks'. *Soph. Œd. T.* 101. (ἄνωγεν ἡμᾶς Φοῖβος — μίasma χθονὸς ἐλαύνειν) ἀνδρηλατοῦντας, ἣ φόνῳ φόνον πάλιν λύνοντας, ὡς τήνδ' αἷμα χεიმάζον πόλιν. *Comp. Œd. C.* 380. *El.* 881. οὐχ ὕβρει λέγω τὰδ', ἀλλ' ἐκείνον ὡς παρόντα νῦν, 'because I know that he is present'. *Eur. Ion.* 983. σοὶ δ' ἐς τί δόξης ἦλθεν ἐκβαλεῖν τέκνον; *KPE.* ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον. *Plat. Rep.* IV, p. 340. προαγορεύουσι τοῖς πολίταις, τὴν κατὰστασιν τῆς πόλεως ὅλην μὴ κινεῖν, ὡς ἀποθανούμενον, ὃς ἂν τοῦτο δρᾷ, 'with the threat'. *Comp. id. Prot.* p. 152. *Xen. Hellen.* II, 3, 19. *Cyr.* VIII, 1, 31. *Mem.* S. I, 2, 20. Hence *Xen. Cyr.* I, 6, 4. ὡς πρὸς φίλους μοι τοὺς θεοὺς ὄντας, οὕτω διάκειμαι. *Plat. Leg.* III, p. 127. πρὸς τοῦτο βλέπων, ὡς γενησόμενα πάντα, the 'expectation' to be understood is implied in the words πρὸς τοῦτο βλέπων.

4. *Dative absol.* *Soph. Phil.* 33. στείπτή γε φυλλὰς, ὡς ἐναυλίζοντί τῳ, (with reference to the construction στείβεσθαί τινι, for ὑπό τινος.) 'so that it may be concluded some one inhabits it', or 'as if some one inhabited it'. *Plat. Leg.* XI, p. 139. περὶ τῶν κατὰ πόλεμον δημιουργῶν ὄντων σωτηρίας, στρατηγῶν τε καὶ ὅσοι περὶ ταῦτα τεχνικοί, δίκαιον εἰπεῖν, ὅτι τὸ παράπαν ἐμνήσθημεν δημιουργῶν, ὡς τούτοις αὐ, καθάπερ ἐκείνοις, ὅσον ἑτέροις οὐσι δημιουργοῖς.

5. *Genit. or accus. absol.* for the case of the subject. *Plat. Phædon.* p. 177. ὡς δεδιότων, ἔφη, ὦ Σώκρατες, πειρῶ ἀναπείθειν, μᾶλλον δὲ μὴ ὡς ἡμῶν δεδιότων.

Charin. p. 131. σὺ μὲν ὡς φάσκοντός ἐμοῦ εἰδέναι περὶ ὧν ἐρωτῶ, προσφέρῃ πρὸς με, καὶ εἰάν δὴ βούλωμαι, ὁμολογήσοντός σου. *Comp. Xen. Mem. S.* II, 2, 13. 6, 32. *Cyr.* I, 4, 23. III, 1, 9.

Obs. The participle ὧν is sometimes wanting. *Sophocl. Œd. C.* 83. πᾶν ἐν ἡσυχῇ — ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνῃς πέλας. *Thuc.* II, 35. οἱ μὲν πολλοὶ τῶν ἐνθάδε ἤδη εἰρηκόντων ἐπαινοῦσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θαπτομένοις ἀγορεύεσθαι αὐτόν. *Plat. Gorg. p.* 105. ἄλλο τι οὖν, ὡς ἕτερον τὴν ἀνδρίαν τῆς ἐπιστήμης, δύο ταῦτα ἔλεγες; *Xen. Mem. S.* I, 6, 5. ἡ τὴν δίαίτάν μου φανλίζεις — ὡς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν.

Sometimes also the subject τοῦτο is wanting. *Herod.* VIII, 144. νῦν δέ, ὡς οὕτω ἐχόντων (τούτων οἱ τῶν πραγμάτων) στρατιὴν ὡς τάχιστα ἐκπέμπετε. See Valcken. Note, *Soph. Ant.* 1179. ὡς ὧδ' ἐχόντων, τᾶλλα βουλευεῖν πάρα.

The participle with ὡς occurs also in other senses, 569. *Herod.* VII, 23. ἅτε τοῦ τε ἄνω στόματος καὶ τοῦ κάτω τὰ αὐτὰ μέτρα ποιουμένων, ἐμελλέ σφι τοιοῦτον ἀποβήσεσθαι, where it contains a ground (objective) of what follows, 'as they made the aperture open equally above and below'. ὥσπερ with the participle expresses more particularly a comparison, 'as', or 'as though'. *Xen. Cyr.* IV, 2, 21. αὐτίκα μάλα ὄψεσθε, ὥσπερ δούλων ἀποδιδρασκόντων καὶ εὐρημένων, τοὺς μὲν ἰκετεύοντας αὐτῶν, &c. 'as slaves run away'. *Demosth. pro Cor. p.* 268, 9 sqq. And since ὥσπερ εἰ is used otherwise, with the optative in the sense of 'as though', Xenophon combines the two constructions, *Hellen.* II, 3, 19. ὥσπερ τὸν ἀριθμὸν τοῦτον ἔχοντά τινα ἀνάγκην καλοὺς καὶ ἀγαθοὺς εἶναι, καὶ οὐτ' ἔξω τούτων σπουδαίους, οὐτ' ἐντὸς τούτων πονηροὺς οἷόν τε εἶη γενέσθαι.

The construction of the participle is combined with ὡς, especially :

1. For the infinitive alone after παρασκευάζεσθαι. *Thuc.* II, 7. οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες. *Comp.* III, 115. VII, 50. *Xen. Cyrop.* V, 5, 47. μὴ μέντοι, ὡς λόγον ἡμῖν ἐπιδειξόμενοι, οἷον ἂν εἴποιτε πρὸς ἕκαστον αὐτῶν, τοῦτο μελετᾶτε, ἀλλ', ὡς τοὺς πεπεισμένους ὑφ' ἑκάστων δῆλους ἐσομένους εἰς ἂν πράττωσιν, οὕτω παρασκευάζεσθε.

2. For ὅτι with the *finite* verb; or the participle only after the verbs εἶδέναι, νοεῖν, διακείσθαι τὴν γνώμην, ἔχειν γνώμην, where in Latin the accus. with the infinitive is used. These last verbs, in this case, usually assume οὕτω, and are put after the construction of the participle. *Soph. Phil.* 253. ὡς μηδὲν εἰδότ' ἴσθι μ' ὦν ἀνιστορεῖς. 415. ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει. *Thuc.* VII, 15. καὶ νῦν ὡς, ἐφ' ᾧ μὲν ἤλθομεν τὸ πρῶτον, καὶ τῶν στρατιωτῶν καὶ τῶν ἡγεμόνων ὑμῖν μὴ μεμπτῶν γενομένων, οὕτω τὴν γνώμην ἔχετε, hoc vobis persuasum habeatis, nec milites nec duces male rem gessisse, *Plat. Euthyd.* p. 9. ἐγὼ δὲ περὶ ὑμῶν διανοούμενη ἔτι, ὡς δαινοῖν ὄντοι ἐν ὅπλοις μάχεσθαι. *Critia.* p. 37. ὡς ὑπαρχούσης αὐτῇ συγγνώμης ἴστω. *Amat.* p. 36. μὴ οὕτω μόν ὑπολάβης, ὡς λέγοντος, ὅτι δεῖ ἑκάστην τῶν τεχνῶν τὸν φιλοσοφούντα ἐπίστασθαι ἀκριβῶς. *Xen. Anab.* I, 3, 6. ὡς ἐμοῦ οὖν ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε. *Comp. Cyrop.* VI, 1, 40. The construction is singular in its kind in *Xen. Mem. S.* IV, 2, 30. ὡς πάντῃ μοι δοκεῖ περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γινώσκειν, οὕτως ἴσθι, where δοκοῦν, for δοκεῖ, would have been the more usual construction^a.

This construction sometimes follows the verbs 'to say, to announce, to think'. *Herod.* II, 1. Καμβύσης

^a Heind. ad *Plat. Charm.* p. 117. ad *Cratyl.* p. 179. 182.

Ἴωνες μὲν καὶ Αἰολεὺς ὡς δούλους πατρώϊους ἐόντας ἐνόμιζε. *Soph. Œd. T.* 625. ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις; *ib.* 955. πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα. *Plat. Menon.* 881. οἷσθ' ὡς ἐν τοῦτοις μὲν, ὡς διδακτοῦ οὔσης τῆς ἀρετῆς, λέγει; *Leg. I. in.* Μῶν οὖν καθ' Ὅμηρον λέγεις, ὡς τοῦ Μίνω φοιτῶντος πρὸς τὴν τοῦ πατρὸς ἐκάστοτε συνουσίαν δι' ἐννάτου ἔτους, καὶ κατὰ τὰς παρ' ἐκείνου φήμας ταῖς πόλειςιν ὑμῖν θέντος τοὺς νόμους. *Xen. Anab.* I, 3, 15. ὡς μὲν στρατηγήσαντα ἐμέ ταύτην τὴν στρατηγίαν, μηδεὶς ἡμῶν λεγέτω. Hence *Eurip. Ph.* 1475. where λέγοντες is contained in the preceding λόγων. *Æsch. Agam.* 1378. ἡ γὰρ τεκμηρίωσιν ἐξ οἰμωγμάτων μαντευσόμεθα τὰνδρὸς ὡς ὀλωλότος. The participle without ὡς is put thus for the accus. with the infinitive, *Thuc.* VII, 64. In *Æsch. Agam.* 641. πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο the genitive of the participle is determined by φάτις, as *Soph. El.* 317. καὶ θή σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς; ἥζοντος ἢ μέλλοντος by τοῦ κασιγν, for περὶ τοῦ κασιγν.

Participles are also used as substantives, when they 570. have the article joined with them. Besides the remarks in §. 269. and besides οἱ ἀφικόμενοι, ἢ *qui venerunt*, &c. to which there is no substantive corresponding in signification, we may add οἱ γεινόμενοι, for οἱ γονεῖς *Herod.* I, 120. *Xen. Apol. S.* 20. οἱ φυλάσσοντες for οἱ φύλακες, οἱ ἡβῶντες for οἱ ἐφηβοί *Thuc.* V, 32. τὸ νοσοῦν for ἡ νόσος. *Soph. Phil.* 675. τὸ μεταμελησόμενον for ἡ μεταμέλεια, but with the idea of the future, *Xen. Mem. S.* II, 6, 23. and other combinations¹. Thucydides especially is fond of using participles for substantives. In this case they assume genitives or possessive pronouns, as in

¹ Fisch. I, p. 223.

Latin *factum meum, res gestæ Ciceronis*. *Arist. Eccles.* 1118. ἡ ἐμὴ κεκτημένη. Apparently we must understand in this manner *Herod.* II, 32. τοὺς ἄγοντας τῶν Νασαμώνων, 'the leaders of the Nasamoni', not as §.352. 2. *Thuc.* I, 36. γνῶτω τὸ μὲν δεδιὸς αὐτοῦ. (τὸ δέος) ἰσχύον ἔχον τοὺς ἐναντίους μᾶλλον φοβήσων, τὸ δὲ θαρσοῦν (τὸ θάρσος) μὴ δεξαμένου, ἀσθενὲς ὃν πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδυστονον ἐσόμενον. *ib.* 43. ἐν τῷ τοιῷδε ἀξιούντι, for ἀξιώματι, *ib.* 142. ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, 'through want of practice'. *Eurip. Iph. A.* 1280. τὸ κείνου βουλούμενον, 'his will'.

Sometimes the article is wanting. *Plat. Rep.* x, p. 284. πολλά τοι ὀξύτερον βλέπόντων ἀμβλύτερον ὄρωντες πρότερον εἶδον. *Xen. Mem. S.* IV, 3, 13. ὁ τὸν κόσμον αἰεὶ μὲν χρωμένοις ἀτριβῇ τε καὶ ὑγιαῖ καὶ ἀγήρατον παρέχων. The article is wanting in the neuter, especially when the discourse is general, or indefinite. *Soph. Œd. T.* 515. εἰ γὰρ ἐν ταῖς ξυμφοραῖς ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι λόγουςιν εἴτ' ἔργοισιν εἰς βλάβην φέρον, for πεπονθέναι τι φέρον, 'something leading to harm'. *Plato Menon.* p. 385. τῶν ἐκείνου ποιημάτων λελυμένον μὲν ἐκτῆσθαι οὐ πολλῆς τινος ἄξιον τιμῆς — — δεδεμένον δὲ, πολλοῦ ἄξιον. *Comp. Rep.* v, p. 63. The finite verb with the participle refers to *τις* omitted, in *Od.* i', 473. ὅσων τε γέγωνε βοήσας.

571. The participle in the neuter, with the article, is often put for a *nominative* or *accusative absolute*, as an apposition to an entire proposition. *Plat. Phædon.* p. 230. σὺ δὲ δεδιὼς ἂν, τὸ λεγόμενον, (*ut aiunt*) τὴν σαντοῦ σκιάν — — οὕτως ἀποκρίναιο ἂν; *Comp. Gorg. in. Isocr. Panath.* p. 249. B. τὸ τοίνυν ἐχόμενον, ὃ τῶν μὲν προειρημένων ἐλαττόν ἐστι, τῶν δὲ πολλάκις ἐγκεκωμασμένων μείζον καὶ λόγου μᾶλλον ἄξιον· στρατόπεδον γάρ, &c. *Comp.* §. 283.

Construction of Prepositions.

Prepositions are properly adverbs serving to shew 572. certain relations between a noun and another part of speech, and hence govern certain cases. Some require only one case; others, according to the several references which they express, several cases.

I. Of those which govern only one case

1. ἀντί, ἀπό, ἐκ, πρό take the genitive alone.

Ἀντί, 'for, instead of', the Latin *pro*, e. g. ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι, especially in definitions of value or price, as εἰτά μ' ἐρωτᾷς, ἀντὶ ποίας ἀρετῆς ἀξιῶ τιμᾶσθαι *Demosth.* where the honour, τιμή, is considered as the price of virtue, although in other languages a causal relation is here indicated, as in ὧν, 'wherefore, on which account'. It is often used also in comparisons with respect to worth. *Il.* ι', 116. ἀντὶ νῦ πολλῶν λαῶν ἐστὶν ἀνὴρ, ὃν τε Ζεὺς κῆρι φιλήσῃ, 'is equivalent to, is worth'. *Θ*', 233. (ἡγοράασθε) Τρώων ἀνθ' ἑκατόν τε διηκοσίων τε ἕκαστος στήσεσθαι, where στήναι ἀντὶ τινος is the same as *Herod.* vii, 104. ἄξιον εἶναι. *Il.* φ', 75. ἀντὶ τοι εἴμ' ἰκέταο — αἰδοίοιο, 'I am as worthy of your forbearance as one who supplicates protection'. Hence ἐν ἀνθ' ἐνός *Plat. Phil.* p. 314. *Leg.* iv, p. 163. 'one held against the other'. ἄντα, 'before', is different. ἄντα παρειῶν σχομένη λιπαρὰ κρηδέμενα. Thus also *Od.* δ', 115. *Hesiod.* ἔργ. 725^k.

Ἀπό generally shews a removal, 'from', the Latin, 573.

^k Fisch. III, b. p. 100 sqq.

a, ab, e. g. ἀφ' ἵππων ἄλτο χαμᾶζε. Sometimes ἐπὶ is put with the measure of the removal or distance, instead of with the place from which the distance is expressed, ἀπὸ σταδίων τετταράκοντα τῆς θαλάττης, 'forty st. from the sea'.¹ Hence also ἀφ' ἵππων μάχεσθαι, 'to fight on horseback'. *Herod.* i, 79. Comp. *Thuc.* iv, 14. vii, 62. 63. because the direction of the action is from one place to another. γενέσθαι ἀπὸ δείπνου, 'to have done supper'. *Herod.* vi, 129^m. ἀπ' ἐλπίδων, i. e. οὐχ ὡς ἡλπίζον, *Soph. El.* 1127. ἀπὸ θυμοῦ γενέσθαι τινι *Il.* α', 562. ἀπὸ σκοποῦ, 'far from the mark', &c.

From hence is derived the sense in which it signifies an 'extraction, derivation, an origin, beginning', which, strictly speaking, seems to be founded upon 'a removal from'. Thus ἀφ' ἑσπέρας, 'beginning with the evening'. *Xen. Hist. Gr.* ii, 4, 24. ἀφ' ἡμέρας πίνειν, *de die. Toup. ad Suid.* ii, p. 267 sq. οἱ ἀπὸ τῆς στοᾶς, ἀπὸ τῆς Ἀκαδημίας, ἀπὸ Πλάτωνος, 'the Stoics, Academics, Platonics', τὰ ἀπὸ τῆς μητρός, 'on the mother's side'. βούς ἀπὸ Πιερίας *Hom. H. in Merc.* 191. as *pastor ab Amphryso* for *Amphrysius*, in *Virgil*. Hence it stands before names of tools, parts of the human body, members, whose effects may be considered as proceeding from them. *Il.* ω', 605. πέφνεν ἀπ' ἀργυρέοιο βιοῖο, where we say 'with, through, by means of'. κυκλοτερὴς ὡς ἀπὸ τόρνου *Herod.* iv, 36. ὅξύνει σώματος ἢ ἀπὸ τῶν ποδῶν *Plat. Leg.* viii, p. 406. Similarly ἀπὸ λείας ζῆν, 'to live upon plunder', where *λεία* is the means of the living^p. Thus also τὸ ἀπὸ σεῦ, 'what

¹ Schæfer. ad Long. p. 328 sq.

^m Fisch. iii, b. p. 108.

ⁿ Schæf. in Dion. Hal. i, p. 26 sqq. Fisch. iii, b. p. 115.

^o Valck. ad Theocr. i, 147. (x. Id.)

^p Gronov. ad *Herod.* i, 203.

comes from you', τὸ σόν, i. e. 'your opinion', *Herod.* vii, 110. τὸ ἀπ' ἡμέων *id.* ix, 7. φθόνος ἀπὸ τῶν πρῶτων ἀνδρῶν *Thuc.* iv, 108¹. Hence it is also put with words which signify a quality of the mind, an interest from which an action is produced, e. g. ἀπὸ δικαιοσύνης, 'from a love of justice', *Herod.* vii, 164. ἀπ' ἐλπίδος, 'from hope', *Soph. Trach.* 667. ἀφ' ἑαυτοῦ, 'from one's own inclination of one's-self', *Thuc.* v, 60. viii, 47^r. ἀπ' οὐδενὸς δολεροῦ νόου *Herod.* iii, 135. (Comp. §. 401. Obs. 2.) where also the dative alone might be put'. Hence ἀπὸ is put with an adjective, although the proper reference does not take place, for a dative or adverb. ἀπὸ σπουδῆς, for σπουδῇ or σπουδαίως, 'with zeal', ἀπὸ τοῦ προφανοῦς *Thuc.* ii, 93. 'openly', *palam*^t.

Ἀπό also is used with the same reference in *Thuc.* viii, 79. ἀπὸ ξυνόδου δοκεῖν, since the council was the origin of the determination. Comp. *ib.* viii, 81. vii, 57. ἀπὸ ξυμμαχίας αὐτόνομοι, 'according to the alliance'. *Xen. Mem. S.* 1, 2, 9. ἀπὸ κνάμων καθίστασθαι ἄρχοντας, 'by means of the ballot with beans'. *Plat. Rep.* viii, p. 197. 199. πολιτεία ἀπὸ τιμημάτων, which is expressed *ib.* p. 202. ἐκ τιμημ. 'a constitution in which the governors are chosen according to their circumstances'. ὁ ἀπὸ τῶν πολεμίων φόβος, 'which is caused by the enemy'^u. Hence ἀπὸ often signifies 'on account of'. *Soph. Antig.* 695. *Thuc.* ii, 62. iii, 64. v, 17. vi, 12. *Plat. Rep.* viii, p. 194^z.

¹ Wessel. ad *Herod.* p. 693.

^r Duker. ad *Thuc.* vi, 40.

^s Wytttenb. ad *Ecl. Hist.* p. 414. Fisch. iii, b. p. 106.

^t Fisch. *ib.* p. 110.

^u Wytttenb. ad *Eccl. Hist.* p. 370.

^z Fisch. iii, b. p. 107. Valck. ad *Herod.* p. 414, 30.

Hence ἀπό is sometimes put, though but seldom, with persons who effect any thing, for ὑπό. *Herod.* II, 54. ζήτησιν μεγάλην ἀπο σφέων γενέσθαι. *Thuc.* III, 36. v, 17¹.

574. Ἐκ (before a vowel ἐξ) serves to shew a choice out of several objects, e. g. ἐκ τῶν πολιτῶν ἐκλέγεσθαι τοὺς ἰσχυροτάτους, or to shew a whole, consisting of several parts, e. g. *Xen. Mem.* III, 6, 17. But it frequently expresses, like ἀπό, 'a removal', and generally a removal from the inside of a place or thing, e. g. ἐκ τῆς πόλεως ἀπιέναι, φεύγειν, which presupposes that 'one has been in the city', whilst ἀπο τῆς π. φ. would only signify that 'one has been near the city'. Yet this distinction is not uniformly observed. Hence ἐκ is sometimes put for ἔξω, as *Herod.* II, 142². The idea of a distance is contained also in τὸ ἐκ τοῦ ἰσθμοῦ τείχος *Thuc.* I, 64. 'the wall from thence to the isthmus', as 'a *Sequanis*', *Caes. B. G.* I, 1. Hence, it expresses generally the relation of two things, by which it appears that one proceeded from the other, and thus a derivation also, an origin, a beginning, just the same as ἀπό³. Hence arises the phrase ἐκ τῶν ζωστήρων φορεῖν φιάλας *Herod.* IV, 10. 'suspended to the girdles', and ἐκ τοῦ ποδὸς κρεμάσαι τινα, 'by the foot', λαμβάνειν ἵππον ἐκ τῆς οὐράς, 'by the tail'⁴. It is used, therefore, in order to express an immediate consequence, the production of one thing from another, e. g. ἐκ τῆς θυσίης γενέσθαι *Herod.* I, 50. (as ἀπο δείπνου §. 572.) γελῶν ἐκ τῶν πρόσθεν δακρύων *Xen. Cyr.* I, 4, 28. 'to

¹ Fisch. ib. p. 116 sq.

² Valcken. ad l. l. p. 173, 24. Fisch. III, b. p. 127.

³ Fisch. III, b. p. 118 sq.

⁴ Fisch. ib. p. 120.

laugh after tears'. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν συμβῆναι *Thuc.* I, 120. *Comp. Soph. Tr.* 284. *Eur. Troad.* 495^c. Again, it is put with words which import an affection of the mind, an internal or external impulse, e. g. ἐκ παντὸς τοῦ νοῦ *Plat. Gorg.* p. 137. and hence for an adverb: ἐκ τοῦ ἐμφανούς, *palam*, *Herod.* III, 150. v, 37. VII, 205. ἐξ ἀπροσδοκίτου, *inexpectato*, *id.* VII, 205. ἐκ προσηκόντων. *Thuc.* III, 67. ἐκ τοῦ εὐπρεπούς *id.* VII, 57. ἐκ τῶν δικαίων *Arist. Nub.* 1116. Hence it may often be translated 'by, on account of, through, in consequence of'. *Eur. Phæn.* 948. παλαιῶν Ἄρεος ἐκ μνημάτων. *Thuc.* II, 62. τὴν τόλμαν ἀπὸ τῆς ὁμοίας τύχης ἢ ξύνεσις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται. *Comp. Herod.* II, 129^d. — *Herod.* II, 152. ἐκ τῆς ὄψιος τοῦ ὀνείρου, 'in consequence of'. *Plat. Charm.* p. 120. ἐκ τούτου τοῦ λόγου.

Thus also ἐκ stands for ὑπό, especially in Herodotus, e. g. VII, 175. τὰ λεχθέντα ἐξ Ἀλεξάνδρου. II, 148. τὰ ἐξ Ἑλλήνων τεῖχεα, 'the fortifications built by the Greeks'. Hence τὰ ἐξ ἀνθρώπων πράγματα, 'deeds which can only be done by man', i. e. 'great, extraordinary deeds'^f.

The phrase ἐκ τρίτων, 'myself and two others'. *Plat. Symp.* p. 252 is more unusual^g.

Πρό I. 'before', as a definition of place or time^h. 575.

^c Valck. ad *Herod.* p. 240, 93. *Fisch.* III, b. p. 121.

^d *Markl.* ad *Eur. Suppl.* 131. *Fisch.* III, b. p. 120.

^e Valck. ad *Herod.* p. 587, 99.

^f *Abresch.* ad *Æschyl.* p. 140. *Hemsterh.* ad *Thom. M.* p. 359. *Wessel.* ad *Herod.* p. 176, 14. *Heind.* ad *Plat. Theæt.* p. 378.

^g *Heind.* ad *Plat. Gorg.* p. 181.

^h *Fisch.* III, b. p. 129 sq.

2. 'Before', *præter*, *præ*, to express a preference, e. g. *πρὸ ἄλλων*, 'before others', i. e. 'more than others', *Plat. Menex. extr.* *πρὸ πολλοῦ ποιῆσθαι* *Isocr. Phil.* p. 110. B. 'to value higher than much', i. e. 'to set a great value upon any thing'. Comp. *Herod.* vii, 3. *Thuc.* iv, 59. *Plat. Rep.* ii, p. 215. x, p. 284¹.

The following senses are less frequent: 'for', for the advantage', or 'at the command of any one'. *Il.* ω', 734. *ἀθλεύειν πρὸ ἀνακτος ἀμειλίχου*. The expression *μαχέειν πρὸ τῆς Πελοποννήσου* *Herod.* viii, 49. *coll.* 60, 2. is similar. Comp. *ib.* 68, 2. *Xen. Mem. S.* ii, 4, 7. *πρὸ αὐτοῦ, πρὸ τοῦ φίλου*. Comp. *Cyrop.* iv, 5, 44^k. Again, *πρὸ φόβοιο* *Il.* ρ', 667. 'for fear, on account of the flight'. In the phrase *γῆν πρὸ γῆς ἐλαύνομαι* *Æsch. Prom.* 687. *Arist. Av.* 234. the idea of *porro* appears to be implied in *πρό*, as in *προβαίνειν*.

576. Many adverbs take a genitive, and become prepositions. See §. 601. The most worthy of notice are *ἐνεκα* and *ἐκατι* (poet.), 'on account of'; but often also, 'with respect to, as far as regards'. *Herod.* iii, 192. *εἵνεκεν γε χρημάτων ἄρξεις ἀπάσης τῆς Ἑλλάδος*, 'as far as money is concerned'. Comp. *Plat. Rep.* i, p. 168. *Plat. Theæt.* p. 61. *προθυμίας μὲν ἔνεκεν φανεῖται*, 'as far as readiness is concerned'. Comp. *Xen. Cyr.* iii, 2, 30. *Mem. S.* iv, 8, 3. *Plat. Rep.* viii, p. 193. *οἶμαι ἐγγὺς τι αὐτοῦ Γλαῦκωνος τουτουὶ τείνειν ἐνεκά γε φιλονεικίας*, 'with respect to ambition'.^l

¹ Fisch. iii, b. p. 130. 131.

^k Fisch. iii, b. p. 131.

^l Valcken. ad *Herod.* p. 466, 66. Heind. ad *Plat. Charm.* p. 72. Schaefer. ad *Long.* p. 421.

2. ἐν and σύν govern the dative only.

577.

ἐν, 'in', is used only with verbs of rest, as in Latin, *in*, with the ablative, whose references also it expresses. But it is used also where in Latin the ablative alone is put in answer to the question, 'when'? e.g. *hoc tempore*, ἐν τούτῳ τῷ χρόνῳ, hence ἐν ᾧ sc. χρόνῳ, 'when', *Herod. vi*, 89. *Thuc. vii*, 29^m. Again, with names of cities, e.g. ἐν Ῥώμῃ, ἐν Καρχηδόνι, except with those whose dative plural Ionic is used as an adverb, e.g. Ἀθήνησι. See §. 257. *a*. Yet in these cases ἐν is sometimes wanting. *Soph. Trach.* 596. σκότῳ, for ἐν σκότῳ. See §. 405. 8. *b*.^a Sometimes, however, ἐν is used with names of places, when proximity only is implied, e.g. ἐν Λακεδαιμόνι, ἐν Μαρτινείᾳ, 'near Lacedæmon. Mantinea'. *Xen. Hellen. vii*, 5, 18^o.

From this primary use in definitions of places, the following constructions are derived, which accord in part with the English or Latin idiom: 1. ἐν φόβῳ εἶναι, 'to be in fear'. ἐν ὀργῇ εἶναι τινι or ἔχειν τινα, 'to be in a rage with any one'. ἐν ἡδονῇ ἐστὶ οἱ γενέσθαι στρατηλασίην ἐπὶ τὴν Ἑλλάδα, 'it is his will, he is anxious, desirous, that', *Herod. vii*, 15. Comp. *Eur. Iph. T.* 494. ἐν αἰσχύναις ἔχειν for αἰσχυντικῶς, 'to be ashamed', *Eurip. Suppl.* 164. ἐν εὐμαρῇ ἐστὶ for εὐμαρές, *id. Iph. Aul.* 974. See the note of Musgrave. ἐν ἴσῳ εἶναι, 'to be similar'^p. ἐν ὁμοίῳ ποιεῖσθαι, 'to esteem equally', *Herod. viii*, 109.

^a Fisch. *III*, b. p. 139.

^a Fisch. *ib.* p. 143.

^o Dorvill. ad *Charit.* p. 206. 418. Hemsterh. ad *Luc. T.* *II*, p. 395. Heind. ad *Plat. Charm.* p. 56. Fisch. *III*, b. p. 139.

^p *Interpr.* ad *Lucian.* *I*, p. 299.

ἐν ἐλαφρῷ ποιεῖσθαι, 'to make light of'¹. 2. ἐν πέλτας, ἀκοντίοις, τόξοις διαγωνίζεσθαι, 'to be equipped with shields, spears, bows, (the same as ἐν ἐσθῇτι λευκῇ)' *Xen. Mem. S. III, 9, 2.* ἐν στεφάνοις *Eurip. Herc. f. 677.* 'adorned with chaplets'. ἐν οἴνῳ, 'at wine'². 3. *Herod. VI, 109.* ἐν σοὶ νῦν ἐστὶ ἡ καταδουλώσαι Ἀθήνας ἢ ἐλευθερῶσαι, 'it rests with you, depends upon you', *penes te est*, which elsewhere is expressed ἐπὶ σοὶ ἐστί. *Arist. Av. 1677.* ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα". Hence ἐν ἑαυτῷ εἶναι, 'to be master of one's-self', *sui compotem esse*³, and ἐν ἐμοί, 'as far as regards me, my opinion', *Soph. Œd. C. 1214.* 4. 'Through', when a mean or cause is assigned, especially in Pindar, and *Thuc. VII, 11.* τὰ μὲν πρότερον πράχθέντα ἐν ἄλλαις πολλαῖς ἐπιστολαῖς ἴστε'. 5. πίνειν ἐν κερατίνοις ποτηρίοις. See Zeune *ad Xenoph. Anab. VI, 1, 4.* 6. 'Amongst', *inter. Plat. Apol. S. p. 58.* ἄμεινόν ἐστιν οἰκεῖν ἐν πολίταις χρηστοῖς ἢ πονηροῖς. *Id. Leg. I, p. 5.* ἀνάπαυλαι ἐν τοῖς ὑψηλοῖς δένδροισιν εἰσὶ σκιαραί, properly, as they are surrounded by high trees, which we should express *sub arboribus*. Hence also ἐν νομοθέταις θέσθαι νόμον *Demosth. p. 31, 10*⁴. 7. It is frequently put with it's case for an adjective or participle, e. g. πάντες ἐν νόσῳ, 'all sick'⁵.

¹ Valck. *ad Herod. p. 275, 23.*

² Hemsterh. *ad Arist. Plut. p. 479.*

³ Mitscherl. *ad Horat. I, 5, 1.* Fisch. III, b. p. 137 sq.

⁴ Valck. *ad Callim. fr. p. 15. 262.*

⁵ Valcken. *ad Herod. p. 241, 46.* *ad Hippol. 324.* Brunck. *ad Soph. Œd. Col. 247.* *Eurip. Med. 231.* Fisch. III, b. p. 140.

⁶ Herm. *ad Vig. p. 812, 389.*

⁷ Brunck. *ad Soph. Œd. T. 1112.* Fisch. III, b. p. 140.

⁸ Fisch. III, b. p. 137. 139.

⁹ Schaef. *ad Long. p. 404 sq.*

Σύν, 'with', *cum*, in combinations in which these prepositions would not be used in Latin and English, e. g. σύν τοῖς Ἑλλήσι μάλλον ἢ σύν τῷ βαρβάρῳ εἶναι, 'on the side of the Greeks, the Persians', *Xen. Hell.* III, 1, 18. Comp. *Cyr.* v, 4, 37. σύν τῷ νόμῳ τὴν ψῆφον τίθεσθαι, 'according to the law'. *id. Cyr.* I, 3, 17. σύν τῷ σῷ ἀγαθῷ, 'to thy advantage', *two cum commodo. id. Cyr.* III, 1, 15. σύν θεῷ, 'with God's assistance'^b.

3. εἰς *in*, 'in, to', governs the accusative alone, only 578. with verbs of motion, as *in* with the accusative. But various verbs which of themselves do not imply motion, receive this sense by the construction with εἰς. πιπράσκω, πωλῶ τινα εἰς τόπον, for πωλῶ τινα ἄγων εἰς τόπον. *Il.* ω', 752. agrees with the English 'to sell into a place'^c. But παρῆναι ἐς Σάρδεις *Herod.* vi, 1. viii, 60. φανῆναι εἰς Προκόνησον *Herod.* iv, 14, 15. signifies 'to come to Sardis'. Thus ἰκετεύειν εἰς τινα *Il.* π', 574. 'to come as a suppliant to any one'^d. Especially with κεῖσθαι and its compound. *Herod.* viii, 60, 2. ἐς τὴν Σαλαμίνα ὑπέκκειται ἡμῖν τέγκα τε καὶ γυναῖκες, 'are brought in safety to Salamis'. *Eurip. Iph. T.* 624. εἰς ἀνάγκην κείμεθα, for ἀφίγμεθα. *Herod.* III, 31. πάντα ἐς τούτους ἀνακέαται, for ἀνατεθειμένα ἐστι. καθεζεσθαι, ἵστασθαι (στῆναι) εἰς τόπον τινα or εἰς τι (*Od.* λ', 513. *Æsch. Prom.* 229. *Thuc.* I, 24. II, 19. III, 75.) stands properly for καθεζεσθαι, ἵστασθαι ἐν τόπῳ ἐλθόντα εἰς αὐτόν^e.) as *Eur. Ph.* 1380. ἕστησαν ἐλθόντ' εἰς μέσον μεταίχμιον. Frequently a verb of itself signifies only a removal from a place, which

^b Fisch. *ib.* p. 146 sqq.

^c Valck. ad *Herod.* p. 131, 70. *Gen.* xxxvii. 36 'the Midianites sold him into Egypt'.

^d Hemsterh. ad *Arist. Plut.* p. 456.

Valck. ad *Herod.* p. 651, 56. Pors. ad *Eurip. Ph.* 1381.

is sometimes expressed with it, and the accompanying motion to a place, is merely signified by *εἰς*. *Herod.* iv, 155. οἶχετο ἀπολιπὼν ὁ Βάττος ἐς τὴν Θήρην. *id.* vi, 100. ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ ἄκρα τῆς Εὐβοίης. *Comp.* viii, 50^f. *Id.* iv, 12. οἱ Κιμῆριοι φεύγοντες ἐς τὴν Ἀσίην τοὺς Σκύθας. But otherwise also it is sometimes put for *ἐν*^g.

In the verbs, 'to say, to shew', the reference or direction to the persons to whom any thing is said or shewn, is sometimes considered as analogous to an actual motion, and this analogy expressed by *εἰς*. *Plat. Menex.* p. 284. οἱ πατέρες — πολλὰ δὲ καὶ καλὰ ἔργα ἀπεφώνησαν εἰς πάντας ἀνθρώπους, 'before, or to all men'. *ibid.* ποιηταὶ εἰς πάντας μεμνήκασιν. Hence *εἰς* stands in this sense with substantives and adjectives. *Eurip. Or.* 101. αἰδῶς δὲ δὴ τίς σ' ἐς Μυκηναίους ἔχει; *ib.* 21. Κλυταιμνήστρας λέχος ἐπίσημον εἰς Ἕλληνας. *Plat. Gorg.* p. 170. εἰς δὲ καὶ πάνν ἑλλόγμος γέγονεν εἰς τοὺς ἄλλους Ἕλληνας, Ἀριστείδης ὁ Λυσιμάχου^h.

Hence it frequently signifies 'with respect to' *quod attinet ad*, a general reference, which in English is often expressed by the more definite 'on account of, in consequence of'. *Λοιδορεῖν τινα εἰς τι* *Thuc.* viii, 88. See the note. *Eurip. Or.* 533. ἐγὼ δὲ τᾶλλα μακάριος πέφυκ' ἀνὴρ, πλὴν εἰς θυγατέρας. *Comp.* *Ion.* 581. ἐπαινεῖν τινα εἰς τι *Plat. Alcib.* i, p. 20. *Lach.* p. 165. εἰς πάντα πρῶτον εἶναι, 'in every thing'. *Plato Charm.* p. 116. *Phil.* p. 303. εἰς θαυμαστὸν διαφορᾶς μέγεθος. εἰς σαφήνειαν προ-

^f Valck. ad *Herod.* p. 484, 43.

^g Fisch. iii, b. p. 155.

^h Heind. ad *Plat. Gorg.* p. 272. Fisch. iii, b. p. 153 sq.

ληλύθαιμεν ἐπιστημῶν. *Lys.* p. 425. νοῦν κτήσασθαι ἐκ τι.
Hence ἐς δ, *quare*. *Herod.* II, 116ⁱ.

With names of persons *eis* is used in its proper signification. *Il.* ο', 402. σπεύδομαι ἐς Ἀχιλλῆα, 'to Achilles'. Comp. ρ', 769^k. — With definitions of time it signifies 'until', e. g. ἐς τί, *quousque*, *Il.* ε', 465. ἐς δ, *donec*, εἰσόκε, for which *Herod.* I, 67. uses ἐς οὐ also. Hence ἐς τε as a conjunction^l. The following phrases are similar: ἐς τοῦτο, 'hitherto', *eo*, ἐς τοσούτον, 'so far, so much', *hactenus*, (*Herod.* VIII, 107. ταύτην μὲν τὴν ἡμέρην ἐς τοσούτο ἐγένετο, *sc.* τὸ πρᾶγμα, 'such was the progress of affairs this day'). Hence in definitions of time it is used in the sense of 'towards', *eis* ἐσπέραν, 'towards evening'^m, joined frequently with adverbs, especially of time, *eis* ἅπαξ, 'once', *eis* αἰεί, 'for ever'. Thus also *eis* τὴν ὑστεραίαν, 'to the morrow', *eis* τρίτην ἡμέραν, (and without ἡμέραν, *Eur. Alc.* 323. *Xen. Cyr.* v, 3, 27.) 'to the third day'ⁿ.

With numerals it signifies sometimes, 'about', *Thuc.* I, 74. ναὺς ἐς τὰς τετρακοσίας, 'about four hundred ships'. Comp. *ib.* 100. III, 20. VII, 1. *Herod.* II, 127. *Plat. Leg.* IV, p. 161. *Xen. Cyr.* II, 1, 5. III, 1, 38. sometimes it makes them distributive, as *eis* δύο, *bini*. *Xen. Cyr.* VII, 5, 17. *eis* ἑκατόν, *centeni*, *ib.* VI, 3, 23^o.

Frequently the noun which is governed of *eis*, is wanting, and it is put with the genitive, which is dependent upon that noun, e. g. *eis* διδασκάλων, *sc.* δώματα, 'to

ⁱ Fisch. III, b. p. 153. 154.

^k Fisch. III, b. p. 150. 152.

^l Fisch. *ib.* p. 151.

^m Fisch. III, b. p. 156.

ⁿ Piers. ad *Moerid.* p. 152.

^o Fisch. III, b. p. 156.

masters', *Plat. Protag.* p. 117. instead of which, p. 119. *εἰς διδασκαλίαν* is used. *εἰς παιδοτρίβον* *ib.* p. 118^p.

For *εἰς*, when it expresses a proper motion, *ὡς* is often put, generally with living objects, e. g. *Herod.* II, 121, 5. *ἐσελθόντα δὲ ὡς τοῦ βασιλῆος τὴν θυγατέρα.* *Arist. Pac.* 104. *ὡς τὸν Δῖ' εἰς τὸν οὐρανόν.* It is seldom found with inanimate things, as *ὡς Ἀβυδὸν* *Thuc.* VIII, 103. This usage probably arose from the circumstance of *ὡς* and *εἰς* being often joined, e. g. *Xen. Ages.* I, 14^q.

579. II. *ἀνά*, *διά*, *κατά*, *ὑπέρ* govern two cases.

1. *ἀνά* governs a dative in the Ionic and Doric Poets only. *Il.* α', 15. *χρυσέφ' ἀνὰ σκήπτρῳ*, for *ἐν*. *Pind. Ol.* I, 66. *χρυσέαις ἀν' ἵπποις*, for *ἐν* or *σύν* *χρ.* *Id. Pyth.* I, 10. *εὔδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός*, 'on the sceptre'. *Eurip. Iph. A.* 759. *ἀνὰ ναυσίν*, 'in ships'. *ib.* 1064. *ἀνὰ ἐλάταισι στεφανῶδει τε χλοῇ*, as *ἐν στεφάνοις*^r.

Elsewhere it governs the accusative, and expresses
1. a 'duration, continuance', like the Latin *per*. *Herod.* VIII, 123. *ἀνὰ τὸν πόλεμον τούτου*, 'throughout this war'. *Id.* II, 130. *ἀνὰ πᾶσαν ἡμέρην*, 'daily'^s.

2. 'Against', as *ἀνὰ τὸν ποταμόν*, 'against the current'^t.

^p Hemsterh. ad Luc. T. I, p. 168. Koen. ad Greg. p. 19. Fisch. III, b. p. 158.

^q Thom. M. p. 933 et ibi Oudendorp. Koen. ad Greg. p. 32. Herm. ad Vig. p. 807 sq. Fisch. III, b. p. 160.

^r Koen. ad Greg. p. 91. Musgr. ad Eurip. I. c. Fisch. III, b. p. 163.

^s Fisch. III, b. p. 161 sq.

^t Valcken. ad Herod. p. 199, 98.

3. With numerals it makes them *distributive*.
Xen. Anab. IV, 6, 4. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας,
quinas parasangas die.*

4. In the phrase ἀνὰ στόμ' ἔχειν, 'to have in one's mouth, to talk often of any thing'. In ἀνὰ κράτος it constitutes an adverb, 'with strength'.

2. διὰ governs the genitive in the following senses: 580.

a. 'Through', *per*. διὰ πολεμίας πορεύεσθαι *Xen. Hier.* 2, 8. Hence the phrases δι' ἡμέρας, διὰ νυκτός, δι' ἔτους, 'during, throughout the whole day'†.

b. 'Through', i. e. 'by means of, with the assistance of', like the Latin, *per*, e. g. δι' ἑαυτοῦ, *per se*, 'by himself, without external aid', διὰ τῶν ὀφθαλμῶν ὁρᾶν, &c. See §. 401. Obs.‡

c. 'In', in certain combinations, as διὰ χειρὸς ἔχειν, 'to have in one's hand', generally metaphorically, 'to have in hand'§.

d. Frequently it signifies 'a distance, an interval', as δι' ὀλίγου εἶναι, 'to be within a little of'. Hence *Herod.* VII, 30. ποταμὸς διὰ σταδίων πέντε ἀναφανόμενος, 'five stades off'. *Comp.* VII, 198. Hence likewise in definitions of time: διὰ πολλοῦ, μακροῦ χρόνον, or διὰ χρόνου alone, '(properly 'at the distance of a long time'), 'after a long time, for a long time', for which the simple genitive is put §. 378. δι' ἑνδεκάτου ἔτεος. *Herod.* I,

* Fisch. *ib.* p. 163.

† Wessel. ad *Herod.* p. 188. Valck. *ib.* p. 443, 47.

‡ Fisch. III, b. p. 166 sq.

§ Fisch. *ib.* p. 167. *Comp.* Musgr. ad *Eur. Ph.* 384.

62. 'eleven years after'. Otherwise it serves with the ordinal numbers, to express the recurrence of an action after a certain period of time, as in English 'every', *διὰ τρίτον έτος*, 'every third year', *tertio quoque anno*, *Herod.* II, 4. *διὰ τρίτης ήμέρης* *id.* II, 37. *δι' έννάτου έτους* *Plat. Leg.* I, *in.* *διὰ πέμπτων έτών* *ib.* VIII, p. 410. *δι' έτους πέμπτου* *Arist. Plut.* 584.

e. With the verbs *είναι*, *γίγνεσθαι*, *έχειν*, *λαμβάνειν*, especially *ίέναι*, *έρχεσθαι*, it constitutes various periphrases, e. g. *διὰ φόβου είναι*, for *φοβεΐσθαι*, *Thuc.* VI, 59. *δι' έχθρας γίγνεσθαι τινί*, 'to be at enmity with any one, to be treated like an enemy by any one'. *δι' όργης έχειν τινά*, for *όργισθηναι τινι*, *Thuc.* V, 29. *δι' αΐδους όμ' έχειν*, 'to look ashamed', *Eurip. Iph. A.* 1000. *δι' οίκτου λαβεΐν*, for *οΐκτεΐρειν*, *Eur. Suppl.* 194. *διὰ τύχης ίέναι*, for *έν τύχη είναι*, *Soph. Œd. T.* 773. *διὰ μάχης ίέναι*, *άφικέσθαι τινι*, *Herod.* I, 169. 'to give battle'. *διὰ φόβου έρχεσθαι* *Eur. Or.* 747. *διὰ γλώσσης ίέναι*, 'to speak'. *Eurip. Suppl.* 114. with the notes of Markland and Musgrave^a.

Note. *διά*, *pra*, e. g. *διά πάντων*, 'before all others', is peculiar to Herodotus^b.

f. With adjectives it often stands for adverbs. *διὰ τάχους*, for *ταχέως*, *Thuc.* II, 18, &c.^c

2. With the accusative it signifies especially 'on account of', and is then joined chiefly with infinitives. §. 540. See 779. Hence it is put as in Latin *propter*.

^a Valck. ad Eurip. Ph. v. 482. Wyttenb. ad Eccl. Hist. p. 388.

^b Valcken. ad Herod. p. 404, 41.

^c Fisch. III, b. p. 171 sq.

(e.g. *Cic. pro. Mil.* 22.) in the signification 'with respect to, or in consideration of any one, through the intercession, assistance, fault of any one'. διὰ νύκτα *Il.* θ', 510. as *dono noctis Virg. Æn.* VIII, 658^d. Especially in the phrase εἰ μὴ διὰ τοῦτο, 'unless this prevent it'. *Thucyd.* II, 18. ἐδόκουν οἱ Πελοποννήσιοι ἐπελθόντες ἂν διὰ τάχους πάντα ἔτι ἔξω καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλησιν, 'had not his delay frustrated it'^e.

3. κατὰ *a.* with the genitive, signifies sometimes a direction to an object, in its proper sense, as κατὰ σκοποῦ τοξεύειν, 'to shoot at the mark', κατὰ κόρρης τύπτειν, as well as in the derivative signification, in which it signifies generally, 'with respect to', e.g. κατὰ τινος εἰπεῖν, 'to say any thing with regard to some one', or 'any thing that is prejudicial to him, or false', as *Xen. Apol. S.* 13. ψεύδεσθαι κατὰ τοῦ θεοῦ, 'to say any thing falsely of the Deity'. Again, in order to censure, when it is rendered 'against', or otherwise, with a contrary intention *Demosth. Phil.* II, p. 68, 2. δ καὶ μέγιστον ἦν καθ' ὑμῶν ἐγκώμιον, 'with regard to you, upon you'. Thus *Plat. Menon.* p. 334. εἴπερ ἐν γέ τι ζητεῖς κατὰ πάντων, 'that applies to all'. *Comp.* p. 339. κατὰ πασῶν τῶν τεχνῶν, 'in, with, all arts'. *Id. Ion.* p. 194^f.

It is used especially in motion from above downwards, and answers to the Latin *de*, e.g. βῆ δὲ κατ' Οὐλύμπιο καρῆνων^g. Hence κατὰ χειρός or κ. χειρῶν διδό-

^d Fisch. III, b. p. 170. *Comp.* Brunck. ad Aristoph. Thesm. 414.

^e Hoog. et Zeune ad Viger. p. 510 sq. Heind. ad Plat. Gorg. p. 241.

^f Fisch. III, b. p. 478.

^g Valcken. ad Theocr. I, 118. (x. *Id.*) *Comp.* Fisch. III, b. p. 177.

ναι, 'to pour water upon the hands'^b, κατὰ γῆς ἰέναι, δύναι, 'to go under the earth'ⁱ.

The following phrases are to be noticed : εὔχεσθαι κατὰ βούς, καθ' ἑκατόμβης, κατὰ χιλίων χιμάρων, 'to vow an ox, a hecatomb'^k. καθ' ἱερῶν τελείων ὁμόσαι, is different; 'to swear by the victim, touching it at the same time'^l.

b. With the accusative it chiefly indicates any respect whatever, and signifies

'According to, after', κατὰ νόον, νοῦν, θυμόν, 'according to one's mind'. κατὰ τὰς Θεμιστοκλέους ἐντολάς, 'in pursuance of the commands of Th. Herod. viii, 85^m. Similarly Plat. Alcib. i, p. 28. τὴν τοιαύτην βοήθειαν καλὴν μὲν λέγεις, κατὰ τὴν ἐπιχείρησιν τοῦ σώσαι οὓς δεῖ, 'as far as', κατὰ θεόν, 'according to, through divine impulse, providentially'ⁿ.

'On account of'. Herod. ix, 37. κατὰ τὸ ἔχθος, τὸ Λακεδαιμονίων, 'on account of the hatred, from hatred against the Lacedæmonians'^o. Hence it is often put with verbs of motion, in order to shew the object of them. Herod. ii, 152. ἀναγκαίη κατέλαβε Ἰωνάς τε καὶ Κῆρας, κατὰ λῆπν ἐκπλάσαντας, ἀπενειχθῆναι ἐς Αἴγυπτον, 'in order to collect plunder'. Id. viii, 83. τριήρης, ἥ κατὰ τοὺς Αἰακίδας ἀπεδήμησε. (See c. 64.) Comp. Thuc. ii, 87.

^b Piers. ad Moer. p. 236. Comp. Interpr. ad Thom. M. p. 510.

ⁱ Valcken. ad Eurip. Hippol. 1366. Wessel. ad Herod. p. 508, 95.

^k Kuster. ad Aristoph. Equ. 657. (Brunck. ib. 660.) Valck. ad Eurip. Phœn. p. 769. Comp. Huschke Anal. Cr. p. 133.

^l Misc. Phil. i, p. 163. Not. 36. Comp. Index. Demosth. v. κατὰ.

^m Fisch. iii, b. p. 180.

ⁿ Valck. ad Herod. p. 275, 11.

^o Valck. ad Herod. p. 633, 97. Fisch. iii, b. p. 182.

Thus the Homeric expression ἡ τι κατὰ πρῆξιν — ἀλάλῃσθε.

‘In the expression of a similitude, accordance’. *Herod.* I, 121. πατέρα τε καὶ μητέρα εὐρήσεις, οὐ κατὰ Μιθραδάτην τε τὸν βονκόλον καὶ τὴν γυναῖκα αὐτοῦ, ‘very different people from Mithradates’. *Comp.* II, 10. *Thuc.* II. 62. *Plat. Rep.* VIII, p. 206. ἀπιστοῦμεν μὴ κατὰ τὴν ὀλιγαρχουμένην πόλιν ὁμοιότατον τὸν φειδωλόν τε καὶ χρηματιστὴν τετάχθαι. *Comp. ib.* IX, p. 249. *Symp.* p. 231. 248. *Gorg.* p. 141. *Arist. Av.* 1002^P. Hence κατ’ ἐμαντόν, ‘of the same kind as myself’. *Plat. Symp.* p. 221. οἱ καθ’ ἡμᾶς, ‘men of our station, of our character’, and with comparatives, μείζων ἢ κατ’ ἀνθρωπον. §. 449.

‘In, on, near’, in definitions of place. κατὰ στρατόν *Il.* ἡ, 370. ‘in the army, camp’. κατὰ γῆν, θάλασσαν πορεύεσθαι, ‘on land, at sea’. κατὰ τὸν πλοῦν, ‘on the voyage’. *Herod.* III, 14. παρήεσαν αἱ παρθένοι κατὰ τοὺς πατέρας, ‘where their fathers were seated’. I, 80. κατὰ Φωκαίην πόλιν, ‘near, in the neighbourhood of Phoecea’.

‘During’, in definitions of time. *Herod.* VII, 137. κατὰ τὸν πόλεμον, ‘at the time of the war’. I, 67. κατὰ τὸν κατὰ Κροῖσον χρόνον. *Xen. Mem.* S. III, 5, 10. οἱ καθ’ ἐαυτοὺς ἄνθρωποι, ‘their contemporaries’; thus likewise οἱ καθ’ ἡμᾶς.

‘About’, *Herod.* II, 145. κατὰ ἐξήκοντα ἔτεα καὶ χίλια. *Comp.* VI, 117.

^P Heind. ad *Plat. Gorg.* p. 225 sq. *Fisch.* III, b. p. 181. 186.

^A Lennep. ad *Phal.* p. 94.

^F *Fisch.* III, b. p. 183. 187. *Valck.* ad *Her.* p. 200, 27. 454, 7.

^F *Fisch.* III, b. p. 179 sq. *Valck.* ad *Herod.* p. 261, 47.

It serves particularly with numerals, to shew the same as the Latin *distributiva*, when a certain number is continually recurring. *Herod.* vii, 104. Λακεδαιμόνιοι, κατὰ μὲν ἓνα μαχεόμενοι, οὐδαμῶν εἰςὶ κακίονες ἀνδρῶν, 'singly', *singuli*, 'one by one'. Comp. *Thuc.* iv, 32. καθ' ἑπτά, 'seven at a time'. *Arist. Av.* 1079. — *Thuc.* iii, 78. οἱ Κερκυραῖοι, κακῶς τε καὶ κατ' ὀλίγας (ναῦς) προσπίπτοντες, 'with few ships at a time'. (likewise κατ' ὀλίγον¹.) Likewise without numerals: κατὰ μῆνα, κατ' ἐνιαυτόν, καθ' ἡμέραν, 'every month, every year', *singulis mensibus*, *annis*, sometimes accompanied by ἕκαστος. κατὰ πόλεις, κατὰ κώμας, or κατὰ κώμας ἑκάστας *Herod.* i, 196. *oppidatim*, *vicatim*².

It is often, with its case, expressed by an adverb, e. g. κατὰ μοῖραν, in Homer, 'properly, fitly', κατὰ μικρόν, 'gradually'. κατὰ κράτος, *vehementer*. κατὰ μέρος, *vicissim*, 'in turn', κατὰ πόδα, 'directly'. *Xen. Hell.* ii, 1, 20. κατὰ τὸ ἰσχυρόν, *viz*, 'with force', or *valde*, *Herod.* ix, 2.

καθ' ἑαυτόν 'by himself, alone', to which αὐτός is often joined, αὐτὸς καθ' ἑαυτόν, *per se solus*³.

582. 4. ὑπέρ governs the genitive in the following senses:

'For, instead'. *Eurip. Alc.* 701. μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ, which, however, may admit the following signification:

'For, in any one's behalf'. θύειν ὑπὲρ τῆς πόλεως

¹ Duker. ad *Thuc.* vi, 34. Wessel. ad *Herod.* p. 673, 39.

² Wessel. ad *Diod. S. T.* ii, p. 31. 379. Fisch. iii, b. p. 184 sqq. 189 sq. Herm. ad Vig. p. 814, 402.

³ Wessel. ad *Diod. Sic.* xiii, 72. Dervill. ad *Chetis.* p. 510. Fisch. iii, b. p. 184.

Xen. Mem. S. II, 2, 13. μάχεσθαι ὑπέρ τινος, &c.
Hence, δαδέναι ὑπέρ τινος, *timere alicui*⁷.

‘On account of’. *Eurip. Ph.* 1345. ἤκουσα τέκνα μονομάχῳ μέλλειν δορὶ εἰς ἀσπίδ’ ἤξειν βασιλικῶν δόμων ὑπέρ⁸.
Especially with the infinitive. ὑπέρ τοῦ μὴ ποιεῖν τὸ προσταττόμενον, ‘in order not to do’.

‘Of’, *de*, generally with the accessory idea of the intention to avert, to retain, to defend any thing.
Xen. Mem. S. IV, 3, 83. ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπέρ τῶν μελλόντων, *ad res futuras bene constituendas*. Yet it is often put for *περί* generally⁹.

‘Over’. *Xen. Mem. S. III, 8, 9.* ὁ ἥλιος τοῦ θέρους ὑπέρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν αὐτῶν παρέχει¹⁰.

‘For’, in prayers. *Il. ω’, 466.* καὶ μιν ὑπέρ πατρὸς καὶ μητέρος ἡυκόμοιο λίσσσο καὶ τέκεος, ‘for the sake of his parents’¹¹.

b. With the accusative it signifies,

‘Over’. *Herod. IV, 188.* ριπτεύουσι ὑπέρ τὸν δόμον, ‘over the house’.

‘Above’, i. e. more than, *Herod. v, 64.* ὑπέρ τὰ τεσσαρῆκοντα ἔτη¹².

‘Against’, in opposition to *κατά*. *Od. α’, 34.* ὑπέρ μόρον, ‘against destiny’¹³.

⁷ Fisch. III, b. p. 206 sqq.

⁸ Valck. ad Eurip. Phoen. 1336. Markl. ad Eur. Suppl. 1125.

⁹ Markl. ad Lys. p. 123. 162.

¹⁰ Fisch. III, b. p. 208.

¹¹ Brunck. ad Apoll. Rh. III, 701. Append.

¹² Heind. ad Plat. Parm. p. 194.

¹³ Fisch. III, b. p. 209.

583. III. ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό, govern three cases, the genitive, dative, and accusative.

- 1. Ἀμφί has all the signification of περί.

a. With the genitive, 'of', the Latin *de, quod attinet ad*. Eurip. Hec. 72. ἀποπέμπομαι ἔννυχον ὄψιν, ἂν περὶ παιδὸς ἐμοῦ, τοῦ σωζομένου κατὰ Θρήκην, ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς δι' ὀνείρων εἶδον.

- b. With the dative

'About', in answer to the question 'where'? Il. β, 388. ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσιν. Sometimes the case which is governed of the preposition, does not express the thing about which something else is, but that which is about the latter, e. g. ἀμφὶ πυρὶ στήσαι τρίποδα, 'to set on the fire, so that this blazes round the tripod'. Thus ἀμφὶ κλάδοις ἕζεσθαι. Eurip. Ph. 1532. 'to surround with boughs, between boughs'.

'Concerning', in various combinations Herod. v, 19. ἀμφὶ ἀπόδωτῇ ἐμῇ πείσομαί σοι. Hence 'on account of', Il. γ', 157, τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν, 'about such a wife'. Likewise in the verb 'to fear'. Herod. vi, 62. φοβηθεὶς ἀμφὶ τῇ γυναικί.

Note. Pind. Pyth. i, 21. κῆλα δὲ καὶ δαιμόνων θέλγει φρένας ἀμφὶ τε Λατοῖδα σοφία βαθυκόλπων τε Μοισᾶν, 'by the art'.

- c. With the accusative;

'About', to the question 'where'? and 'whither'? in which case it is used as with the dative, 'about', Soph. Aj. 1083. ἀμφὶ ψάμαθον ἐκβεβλήσθαι, 'to be thrown in the sand, so that the sand surrounds the body'. The phrase ἀμφὶ τι ἔχειν, is to be noticed, 'to concern one's

self with any thing', e. g. ἀμφὶ δείπνον ἔχειν *Xen. Cyr.* v, 5, 44. Comp. *ib.* i, 30. viii, 1, 13. Ἐχειν is also accompanied by σχολήν. *Xen. Cyr.* vii, 5, 52. ὁρῶν σε ἀμφ' ἵππους ἔχοντα, ἀμφ' ἄρματα, ἀμφὶ μηχανάς, ἡγούμενην, ἐπεὶ ἀπὸ τούτου σχολάσαις, τότε σε καὶ ἀμφ' ἐμὲ ἔξειν σχολήν. Hence οἱ ἀμφὶ τινα. Ἀμφί frequently stands in this sense, without signifying a surrounding; but it is to be expressed by an adverb or adjective. *Il.* λ', 705. ἀμφί τε ἄστυ ἔρδομεν ἱρὰ θεοῖσιν, 'all round the city, in the whole city'.

'Against', of time, e. g. ἀμφὶ δειλὴν, 'against, or towards evening'. *Xen. Cyr.* v, 4, 16.

'About', e. g. ἀμφὶ τὰ ἑκκαίδεκα ἔτη γεγόμενος *Xen. Cyr.* i, 4, 16.

'Concerning', especially in periphrases, τὰ ἀμφὶ τὸν πόλεμον, for τὰ πολεμικά'.

2. ἐπί.

584.

a. With the genitive:

'In, on, at', in definitions of place, to the question 'where'? *Od.* ν', 346. ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίη, 'at the extremity, the innermost creek'. *Herod.* ii, 35. τὰ ἄχθρα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων. *Id.* v, 92, 3. ἐστεῶτες ἐπὶ τῶν θυρῶν, 'near, at the door'. *Xen. Anab.* iv, 3, 28. μεῖναι ἐπὶ τοῦ ποταμοῦ, 'at the river'^s. Hence the phrase, ἐπὶ τῶν τομίῳν ὀμνύναι, 'to stand near, and swear'^b.

Likewise to the question 'whither'? *Thuc.* i, 116.

^r Fisch. iii, b. p. 212—223.

^s Fisch. iii, b. p. 228. 229.

^b Viger. p. 615. *Misc. Phil.* i, p. 163, 36.

πλείν ἐπὶ Σάμῳ. *Xen. Cyr.* vii, 2, 1. ἐπὶ Σάρδων φέρειν. *Comp.* vi, 1, 31. iv, 5, 54. iii, 3, 27. Hence ὁδὸς ἢ ἐπὶ Καρίῃς φέρουσα *Herod.* vii, 31. and with the omission of ὁδός, ἵεναι τὴν ἐπὶ Κιλικίας¹.

‘Before’, as *Xen. Hellen.* vi, 5, 38. ἐπὶ μαρτύρων^k.

‘In, during’, in definitions of time. ἐπὶ Κέκροπα, ‘in the time of Cecrops’, *Herod.* viii, 44. ἐπ’ εἰρήνης, ‘in time of peace’, *Il.* β’, 797. ἐπὶ τῶν ἡμετέρων προγόνων *Xen. Cyr.* i, 6, 31^l.

‘Of’, *de*, with the verbs ‘to say’. *Plat. Charm.* p. 111. ἐπὶ τοῦ καλοῦ λέγων παιδός. *Leg.* vii, p. 392. ὅπερ ἐπὶ τῶν δούλων γ’ ἐλέγομεν.

‘From’, *a.* with the verbs ‘to name, to be named’. ἔχειν ὄνομα ἐπὶ τινος *Herod.* iv, 45. τὴν ἐπωνυμίην ποιῆσθαι ἐπὶ τινος *Id.* i, 94. *Comp.* ii, 57. vii, 58. 83. Hence *Herod.* iv, 45. οὐκ ἔχω συμβαλέσθαι, ἐπ’ ὅτεν μὴ εὐσση γῇ οὐνόματα τριφάσια κέεται, ‘wherefore’?

‘In, near, at’, with substantives which import any case that may serve as an example, and with the verbs ‘to shew, see’, &c. *Isocr. ad Nic.* p. 25. A. ἐπὶ τῶν καιρῶν θεωρεῖν τοὺς συμβουλευόντας. *Xen. Cyr.* i, 6, 25. ἐπὶ τῶν πράξεων. *Plat. Rep.* v, p. 55. ἐπ’ ἐμοῦ, ‘on my example’.

Some phrases are to be noticed especially :

ἐφ’ ἑαυτοῦ, ‘by himself, peculiarly’, *Herod.* ix, 38.

¹ Obs. Misc. vi, p. 293. Fisch. iii, b. p. 230.

^k Dorv. ad Charit. p. 642. Valck. ad Eurip. Hipp. 213. Wessel. ad Diod. Sic. T. ii, p. 153.

^l Valck. ad Theocr. x, Id. p. 115. Fisch. iii, b. p. 227.

ἄλλοι καὶ οἱ μετὰ τῶν Περσέων ὄντες Ἕλληνες ἐπ' ἐαυτῶν μόνων Ἰππόμαχον. *Thuc.* v, 67. κέρας μὲν εὐνόημον Σκιρίται αὐτοῖς καθίστατο, ἀεὶ ταύτην τὴν τάξιν μόνοι Λακεδαιμονίων ἐπὶ σφῶν αὐτῶν ἔχοντες, 'by themselves, unmixed with others'. *Comp.* viii, 63. Hence ἐφ' ἐαυτοῦ οἰκεῖν, 'of states also, to live by themselves, not dependent upon others, to have a peculiar constitution'. *Thuc.* ii, 63.^m But *Thuc.* i, 17. τὸ ἐφ' ἐαυτῶν μόνον προορώμενοι, said of the tyrants, means 'their own concerns, their private interests, in opposition to the regard to the common good', and is explained by the words ἐς τε τὸ σῶμα καὶ ἐς το τὸν ἴδιον οἶκον αὔξειν.

ἐπὶ τριῶν, τεττάρων, ἐφ' ἑνὸς τετάχθαι, στῆναι, 'to stand three, four, one deep'. *Thuc.* ii, 90. *Xen. Cyr.* ii, 4, 2. viii, 3, 18. *Anab.* i, 2, 15. *Ibid.* v, 2, 6. ἐφ' ἑνὸς ἢ κατὰβαισις ἦν, 'the descent was by one at a time'.

With names of a business or office, it signifies the execution of them, e. g. οἱ ἐπὶ τῶν πραγμάτων, *qui summa rerum præfecti sunt*, *Demosth.* p. 309, 9. particularly in later writers, οἱ ἐπὶ τῶν ἐπιστολῶν, *ab epistolis*ⁿ.

b. With the dative especially it signifies 'a subordination' 585, the being in the power of any one, and 'a condition'.

a. 'Subordination', expressed in Latin by *penees*, e. g. τῶν ὀκτῶν τὰ μὲν ἔστιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, 'are in our power, at our command'. ἐπὶ μάντεσιν εἶναι, 'to be dependent upon soothsayers', to be guided by them, *Xen. Cyr.* i, 6, 2. ποιεῖν τι ἐπὶ τινι, 'to submit a thing

^m Valck. ad Herpd. p. 634, 19. Fisch. iii, b. p. 231.

ⁿ Lennep. ad Phalar. p. 306. Fisch. iii, b. p. 244 sq.

to any one's judgment', *Plat. Rep.* v, p. 24. Hence τὸ ἐπ' ἐμοί, 'as far as depends upon me'.

β. 'Condition', especially in the phrase ἐφ' ᾧ or ἐφ' ᾧτε, §. 479. Hence are derived various forms. *Herod.* I, 60. Μεγακλῆς ἐπεκηρυκένετο Πεισιστράτῳ, εἰ βούλοιο οἱ τὴν θυγατέρα ἔχειν ἐπὶ τῇ τυραννίδι. *Plat. Alcib.* I, p. 8. ἐπὶ τούτοις μόνοις ζῆν, 'upon condition of having this only'. *Leg.* v, p. 241. εἰάν τις ἀπειθῇ τούτῳ τῷ νόμῳ, φανεῖ μὲν ὁ βουλούμενος ἐπὶ τοῖς ἡμίσεσιν, 'so that he receives the half' in consequence of a promise. *Æschin. in Ctes.* p. 499. χώραν ἀναθεῖναι Ἀπόλλωνι ἐπὶ πάσῃ ἀεργίᾳ, 'upon condition that it shall not be cultivated'. *Xen. Mem.* II, 8. λέγει, ἃ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοιο ἀκοῦσαι, 'for his life, though his life should be that which he must lose on failure of fulfilling the conditions'. Thus also ἐπὶ πόσῳ ἂν βούλοιο, ἐθέλοις, δέξαιο, 'for how much would you'? the Latin, *quid mereri velis, merearis?* *Id. Symp.* I, 5. Πρωταγόρᾳ πολὺ ἀργύριον δέδωκας ἐπὶ σοφίᾳ, 'upon condition that he taught you wisdom'. *Isocr. Panath.* p. 234. C. τούτων ἀπάντων μοι συμβεβηκότων, τῶν μὲν ὑπερβαλλόντως, τῶν δὲ ἐξαρκούντως, οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις, 'upon condition, with the prospect of possessing this, notwithstanding I were to possess this'. *Thuc.* I, 74. ὑμεῖς ἐπὶ τῷ τὸ λοιπὸν νέμεσθαι ἐβοηθήσατε, 'with the prospect, or in order to', II, 80. ἐπ' ἐτησίῳ προστασίᾳ ἡγεῖσθαι¹.

Hence it frequently expresses 'an object, an aim', inasmuch as this is the condition upon which the action is performed. *Herod.* I, 41. μή τις κατ' ὁδὸν κλαῖπες κακῶρ²

¹ Fisch. III, b. p. 235.

² Rubnk. ad *Xen. Mem.* S. II, 2, 8. Villos. ad *Long.* p. 207. Fisch. III, b. p. 239.

γαι ἐπὶ δηλήσει φανέωσι ὑμῖν, 'in order to do you mischief'. Comp. II, 121. VI, 67. *Plat. Protag.* p. 90. τούτων γὰρ σὺ ἐκάστην οὐκ ἐπὶ τέχνῃ ἔμαθες, ὡς δημιουργὸς ἐσόμενος, ἀλλ' ἐπὶ παιδείᾳ, ὡς τὸν ἰδιώτην καὶ τὸν ἐλεύθερον πρέπει, 'in order to exercise it as a profession'. Comp. *ib.* p. 96. Comp. *Apol. S.* p. 84. *Aristoph. Lys.* 630'. Hence συλλαμβάνειν τινα ἐπὶ θανάτῳ, ἄγειν ἐπὶ θ. 'to lead to execution'. And as the incidental consequence is often substituted for the immediate, i. e. the object, *Eurip. Hec.* 649. (ἐκρίθη δ' ἔρις, ἃν ἐν Ἰδᾷ κρίνει τρισσὰς μακάρων παῖδας ἀνὴρ βούτας), ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῶν μελάρθρων λῶβᾳ, 'with the consequence of war, slaughter, and devastation'. Comp. *Phæn.* 544. *Xen. Mem. S.* II, 3, 19. οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς ἐπ' ὠφελείᾳ (the object) πεποιημένοις ἐπὶ βλάβῃ (consequence) χρῆσθαι;

Hence it often signifies merely 'on account of'. *Xen. Mem.* III, 14, 2. ἔχομεν ἂν εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; Thus also θαυμάζεσθαι ἐπὶ τινι, *Plat. Menon.* in. φρονεῖν ἐπὶ τινι, 'to pride one's self upon any thing'. *Id. Symp.* p. 260. ἀνιάσθαι ἐπὶ τινι. ἀνεπτερώσθαι ἐπὶ τραγῳδίᾳ, 'to love passionately', *Arist. Av.* 1444 sq. 'in pursuance of'. *Plat. Rep.* VI, p. 88.

γ. Sometimes also it signifies 'at', as a definitive 586. of place, (as *Thuc.* III, 99. περιπόλιον ἐπὶ τῷ Ἀλκιποταμῷ) sometimes in order to shew generally a combination, a co-existence. Hence these phrases are connected with the preceding ζῆν, τελευτῆσαι, ἐπὶ παυσίν, *vivere, mori liberos habentem*. — γαμεῖν ἄλλην γυναῖκα

* Wessel. ad *Diod. S.* II, p. 86.

* Hemsterh. ad *Lucian.* T. I, p. 238. Fisch. III, b. p. 238.

* Hemsterh. ad *Luc.* T. II, p. 435. Herm. ad *Vig.* p. 814, 397.

ἐπὶ θυγατρὶ ἀμήτορι, *Herod.* iv, 154. παλλακὴν ἔχειν ἐπ' εὐθέροις παισίν, *Demosth.* p. 637, 5". — ὠθεῖν ἐπὶ τῷ σίτῳ ἄρον, 'to eat with their bread', *Xen. Mem. S.* iii, 14, 2. *Comp. Cyr.* i, 2, 11. ἐπὶ τῷ σίτῳ πίνειν, *Id. Cyr.* vi, 2, 27. *Comp. Plat. Phædr.* p. 323^x. ἐπὶ τῇ κώλῃ ἔδω, *Plat. Symp.* p. 254. Hence probably also *Thuc.* ii, 101. ὑποσχόμενος ἀδελφὴν ἑαυτοῦ δώσειν καὶ χρήματα ἐπ' αὐτῇ, 'with her', καθῆσθαι ἐπὶ δακρύοις. *Eurip. Iphig. A.* 1184. or ἐπὶ δάκρυσι. *Troad.* 915. for δακρύνουσαν. *Soph. Ant.* 555. οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις, 'not without my having spoken'. *Eurip. Ion.* 243. ἐπ' ἀσφάκτοις μῆλοισι, 'without having sacrificed'. ἐπὶ γέλωτι *Herod.* ix, 82. may signify 'with laughter', but likewise 'in order to excite laughter, in joke'.

It frequently signifies not so much 'a being together', as an immediate 'following upon', (a connection of time) *Xen. Cyr.* ii, 3, 7. ἀνέστη ἐπ' αὐτῷ Φερavίλας, 'immediately after him'. *Comp.* 22^y. Hence ἐπ' ἐξειργασμένοιαι §. 565. *Obs.* Likewise 'besides', *præter.* ἐπὶ τούτοις, *præterea*, 'moreover, besides', *Xen. Cyr.* iv, 5, 38.

δ. In many cases ἐπὶ with the dative, has the same, or a similar signification with the genitive, e. g. ἐπὶ χθονί, 'on the earth'. *Herod.* v, 12: ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσιν. *Id.* iii, 14. ταῦτό ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ, 'with his daughter'. In the phrase ἐπὶ τινι εἰπεῖν *Plat. Menex.* p. 274. *Thuc.* ii, 34. 'to utter a panegyric upon any one', a definition of place appears to have been under-

^x Valck. ad *Herod.* p. 348, 56.

^y Brunck, ad *Arist. Plut.* 1005.

^z Fisch. iii, b. p. 237.

stood, 'to speak at or over the grave of any one'. Thus *Herod.* vii, 225. ὁ λήθων λέων ἔστηκεν ἐπὶ Λαωνίδῃ^a.

With the dative it is put also to express occupations and employments. *Xen. Cyr.* vi, 3, 28. οἱ ἐπὶ ταῖς μηχαναῖς, *qui machinis bellicis præfecti sunt*. Hence *Thuc.* vi, 29. πέμπειν τινα ἐπὶ στρατεύματι, 'as commander of an army'.

c. With the accusative it signifies particularly 'upon, against', to the question 'whither'? in those cases in which, in Latin, *in* is put with the accusative, e. g. ἀναβαίνειν ἐφ' ἵππον, ἐπὶ θρόνον *Herod.* vii, 40. *Xen. Mem. S.* ii, 3, 10. οὐδὲν τοικίλον δεῖ ἐπ' αὐτὸν μηχανᾶσθαι, 'against him'. Hence it is often put after verbs of motion, with substantives, which do not shew a place, but an action, 'which is the end of one's going', &c. as ἰέναι ἐπὶ θήραν *Herod.* i, 37. ἐπὶ θεωρίαν *Plat. Crit.* 14. Hence ἰέναι ἐπὶ ὕδωρ *Herod.* iii, 14. *Xen. Œcon.* 2, 15. 'in order to draw water, for water'. *Xen. Cyr.* i, 6, 12. ἐπ' ἀργύριον, 'to get money'. Hence ἐπὶ τί, 'to what end, wherefore?' *Arist. Nub.* 255. ἐπ' αὐτό γε τοῦτο πάρεσμεν, ὡς ἐπυθεῖλλοντε καὶ διδάζοντε *Plat. Euthyd.* p. 10.

Yet it sometimes stands likewise in answer to the question 'where'? as εἰς, e. g. ἔξοθαι ἐπὶ τι *Herod.* ii, 55. viii, 52. 'to go any where, in order to seat one's self there'. ἐπὶ δεξιᾷ, ἐπ' ἀριστερὰ κεῖσθαι *Herod.* i, 51. *Comp.* iii, 90^b.

With definitions of time it answers to the question

^a Valck. ad *Herod.* p. 321, 91. Fisch. iii, b. p. 240.

^b Valcken. ad *Herod.* p. 596, 72.

^c Wessel. ad *Herod.* p. 452, 14. Herm. ad *Hom. H.* in Merc. 418. Schæf. ad *Long.* p. 427.

‘how long’? ἐπὶ χρόνον, ‘for some time’, *aliquamdiu*, *Il. β*, 299. ἐπὶ δύο ἡμέρας, ‘for two days’, *Thuc. II*, 35. Likewise with definitions of place, ἐπὶ τεσσαράκοντα στάδια διήκειν, *Xen. Mem. S. I*, 4, 17. With numerals it signifies ‘about’, *Herod. IV*, 198. ἐπὶ τριηκόσια ‘about three hundred’.

It signifies also ‘with regard to’, in the phrase τὸ ἐπ’ ἐμέ. *Soph. Antig.* 889. τοῦπὶ τήνδε τὴν κόρην. — In λέγειν μῦθον ἐπὶ πολλούς *Eurip. Suppl.* 1069. (See Markland’s note), it is used like εἰς. Thus also *Herod. III*, 82. σιγῶτο ἂν βουλευμάτα ἐπὶ δυσμενέας ἄνδρας οὕτω μάλιστα.

587. 3. μετὰ signifies *a.* with the genitive ‘together, with’, as σύν, as well in order to shew a companionship as a mean, e. g. μετ’ ἀρετῆς πρωτεύειν *Xen. Mem. S. III*, 5, 8. εἰ ἐλπίδα τινὰ λάβοιμι, τῷ φίλῳ παιδὶ τιμωρίας ἂν τινος μετὰ σοῦ τυχεῖν, ‘with thy assistance’, *id. Cyrop.* IV, 6, 7^c. Hence μετὰ τινος εἶναι, ‘to be on any one’s side’. *Thuc. III*, 56. VII, 33.

b. With the dative, in the Poets only, ‘amongst, with’, *Il. α*, 252. μετὰ δὲ τριτάτοισιν ἄνασεν. Also *Od. γ*, 281. πηδάλιον μετὰ χερσίν — ἔχοντα. *θ*, 156. νῦν δὲ μεθ’ ὑμετέρῃ ἀγορῇ — ἡμαι. *Hesiod. Sc. H.* 82. ἄλλην μῆτιν ὕφαινε μετὰ φρεσίν, which elsewhere is ἐνὶ φρεσίν. Again, ‘together with’. *Od. β*, 148. ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο, which otherwise would be ἅμα πν. ἂν.

c. With the accusative ‘after’, *post*, of which there are instances every where. It is likewise joined by the Attics, particularly with ἡμέρα alone, or with an ordinal number: μεθ’ ἡμέραν, ‘in the day-time’, *Eurip. Or.* 58.

Plat. Phædr. p. 332. οὔτε νυκτὸς οὔτε μεθ' ἡμέραν. μετὰ τρίτην ἡμέραν, 'on the third day'^d.

In the Poets it often signifies 'to, towards', with verbs of motion. *Il.* δ', 70. ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοῦς. *Comp.* ρ', 458. 261. *Eurip. Alc.* 67. Εὐρυσθέως πέμψαντος ἵππειον μέτα ὄχημα, 'in order to fetch the equipage'^e. (Hence μετελθεῖν τινα *arcessere*.)

The signification 'in' is more rare, e. g. μετὰ χειράς ἔχειν *Thuc.* I, 138. (Hence μεταχειρίζεσθαι^f.)

4. παρά. a. with the genitive, signifies 'of, from', 588. with verbs active and neuter, especially those 'to hear, to learn, to announce', &c. and with animated beings: μαθεῖν παρά τινος. ἀγγέλλειν παρά τινος. Hence likewise with the kindred substantives: οἱ παρὰ τῶν Περσῶν ἄγγελοι^g. — παρ' ἐαυτοῦ διδόναι. *Herod.* II, 129. VII, 29. VIII, 5. 'to give something from his own substance, from his own share of booty'^h.

In the Poets παρά with the genitive sometimes signifies also 'at, near', e. g. *Soph. Antig.* 966. 1123.

b. With the dative: 'at', to the question 'where?' e. g. *Od.* α', 154. Φημίω, ὅς ῥ' ἦειδε παρὰ μνηστῆρσιν ἀνάγκη. It is seldom put thus to the question 'whither'? *Xen. Anab.* II, 5, 27. ἔφη χρῆναι ἰέναι παρὰ Τισσαφέρνει, οὓς ἐκέλευσε.

^d Fisch, III, b. p. 201.

^e Valck. ad Eurip. Ph. p. 445 sq. *Comp.* ad Herod. p. 596, 72. Brunck. ad Apoll. Rh. I, 4. App.

^f Obs. Misc. x, p. 210 sq.

^g Valcken. ad Herod. p. 590, 1. Fisch. III, b. p. 264 sq.

^h Wessel. ad Herod. p. 621, 56.

c. With the accusative it signifies a. 'together with, to, towards', to the question 'whither'? *Il. α', 347. τὸ δ' αὐτὶς ἵτην παρὰ νῆας Ἀχαιῶν*, 'towards the ships'. *Herod. III, 15. ἦγον παρὰ Καμβύσηα*, 'to Cambyses', also, 'by,' *Xen. Cyr. v, 2, 29. παρὰ τὴν Βαβυλῶνα παρίεναι*. It is frequently put thus to the question 'where'? *Od. μ', 32. οἱ μὲν κοιμήσαντο παρὰ πρυμνήσιά νηός*. Comp: γ', 460. δ', 383. and *passim*¹. Hence is derived the use of *παρά*, with the verbs 'to examine, to enquire', *Plat. Rep. VII, p. 196. ὁρῶν τὰ ἐπιτηδεύματα αὐτῶν ἐγγύθεν παρὰ τὰ τῶν ἄλλων*, 'in comparison with'.

β. 'During, throughout', *per*, *παρ' ὅλον τὸν βίον*, 'through one's whole life'. *Herod. VII, 46. ἕτερα τούτου παρὰ τὴν ζῶν πεπόνθαμεν οἰκτρότερα*. Especially when a definite point of time is expressed. *Herod. II, 124, 4. παρὰ τὴν πόσιν, inter potandum*, 'in drinking'. *Demosth. p. 229, 19. παρ' αὐτὰ τὰ ἀδικήματα*, 'at the very moment of the unjust transaction'. Comp. *p. 966*¹.

γ. 'Against, contrary to, otherwise than', e.g. *παρὰ δόξαν, præter opinionem*, *παρὰ φύσιν, παρὰ τὸ δίκαιον*. *Plat. Rep. VII, p. 157. πῶς δὴ ἔλεγες δεῖν ἀστρονομίαν μαθεῖν παρὰ ἂ νῦν μαθήνουσιν*, 'differently from the present mode of learning it'. Here it is the opposite to *κατά*, e.g. *παρὰ δύναμιν*, 'beyond the power of', and likewise 'beneath the power of'. Hence it is used particularly in comparisons, when the word which is governed of *παρά* is to suffer disparagement. *Xen. Mem. S.*

¹ Valcken. ad *Herod. p. 687, 15*. Dorv. ad *Charit. p. 506*. Brunck. ad *Æsch. Prom. 348*. ad *Apoll. Rh. II, 496*. App. ad *Arist. Ran. 1068*. Fisch. III, b. p. 267. 268.

² Fisch. III, b. p. 269.

³ Fisch. ib. p. 269 sq.

1, 4, 14. *παρὰ τὰ ἄλλα ζῶα, ὥσπερ θεοί, οἱ ἄνθρωποι βιο-
τεύοντι*, 'beyond the other animals'. *Plat. Theag.* p. 18.
τοῦτο μέντοι τὸ μάθημα παρ' ὀντινοῦ ποσειῦμαι δευρὸς εἶναι
i. e. δαυτός, ὡς οὐδείς. Hence *παρ' ἑλαττοῦ τοῦ δούτου*
ἡγεῖσθαι τι. *Plat. Rep.* viii, p. 190. Likewise after com-
paratives, for ἤ. *Thuc.* i, 28. ἡλίον ἐκλείψεις πυκνότεραι
παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύματα ξυνέβησαν, and
after ἄλλος. *Plat. Phaed.* p. 211. οὐδὲ μὴν ποιεῖν τι οὐδέ τι
πάσχει ἄλλο παρ' ἃ ἂν ἐκείνα ἢ παῖς ἢ πάσχει. Hence *Plat.*
Apol. S. p. 66. Ἀχιλλεύς τοσούτου τοῦ κινδύνου κατέφρονέησιν
παρὰ τὸ αἰσχρόν τι ὑπομῖναι, ὥστε, potius quam turpe
quid committeret. Hence

δ. 'Besides'. *Arist. Nub.* 698. οὐκ ἔστι παρὰ ταύτ'
ἄλλα.

From these significations are probably derived the
phrases *παρὰ πολύ*, *παρὰ μικρόν*, *παρ' ὀλίγον*, especially
with the verbs *ἐρχεσθαι*, *ἔκειν*, which have also a negative
sense, 'it wants much, little, of'. *Isocr. Aegin.* p. 390.
παρὰ μικρόν ἦλθον ἀποθανεῖν. *Thuc.* vi, 37. *παρὰ τοσούτου*
γινώσκω, tantum abest, ut ita sentiam iii, 49. *παρὰ*
τοσούτου ἢ Μιτυλήνῃ ἦλθε κινδύνον^m.

ε. 'On account of, by means of'. *Demosth. Phil.* i,
p. 43, 14. οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ρώμην τοσούτων
ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. *παρὰ τι*; 'on
what account'?

5. *περί*. a. with the genitive, is particularly the 589.
Latin *de*, 'of', e. g. *περί τινος λέγειν*. The most universal
sense is, 'in consideration of, in respect to'. *Herod.* ii,
10. οὐδείς αὐτῶν πλήθεος πέρι ἄξιος συμβληθῆναι ἔστι. *Xen.*
Mem. S. i, 3, 15. *περί μὲν δὴ βρώσεως καὶ πόσεως καὶ*

^m Valck, ad Herod. p. 708; 9. Viger. p. 646 sqq.

ἀφροδισίων οὕτω κατεσκευασμένος ἦν. This is also the foundation of the following phrases, where in Latin and English, instead of this general relation, a particular one is expressed by means of another definite preposition, as μάχεσθαι περὶ πατρίδος, 'for one's country', which otherwise is expressed by ὑπέρ^ρ. *Eur. Phæn.* 534. εἴπερ γὰρ ἀδikeῖν χρή, τυραννίδος πέρι κάλλιστον ἀδikeῖν, 'in consideration of power', i. e. 'for the sake of power'. *regnandi gratia*. δεδιέναι περὶ τινος, otherwise in the dative, περὶ τινι^ο.

The following phrases are deviations: ποιῆσθαι or ἡγεῖσθαι τι περὶ πολλοῦ, πλείονος, πλείστον, μικροῦ, ἐλάχιστος, ἐλαχίστου, οὐδενός, *magis, pluris, plurimi, parvi, minoris, minimi, nihili aliquid facere*, where the idea of ἀντί seems to be implied in περὶ, as in *Thucyd.* vi, 69. οἱ δ' ἐχώρουν, Συρακούσιοι μὲν περὶ τε πατρίδος μαχοῦμενοι—Ἀθηναῖοι δὲ περὶ τε τῆς ἀλλοτρίας οἰκείαν σχεῖν, where, however, περὶ τῆς ἀλλοτρίας μαχοῦμενοι must be supplied, 'in order to fight for a foreign country', and οἰκείαν σχεῖν stands for ὥστε οἰκ. σχ.

In Homer περὶ often signifies *proæ*, and expresses a preference. *Il.* α', 287. ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλον, 'above all'^ρ.

b. With the dative it signifies especially 'on, about', to the question, 'where'? *Plat. Rep.* ii, p. 211. περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν.

It is joined particularly with the verbs 'to fear', in

^ρ Fisch. III, b. p. 215.

^ο Heind. ad *Plat. Euthyd.* p. 312 sq.

^ρ Heyne ad *Il.* α', 258.

the sense of 'for, properly, in consideration of'. *περί γάρ διέ ποιμένι λαῶν* *Il. ε'*, 566. Thus likewise *θαῤῥεῖν περί τινι*. *Plat. Phædon. p.* 259. With other verbs it is used only in this sense by the Poets, e. g. *μαχέσασθαι περί δαυτί for δαιτός. β'*, 245. *ρ'*, 471. *σ'*, 302. Yet Plato also says, *Protag. p.* 94. *ὅρα, μὴ περί τοῖς φιλτάτοις κυβεύης τε καὶ κινδυνεύης*.

περί with the dative signifies also *præ*, e. g. *περί φόβῳ*, 'for fear, from fear', *præ metu*. See §. 402. Obs. The genitive is put for the dative *Thucyd. iv*, 130. *περί ὀργῆς*.

c. With the accusative it signifies particularly 'round about, to the question 'where'? and 'whither'? It is here used like *ἀμφί* §. 583. 1. c. *Thuc. vi*, 2. *ἔκουν Φοίνικες περί πᾶσαν τὴν Σικελίαν*, 'in the whole of Sicily, round about'. Comp. *Plat. Lach. p.* 169. In this case it is often put with definitions of time, e. g. *περί τούτους τοὺς χρόνους*, 'about this time', *περί λύχνων ἀφάς*, *περί πλήθουςαν ἀγοράν*¹. With numerals it signifies 'about, nearly', *περί τρισχιλίουσ'*.

Otherwise it signifies also 'with regard to', when it may be rendered 'in, of, against', e. g. *πόνηρος περί τι* *Plato Rep. v*, *ἰν. ἐξαμαρτάνειν περί τινα*, 'to offend against any one', *λέγειν περί τι*. Hence *περί τι εἶναι* or *ἔχειν*, 'to be occupied about any thing', as *ἔχειν ἀμφί τι* §. 583. c.

6. *πρός a.* with the genitive, *a.* 'of, by', with passives. *Herod. vii*, 209. *τὸ ποιούμενον πρὸς Λακεδαιμονίων*.

¹ Fisch. III, b. p. 217.

² Fisch. ib. p. 218.

³ Fisch. ib. p. 216 sq. 218 sq. 214.

In other cases also, as εἶναι πρὸς τινος, 'to be on any one's side', stare ad aliquo. *Hærod.* I, 124, &c. *Plat. Rep.* IV, p. 370. τίθεσθαι τὰ ὄπλα πρὸς τοῦ λογιστικοῦ. Hence πρὸς τινος εἶναι, 'to be an advantage to any one'. *Eurip. Alc.* 58. πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθη. *Thuc.* III, 38. ὃ ἐστὶ πρὸς τῶν ἡδικηκότων μᾶλλον. *Comp. ib.* 59^a.—πρὸς ἀνδρὸς σοφοῦ ἐστι, sapientis est. *Soph. Aj.* 319. πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους τοιούσδ' αἰεὶ ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν^x.—πρὸς μητρός, πατρός, 'on the mother's, father's, side'. οἱ πρὸς αἵματος, 'the relations by blood'.

β. Very often likewise πρὸς is used with the genitive, in intreaties, protestations. *Soph. Aj.* 588. καὶ σὲ πρὸς τοῦ σοῦ τέκνου καὶ θεῶν ἰκνοῦμαι, μὴ προδοῦς ἡμᾶς γένῃ. per te filium oro^z.

γ. 'Against, towards', versus. *Hærod.* II, 99. τὸν πρὸς μεσαμβρίας ἀγκῶνα. VII, 115. πρὸς ἡλίου δυσμέων. IV, 37. πρὸς βορέου ἀνέμου. *Xen. Anab.* IV, 3, 26. ἐκέλευσε τοὺς μὲν λοχαγοὺς πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστῆσθαι πρὸς τοῦ ποταμοῦ.^a

δ. It often signifies also 'in respect to any thing'. *Thuc.* I, 71. δρᾶν οὐδὲν ἄδικον οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, 'wrong in respect to the Gods, to the injury of the Gods, before the Gods', *Xen. Anab.* II, 5, 20. τρέ-

^a Fisch. III, b. p. 251. 252.

^z Hemsterh. ad Luc. T. I, p. 254. ed. Amst. Koen. ad Greg. p. 44. Brunck. ad Soph. Œd. T. 1434. Fisch. III, b. p. 251. sq.

^x Fisch. III, b. p. 252 sq. Valck. ad Eurip. Ph. p. 786.

^y Fisch. III, b. p. 251. 252.

^z Fisch. ib. p. 254.

^a Fisch. ib. p. 253. 256. Herm. ad Vig. p. 817.

πον, δὲ μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός. *Comp.* 1, 6; 6. Hence *Il.* α', 338. τῷ δ' αὐτῷ μαρτύρῳ ἔστων πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων, πρὸς τ' αὐτοῦ βασιλῆος ἀπηνέος, 'before'.

Note. The sense of 'on account of' seems not properly to belong to it in this construction. *Soph. Antig.* 51. πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς ὄψεως ἀράζας the idea of 'impelled, provoked by his offence', is implied in πρὸς. *Eurip. Ph.* 64. πρὸς τῆς τύχης νοσῶν, a verb neuter has the construction of a passive. *Id. Andr.* 1126. ποίας ὄλλυμαι πρὸς αἰτίας, the guilt is represented as belonging to the speaker; 'what crime ruins, undoes me?'

b. With the dative it signifies chiefly either 'at, with', to the question 'where'? or, 'besides, in addition to', *præter*. *Herod.* 1, 32. εἰ δὲ πρὸς τούτοις ἐτι τελευτήσῃ τὸν βίον ἐν, 'in addition to this'. *Comp. Plat. Hipp.* p. 260^b.

c. With the accusative it expresses

a. the Latin *ad* 'to', to the question 'whither?' 591.
— ἀπέβη πρὸς μακρὸν Ὀλυμπον. *Eurip. Ph.* 849. πρὸς πάτερα τὸν σόν. Frequently, however, it expresses generally a direction to an object 'towards, after', *versus*. *Herod.* vii, 55. in which sense Herodotus often puts it with the genitive, e. g. iv, 122, πρὸς ἧν τε καὶ τοῦ Τανάϊδος. See Wesseling's Note. λέγειν πρὸς τινα *Plat. Hipp. Min.* p. 214. σκοπεῖν πρὸς τι, 'to look to any thing, to consider'. Hence *Plat. Hipp. Min.* p. 214. Ἀχιλλεύς τοῦ Ὀδυσσεύς τοσοῦτον φαίνεται φρονεῖν πλέον πρὸς τὸ ῥαδίως λαθάνειν ἀλαζονευόμενος. λέγειν πρὸς τὸ βέλτιστον, 'to speak for the best, with regard to the best', where this is the object. *Plat. Alcib.* 1, p. 8. τί δὲ οὖν τοῦτο ἐστὶ πρὸς

^b Fisch. III, b. p. 255.

τὸν λόγον, ὃν ἔφησθα ἑρεῖν, 'what has this to do with the matter'°? Hence it may often be rendered :

β. 'On account of', *Herod.* I, 38. πρὸς ὧν τὴν ὄψιν ταύτην τὸν γάμον· τοι τοῦτον ἔσπευσα. *Plat. Hipp. Min.* p. 214. λέγεις δὲ δὴ τί καὶ πρὸς τί; e. g. πρὸς τί σκοπῶν. *Rep.* I, p. 154. πρὸς δὴ τοῦτ' ἔγωγε τίθημι τὴν τῶν χρημάτων κτήσιν πλείστον ἀξίαν εἶναι, 'on this account'. *Soph. Aj.* 1018. πρὸς οὐδέν, 'on no account', *nulla de causa*. Πρὸς ταῦτα especially is thus used, e. g. *Soph. El.* 382. πρὸς ταῦτα φράζου, 'accordingly, from this consider'⁴. This phrase, however, frequently does not express a reason, but corresponds to the Latin *nunc, jam*, as a form of resignation, which is the consequence of a conclusion previously expressed. *Soph. El.* 820. πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται, τῶν ἔνδον ὄντων. *Ced. T.* 426. πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμόν στομα προπηλάκιζε.

γ. 'With respect to'. *Plat. Alcib.* I, p. 39. τέλει πρὸς ἀρετὴν°. Hence it is used particularly in comparisons. *Thuc.* III, 113. ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς πρὸς τὸ μέγεθος τῆς πόλεως. *Plat. Hipp. Maj.* p. 5. εἶναι τῶν ἀρχαίων τοὺς περὶ τὴν σοφίαν φαύλους πρὸς ὑμᾶς, 'in comparison with them'. Even with comparatives. *Herod.* II, 35. Αἴγυπτος ἔργα λόγου μέζω παρέχεται πρὸς πᾶσαν χώραν. *Thuc.* III, 37. οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους ὡς ἐπὶ τὸ πλείστον ἀμεινον οἰκοῦσι τὰς πόλεις.

δ. 'According to, conformable, after', *secundum*, 'on occasion of'. *Herod.* III, 153. καὶ οἱ πρὸς τὰ τοῦ Βαβυλωνίου

° Heind. ad *Plat. Euthyd.* p. 379. Comp. ad *Lysid.* p. 35. ad *Gorg.* p. 192.

⁴ Valcken. ad *Eurip. Ph.* p. 191. *Herm.* ad *Viger.* p. 817.

° Fisch. *ib.* p. 256 sq.

ῥήματα, ὃς κατ' ἀρχὰς ἔφησε, ἐπεὰν περ ἡμίονοι τέκωσι, τότε τὸ τεῖχος ἀλώσεσθαι, πρὸς ταύτην τὴν φήμην Ζωπύρῃ ἐδόκεε ἀλώσιμος εἶναι ἢ Βαβυλῶν. *Thuc.* VII, 47. οἱ τῶν Ἀθηναίων στρατηγοὶ ἐν τούτῳ ἐβουλεύοντο πρὸς τε τὴν γεγενημένην ξυμφορὰν καὶ πρὸς τὴν παροῦσαν ἀρρώστιαν, 'as the defeat rendered necessary', which is expressed, IV, 15. βουλεύειν πρὸς τὸ χρῆμα ὀρῶντας. *Plat. Symp.* p. 221. τὰ γε ἀληθῆ ἐθέλω εἰπεῖν κατ' ἑμαυτόν, οὐ πρὸς τοὺς ὑμετέρους λόγους, 'taking your words for a pattern' ^f.

All these phrases are founded upon the primary idea of σκοπεῖν πρὸς τι. The same idea, or that of an aim or direction generally is the ground-work also in the following cases, where, in other languages, the principal relation contained in the general one is expressed by peculiar prepositions, as in *Eurip. Hec.* 225. σφάξαι πρὸς ὀρθὸν χῶμ' Ἀχιλλείου τάφου, 'turning thither'. — 'against'. *Xen. Mem. S.* II, 3, 10. οὐκ ἔχω ἔγωγε τοσαύτην σοφίαν, ὥστε Χαιρεφῶντα ποιῆσαι πρὸς ἐμὲ οἶον δεῖ. *Thuc.* I, 96. παρέχειν χρήματα πρὸς τὸν βάρβαρον for κατὰ τοῦ βαρβάρου—'with'. *Thuc.* IV, 15. σπονδὰς ποιήσασθαι πρὸς τοὺς στρατηγοὺς τῶν Ἀθηναίων^g.—'against', of time, πρὸς ἡμέραν, 'against day-break', *Xen. Anab.* IV, 5, 21.

πρὸς, with it's cases, frequently constitutes an adverb, e. g. πρὸς εὐσέβειαν for εὐσεβῶς. *Soph. El.* 464. πρὸς βίαν, 'perforce', e. g. νῦν χρή μεθύσκειν καὶ τινα πρὸς βίαν πίνειν. πρὸς ἡδονήν, 'willingly' ^h. With numerals it signifies 'about, nearly'.

7. ὑπό. a. with the genitive, a, 'by, from', with 592.

^f Fisch. ib. b. 261.

^g Fisch. ib. p. 258. 259.

^h Dorv. ad Charit. p. 538. Brunck. ad Arist. Ran. 1457. Acharn. 73. Fisch. ib. p. 262.

passives and neuters, which receive a passive sense, e. g. ἀποθανεῖν ὑπό τινος, ὑπ' ἀγγέλων πορεύεσθαι *Soph. Trach.* 391. §. 496, 3. It stands in this case with actives also, in order to express the means by which the action is effected, as ὑπὸ κήρυκος εὐχὰς ποιῆσθαι, *Thuc.* vi, 32. Comp. *Herod.* ix, 98. *Eurip. Alcest* 749. ὑπὸ ἀγγέλων φράζειν *Plat. Phil.* p. 320. *voce praconis, per nuntios*. Hence it often expresses a cause arising from any internal or external circumstance, disposition of mind, &c. and answers to the Latin *propter*. *Thuc.* ii, 8. ἡ νεότης — οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἤπτετο τοῦ πολέμου, 'from inexperience'. *Plat. Protag.* p. 132. ὑπὸ σωφροσύνης, ἀφροσύνης πράττεσθαι, which is expressed, p. 131. ἀφροσύνη, σωφροσύνη πράττεσθαι¹. And thus it signifies generally 'on account of'. *Thuc.* ii, 85 extr. ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον. Comp. iv, 4. vii, 78. extr. οὐκ ἔτι ἀποχωρεῖν οἷόν τ' ἦν ὑπὸ τῶν ἱππέων, 'for the cavalry', as *Arist. Lysistr.* 3. οὐδ' ἂν διελθεῖν ἢ ἂν ὑπὸ τῶν τυμπάνων. *Plat. Prot.* p. 86. μέλλων σοὶ φράζειν, ὅτι διωζοίμην αὐτὸν, ὑπὸ τινος ἄλλου ἐπελαθόμην, 'from something else'. (Comp. *Apol. S. in.*) where the transition from the former sense to this is visible².

β. The second principal signification is 'under', as a definition of place, to the question 'where'? ὑπὸ γῆς, 'under the earth'; which is said to be more Attic than ὑπὸ γῆ³. But it often signifies 'from under something', ὑπέκ. *Hesiod. Th.* 669. οὓς τε Ζεὺς Ἐρέβουσφιν ὑπὸ χθονὸς ἦκε φώωσδε, 'from the shades below'. *Eurip. Andr.* 441. ἡ καὶ νεοσσὸν τόνδ' ὑπὸ πτερῶν σπάσας⁴;

¹ Fisch, III, b. p. 275.

² Markl. ad *Eur. Suppl.* 1125. Fisch. ib. p. 276.

³ Thom. M. p. 868. Fisch. ib. p. 277.

⁴ Hermann. ad *Eurip. Hec.* 53. p. 67.

This sense, combined with the preceding one, seems to have given rise to the phrases ὑπὸ φορμίγγων χορεύειν, ὑπ' αὐλοῦ κωμάζειν, 'to the harp, to the flute'. *Hesiod. Sc. Herc.* 280. For here the preposition, with its case, appears to express on the one hand a kind of subordination, inasmuch as the subject of the action accommodates itself to the substantive, which is governed by the preposition: hence likewise the dative is equally used after ὑπό; and on the other hand the action is effected, or at least defined by the substantive in the genitive, as in the construction of passives with ὑπό and the genitive. In Latin and English the relation of the combination is taken away by 'to, at, with'. This two-fold reference is exhibited in the clearest manner in τὰς Ἀμφιονίας λύρας ὑπο πύργος ἀνέστα *Eurip. Phoen.* 838. *Soph. El.* 711. χαλκῆς ὑπαὶ σάλπιγγος ἦξαν. ὑπὸ μαστίγων ὤρουσσαν *Herod.* VII, 21. ὑπὸ μαστίγων διαβαίνειν *Id.* VII, 56. 'by the strokes of whips', *verberibus coacti*. Comp. *Soph. Aj.* 1253. The following phrases are similar with respect to their derivation from the same principle, but are different in their signification. ὑπὸ φορμίγγων, ὑπ' αὐλῶν *Eurip. Iphig. A.* 1042. τίν' ἄρ' ὑμέναιος διὰ λωτοῦ Λίβυος μετὰ τε φιλοχόρου κιθάρας, συρίγγων θ' ὑπὸ καλαμοεσσᾶν ἔστασαν ἰαχάν; where the change of διὰ, μετὰ, ὑπό is remarkable. Comp. *Ion.* 510. 1494. ὑπὸ λαμπάδων^a. — ὑπ' εὐφύμων βοῆς θῦσαι *Soph. El.* 630. as ὑπ' οἰωνῶν καλῶν *Eur. Ion.* 1353. — *Herod.* II, 45. ὑπὸ πομπῆς ἐξάγειν τινά, 'to convey with pomp'.

b. With the dative it has often the same signification as with the genitive, e. g. with passives, in the

^a Valck. ad *Herod.* p. 521, 27.

sense of *a, ab*. See §. 392. Obs. p. 529°. ὑπὸ βαρβίτῳ χορεύειν. ὑπ' αὐλητῇρι ἰέναι *Hesiod. Sc. H.* 283^p. But it often signifies 'under', especially with the idea of subordination, submission, as in ὑπὸ τινι εἶναι, *obsequi, Eurip. Or.* 879. ποιεῖν τι ὑπὸ τινι, 'to submit any thing to one', and ὑφ' ἐαυτῷ ποιεῖσθαι.

c. With the accusative it signifies, 'under, at', *sub*, to the question 'whither'? In definitions of time likewise, ὑπὸ τοὺς αὐτοὺς χρόνους *Thuc.* II, 27. *sub idem tempus*, 'about the same time'. Sometimes it is found with the accusative, to the question 'where?' *Herod.* II, 127. οὔτε ὑπεστί οἰκήματα ὑπὸ γῆν. *Xen. Cyr.* III, 3, 6. εἴ τινας ἄγαιντο τῶν ὑφ' ἐαυτούς^q. Hence ὑπ' αὐγὰς ὀρᾶν τι *Eurip. Hec.* 1144. 'to examine any thing at the light, by holding it against the light'. ὑπὸ τι, 'in some measure', *Plat. Gorg.* p. 101. (*ed. Heind.* p. 160.) *Phædr.* p. 312.

With names of places it expresses proximity, like the Latin, *sub*. Hence, perhaps, ὑπὸ δικαστήριον ἄγειν τινά *Herod.* VI, 104. for εἰς δίκῃ^r.

594. Besides these observations upon single prepositions, the following general cases are to be noticed :

1. Prepositions are often used as adverbs, without a case, especially ἐν in Ionic. *Herod.* III, 39. ἐν δὲ δὴ καὶ Λεσβίους — εἶλε, 'amongst others'. In Attic πρὸς,

^o Fisch. III b. p. 276.

^p Hemsterh. ad Lucian. T. II. p. 434.

^q Fisch. III, b. p. 277 sq.

^r Valck. ad *Herod.* p. 734, 64.

^s Wessel. ad *Herod.* p. 124, 47.

‘ particularly, besides’. *Plat. Euthyd.* p. 51. *Protag.* p. 110.

Hence in Ionic writers they are often put twice, once without a case adverbially, and again with a case, or in composition with a verb. *Il.* ψ', 709. ἂν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο. *Od.* ε', 260. ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδυσεν ἐν αὐτῇ. *Herod.* II, 176. ἐν δὲ καὶ ἐν Μέμφι¹. The case is different in *Plat. Rep.* ix, p. 252. ἐν ἀνδρὶ δὲ ἡγῇ τὰ τοιαῦτα ἐν ἄλλῳ τινι πλείω εἶναι, where the division of the words belonging to each other is the cause of this repetition.

2. In composition with verbs, the prepositions are always used adverbially. Hence in the old state of the language, in Homer and Herodotus, it is customary to find the preposition and the verb separated by other words, and the former sometimes coming immediately after the verb, e. g. ἡμῖν ἀπὸ λοιγὸν ἀμῦναι *Il.* α', 67. πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην. *ib.* α', 98. ἐνάριζον ἀπ' ἔντεα. *Il.* μ', 195. *Herod.* III, 36. ἀπὸ μὲν σεωυτὸν ὤλεσας. VIII, 89. ἀπὸ μὲν ἔθανε ὁ στρατηγός. II, 39. ἀπ' ὧν ἔδογτο. *ib.* 40. ἐξ ὧν εἶλον. 47. ἀπ' ὧν ἔβαψε². Hence when the same word is to be repeated several times, after the first time the preposition only is often put, e. g. *Il.* η', 161 *sqq.* *Herod.* VIII, 33. κατὰ μὲν ἔκανσαν Δρυμόν πόλιν, κατὰ δὲ Χαράδραν. *Comp. ib.* 89. ix, 5³, and instead of the composition of a preposition with the verb εἰμί, the preposition only is often put, πὰρ ἔμοιγε καὶ ἄλλοι, for πάρεσιν⁴. In these cases this is not properly a *Tmesis*, i. e. the separation of a word at that time used in its com-

¹ Herm. ad Vig. p. 808.

² Valck. et Wessel. ad Herod. p. 309, 48. 514. in.

³ Fisch. III, b. p. 97 sq. Koen. ad Greg. p. 211.

⁴ Reiz de Incl. Acc. p. 38. Fisch. I, p. 309.

pounded form; but the prepositions at that time served really as adverbs, which were put either immediately before, or after the verbs². Latterly, however, particularly in Attic, the composition became more close, and the prepositions were considered as a part of the verb. In Attic writers the proper *tnesis* is extremely rare, as *Thuc.* III, 13. *μη ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων, ἀλλὰ ξυνελευθεροῦν.* *Plat. Gorg.* p. 159. *ἄγρ' εὐ πείσεται.* *Phædr.* p. 300. *ξύμ μοι λάβεσθε τοῦ μύθου*, is an imitation of lyric phraseology. Otherwise, however, a simple verb is sometimes put, and with it a preposition with its case, where otherwise a verb compounded with that preposition is put, e.g. *ὑπέρ τινα ἔχειν* or *ὑπερέχειν τινα* *Isocr. Paneg.* c. 2¹. It occurs more frequently in the Attic Poets, yet oftener in the Chorusses than in the Dialogue. *Soph. Trach.* 1160. *πρὸς τῶν πρεόντων μηδενὸς θανεῖν ἅπο.* *Eurip. Hec.* 508. *Ἀγαμέμνονος πέμψαντος, ὃ γύναι, μέτα^b.* Thus it should stand, perhaps, *Eurip. Hipp.* 554. *οἰκῶν ζεύξας' ἅπ' εἰρεσίᾳ,* (*navigatione, navi, domo abreptam.* *Comp. Hec.* 460. *Phoen.* 215. *Iphig. A.* 771.) *δρομάδα τιν' Ἄϊδος ὥσει τε Βάκχαν.*

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8. The prepositions are often separated from their case. *Herod.* VI, 69. *ἐν γὰρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι.* In Attic this takes place, according to rule, with the conjunctions *μέν, δέ, γάρ, οὖν*, e.g. *ἐν μὲν εἰρήνῃ, ἐν μὲν γὰρ εἰρήνῃ, ἐς μὲν οὖν τὰς Ἀθήνας*, and with *πρὸς* with the genitive, when it signifies *per*, 'by'. §. 465, 3.

Prepositions likewise are often put after their case,

¹ Herm. de Emend. Gr. Gr. p. 114 sqq.

² Schæf. ad Dion. H. l. p. 68, 7.

^b Valck. ad Eur. Hipp. 934. 1352.

e. g. νεῶν ἀπο καὶ κλισιάων, particularly in Ionic and Doric writers, and the Attic Poets^c. This takes place in the Attic Prose writers only in *περί*, with the genitive, of which the instances are frequent^d.

4. When a preposition should stand twice with two different nouns, it is often put only once by the Poets, and that too with the second noun. *Od.* μ', 27. ἡ ἁλὸς ἡ ἐπὶ γῆς. *Soph.* *d.* T. 733. σχιστὴ δ' ὁδὸς ἐς ταὐτὸ Δελφῶν κατὰ Δαυλίας ἄγει. *Eur. Ph.* 291. μαντεῖα σεμνὰ, Δοξίον τ' ἐπ' ἐσχάρας. *ib.* 372. οὕτω δὲ τάρβος εἰς φόβον τ' ἀφικόμην for εἰς τάρβος φόβον τε^e.

In the Attic Prose writers, the preposition is omitted the second time, if it was put the first time, even when the second noun stands in apposition to the first. *Isocr.* *Pac.* 161. *E.* πρὸς δὲ τοὺς ἐπιπλήττοντας καὶ νοθετοῦντας ἡμᾶς οὕτω διατίθεσθε δυσκόλως, ὡς τοὺς κακόν τι τὴν πόλιν ἐργαζομένους, for ὡς πρὸς τοὺς, &c. *Plat. Rep.* I, p. 153. περὶ τὰ χρήματα σπουδάζουσιν, ὡς ἔργον ἐαυτῶν. The preposition is also put with the substantive of the apposition, and not with the principal noun, if the former precedes. *Thuc.* I, 84. αἰεὶ δὲ ὡς πρὸς εὐ βουλευομένους τοὺς ἐναντίους ἔργῳ παρασκευαζόμεθα, for πρὸς τοὺς ἐναντίους ὡς ἐπ' ἀναγκαῖον αὐτῶν ἕκαστος εἰσι τὸ ἄρχειν^f.

The case is similar when a relative, referring to a noun or pronoun, joined with a preposition, is put with-

^c Reiz de Incl. Acc. p. 122 sqq. Herm. de Emend. Gr. Gr. p. 101 sqq. Fisch. I, p. 309.

^d Wass. ad Thuc. v, 5.

^e Bentl. ad Horat. Od. III, 25, 3. Valcken. in Callim. El. p. 178 sq. Herm. ad Viger. p. 809.

^f Heind. ad Plat. Theæt. p. 377.

out this preposition. *Thuc.* I, 28. δίκας ἤθελον δοῦναι ἐν Πελοποννήσῃ παρὰ πόλεσιν, αἷς ἂν ἀμφότεροι ξυμβῶσιν, for παρ' αἷς⁵. The same takes place in Latin, as *Cic. de Orat.* II, 68 extr. *Fin.* IV, 20. *Tusc. Qu.* I, 46 extr.

596. 5. Prepositions which mark a removal, derivation, motion from a place, ἀπό, ἐκ, as well as those which signify motion to a place, as εἰς, are often interchanged with those which mark rest in a place, as ἐν, and *vice versa*, and mostly in the following cases :

a. Properly ἐν, ἐπί should be put after the article, §. 270.
 b. when the preposition, with its case, but without a verb, stands in some measure as an adjective ; because, in this case, without a verb being added, rest only can be marked. Frequently, however, the principal verb of the proposition is referred to, and ἐκ and ἀπό are put, when it admits of the construction with these prepositions. *Herod.* VI, 46. ἐκ μέν γε τῶν ἐκ Σκαπτῆς ὕλης τῶν χρυσέων μετάλλων τὸ ἐπίπαν ὀγδώκοντα τάλαντα προσῆιε, for τῶν ἐν Σκαπτῇ ὕλῃ, 'on account of'. *Comp.* V, 36. *Thuc.* VI, 7. ὑπὸ δὲ νύκτα — ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὀρμένων. VII, 31. ὁ δὲ Δημοσθένης τότε ἀποπλέων μετὰ τὴν ἐκ τῆς Λακωνικῆς τείχισιν. *Theophr. Char.* 4. πάντα τὰ ἀπὸ τῆς ἐκκλησίας διηγείσθαι. *Plat. Cratyl.* p. 284. ὁ ἀὴρ ἀρά γε, ὅτι αἶρει τὰ ἀπὸ γῆς, ἀὴρ κέκληται^b. On the other hand *Herod.* II, 150. ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὡς ἐς τὴν Σύρτιν τὴν ἐς Λιβύην ἐκιδδοῖ ἡ λίμνη αὕτη.

b. With many verbs which mark no proper motion from one place to another, the direction of the action

⁵ Heind. ad *Plat. Gorg.* p. 240. *Fisch.* III, b. p. 99.

^b *Dorv.* ad *Charit.* p. 263. 631. *Fisch.* III, b. p. 98 sq. *Heind.* ad *Plat. Crat.* p. 89 sq. *Miscell. Phil.* II, 2. p. 87 sq.

to a place different from the place of action, is referred to, e. g. τὴν μὲν ἀφ' ἵπποιεν, ('from on horseback, in chariots') ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός *Il.* ε', 13. because the combatants directed their swords or javelins to another place, although the one remained in chariots, and the other on the ground. *Od.* φ', 419. εἶλκεν νευρὴν γλυφίδας τε αὐτόθεν ἐκ δίφροιο, καθήμενος. Thus also ἐκ νηῶν χειράς ἀνασχεῖν. An union of this with the preceding kind occurs *Herod.* viii, 94. ὡς δὲ ἀγγχοῦ γενέσθαι τῶν νηῶν, τοὺς ἀπὸ τοῦ κέλητος λέγειν τάδε. *Thuc.* vii, 70. οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις καὶ τοξεύμασι καὶ λίθοις ἀφθόμως ἐπ' αὐτὴν ἐχρῶντο. *Comp. Plat. Lach.* p.171.

c. Verbs also which by their nature express rest, are often made to shew motion by means of the prepositions ἀπό and ἐκ, because an action is at the same time implied, to which the motion properly belongs. *Soph. Antig.* 411. καθήμεθ' ἄκρων ἐκ πάγων ὑπήμενοι, because the idea of lying in ambush to watch, κατασκοπεῖν, is understood in καθῆσθαι, with which is connected the direction of the eyes to another place. In the following passages, *Il.* ξ', 153. Ἥρη δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσι σταῶς ἐξ Οὐλύμποιο ἀπὸ ρίου. *Eurip. Troad.* 527. ἀνὰ δ' ἐβόασεν λεῶς Τρωάδος ἀπὸ πέτρας σταθεῖς. *Phoen.* 1238. Ἐτεοκλέης δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεῖς πύργου (sc. λέγειν ἐς κοινόν) the verbs remain which have properly the construction with ἐκ or ἀπό, although they must be taken immediately after the verb ἵστασθαι.

The following constructions are similar: *Il.* τ', 395. ὡς δ' ὅταν ἐκ πόντοιο σέλας ναύτησι φανήη, 'to the mariners upon the sea, when they look from thence upon the shore'. *Eurip. Alc.* 68. Εὐρυσθέως πέμψαντος ἵππειον μετὰ ὄχημα Θρήκης ἐκ τόπων δυσχειμέρων, 'in order to fetch it from Thrace'. *Comp. Xen. Hell.* ii, 1, 25. *Arist. Nub.* 186.

ἐκείνῃ τοῖς ἐκ Πύλου ληφθεῖσι τοῖς Λακωνικοῖς, 'who were taken in Pylos, and brought thence hither'.

d. Sometimes the noun with ἐκ or ἀπό expresses the place or the time, or the preceding action or situation. *Arist. Av.* 13. οὐκ τῶν ὀρνέων. *Plut.* 435. ἡ 'κ τῶν γειτόνων. *Plat. Apol. S.* p. 74. τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας, 'who perished in the sea-fight'.

Of the Construction of Adverbs.

597. Amongst the Adverbs which influence the construction, the most remarkable is ἄν. With respect to its construction with the optative or conjunctive, or with the indicative in conditional prepositions, the chief particulars have been before noticed. But the use of this particle is more extensive still.

1. It is joined with infinitives and participles, and gives to these moods (not the sense of the future, although in Latin it can only be expressed by this sense¹, but) the same signification as the optative, conjunctive, or infinitive, with ἄν would have, in the resolution by means of the finite verb.

a. The infinitive with ἄν. *Herod.* iii, 22. οὐδὲ γὰρ ἄν τοσαῦτα δύνασθαι ζῶειν σφέας, εἰ μὴ τῇ πόματι τῷδε ἀνέφυρον, i. e. οὐκ ἐδύναντο ἄν. *Comip. Thuc.* ii, 18. iii, 11. *ib.* 89. ἄνευ τεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ τοῦτο συμβῆναι γεγε-

¹ *Fisch.* iii, h. p. 127 sq.

² *Dawes. Milt. Crit.* p. 82 sq. *Brannk. ad Aristoph. Plut.* 380.

σθαι, the same as οὐκ ἂν ξυνέβη, where the conditional limitation is contained in ἀνέν σεισμόσ, i. e. εἰ μὴ σεισμός ἦν. *Comp. Plat. Rep.* vii, p. 131. 244. *Thuc.* ii, 49. τὰ ἐντὸς οὕτως ἐκαίετο, ὥστε — ἥδιστα ἂν ἐς ὕδωρ ψυχρόν σφᾶς αὐτοὺς ῥίπτειν, i. e. ὥστε ἔρριπτον ἂν, 'they would gladly have thrown themselves'. *ib.* 20. τοὺς Ἀθηναίους ἤλπιζεν ἴσως ἂν ἐπεξελεθεῖν καὶ τὴν γῆν οὐκ ἂν περιῖδεῖν τμηθῆναι, i. e. ὅτι ἐπεξελθοῖεν ἂν — περιῦδοιεν ἂν, more indefinite than περιώψεσθαι. *Comp. ib.* 93. vi, 18. ἀνάγκη τοῖς μὲν ἐπιβουλεύειν, τοὺς δὲ μὴ ἀνιέναι, διὰ τὸ ἀρχθῆναι ἂν ὑφ' ἐτέρων αὐτοῖς κινδυνόν εἶναι, εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν. *Comp.* vii, 62. *Xen. Mem.* S. i, 1, 14. καὶ τοῖς μὲν αἰεὶ κινεῖσθαι πάντα δοκεῖν, τοῖς δὲ οὐδὲν ἂν ποτε κινηθῆναι, καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὐτ' ἂν γενέσθαι ποτε οὐδὲν οὐτε ἀπολέσθαι, it has the sense of the optative §. 514. οὐδὲν ἂν ποτε κινηθεῖη, γένοιτο, ἀπόλοιτο, 'it could never be moved'. The following passages are particularly clear: *Plat. Prot.* p. 151. λέγει γὰρ ὁ Σιμωνίδης, ὅτι θεὸς ἂν μόνος ἔχοι τοῦτο γέρας· οὐ δὴ που τοῦτό γε λέγων κακὸν ἐσθλὸν ἔμμεναι, εἰτα τὸν θεόν φησι μόνον τοῦτο ἂν ἔχειν. p. 182 sq. ὁμολογοῦσιν ἂν ἡμῖν οἱ ἀνθρώποι ἢ οὐ; Ἐδόκουν ἂν καὶ τῷ Πρωταγόρᾳ ὁμολογεῖν. Likewise with the infinitive future. *Thuc.* ii, 80. extr. νομίζοντες, εἰ πρώτην ταύτην λάβοιεν, ῥαδίως ἂν σφίσι τᾶλλα προσχωρήσειν. *Isoct. Panath.* p. 245. C. οἶμαι δὲ τοὺς ἀηδῶς ἀκούοντας τῇν λόγων τούτων τοῖς μὲν εἰρημένοις οὐδὲν ἂν ἀντερεῖν. *Busir.* p. 226. D. ἐνόμιζε γὰρ τοὺς μὲν τούτων ὀλιγωροῦντας τυχόν ἂν καὶ τῶν μειζονων καταφρονήσειν. *Archid.* p. 135. E. εἰς ἃς (πανηγύρεις) τίνας ἂν τολμήσειν ἡμῶν οἴεσθε ἐλθεῖν.

b. The participle with ἂν. *Plat. Euthyd.* p. 73. κινδυνεύω καὶ γὰρ εἶναι — τῶν ἥδιον ἂν ἐξελεγχομένων ὑπὸ τῶν τοιούτων λόγων ἢ ἐξελεγχόντων, for ἐκείνων, οἱ ἂν ἐξελέγοντο — ἐξελέγοντο. *Comp. Rep.* i, p. 181. viii,

p. 220. *Isocr. Panath.* p. 255. C. 260. D. 261. A. 269. B. Thus likewise with the simple adjective, the participle being omitted. *Plat. Rep.* ix, p. 250. εἶναι τῶν δυνατῶν ἂν κρίναι, for ἐκείνων, οἱ ἂν δυνατοὶ εἶεν. *Isocr. Areop.* p. 142. C. *Ib.* p. 143. A. εὐρίσκω ταύτην ἂν μόνην γενομένην τῶν μελλόντων κινδύνων ἀποτροπὴν. *Comp. Archid.* p. 129. A. ἐπίσταμαι ἂν βουλευσομένης. — *Thuc.* vi, 38. ἐνθένδε ἄνδρες οὔτε ὄντα, οὔτε ἂν γενόμενα (ἂ οὐκ ἂν γένοιτο) λογοποιούσιν. *Comp. Plat. Rep.* iii, p. 318. *Comp. Xen. Cyr.* i, 6, 9. *Mem. S.* iv, 4, 4. *Thuc.* iii, 37. ὡς ἐν ἄλλοις μείζουσιν οὐκ ἂν δηλώσαντες τὴν γνώμην, i. e. ὡς εἰ οὐκ ἂν δηλώσειαν, *quasi non possint ostendere.* *Comp. Isocr. Panath.* p. 245. D. τὰ δικαίως ἂν ῥηθέντα, for ἂ δικαίως ἂν ῥηθείη. *ib.* p. 277. D. Thus likewise in the consequence of a conditional proposition *Thuc.* vii, 42. ὁρῶν τὸ παρατείχισμα τῶν Συρακούσιων, — ἀπλοῦν τε ὄν, καὶ, εἰ ἐπικρατήσει τις τῶν τε Ἐπιπολῶν τῆς ἀναβάσεως καὶ αὐθις τοῦ ἐν αὐτοῖς στρατοπέδον, ῥαδίως ἂν αὐτὸ ληφθῆν. *Demosth.* p. 30, 24. χωρὶς τῆς περιστάσεως ἂν ἡμᾶς αἰσχύνης, εἰ καθυφείμεθα, for ἡ περιέστη ἂν ἡμᾶς. Likewise for εἰ with the finite verb. *Thuc.* vi, 18. νομίσατε, τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν, for ὅτι μάλιστ' ἂν ἰσχύοι, εἰ ξυγκραθείη. *Comp. ib.* 64. *Plat. Rep.* x, p. 289. γράψας ἂν ἐξαπατήῃ ἂν. *Comp. Soph. Œd. T.* 339. 445. *Plat. Hipp. Min.* p. 205. *Xen. Cyr.* i, 6, 18. *Isocr. Panath.* p. 265. E.¹

598. 2. With the indicative, besides the signification mentioned above, it has the following :

a. With the indicative, particularly of the imperfect, it often expresses the repetition of an action, the habi-

¹ Schæfer in *Dion. H. I.* p. 125, 78.

tude'. *Herod.* III, 51. ὁ δὲ, ὅκως, ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπελαύνετ' ἂν καὶ ἀπὸ ταύτης. — ἀπελαυνόμενος δ' ἂν ἦιε ἐπ' ἐτέρην τῶν ἐταίρων. *Comp.* I, 42. III, 119. VII, 211. *Plat. Apol. S.* p. 51. διηρώτων ἂν αὐτοὺς, τί λέγοιεν. *Comp. Symp.* p. 239. 261. *Xen. Mem. S.* IV, 1, 2. πολλάκις ἔφη μὲν ἂν τινος ἐράν. *Ib.* 6, 13. εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, — ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἂν πάντα τὸν λόγον. Also with the aorist *Thuc.* VII, 71. ἀνεθάρσησάν τε ἂν καὶ πρὸς ἀνάκλησιν θεῶν ἐτρέποντο. *Xenoph. Cyr.* VII, 1, 10. ὁπότε προσβλέψειέ τινας τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἂν, — τότε δ' αὖ ἐν ἄλλοις ἂν ἔλεξεν. *Comp. Arist. Vesp.* 278 sqq.^m

b. In past actions it often expresses 'ability'. *Eurip. Iph. A.* 1591. πληγῆς κτύπου γὰρ πᾶς τις ἦσθετ' ἂν σαφῶς, 'could hear'. *Xen. Cyr.* VII, 1, 38. ἔνθα δὲ ἔγνω ἂν τις, ὅσου ἄξιον εἴη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν ἀρχομένων. *Anab.* IV, 2, 10. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν, ἥπερ οἱ ἄλλοι, τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. With present actions the optative with ἂν would be put.

c. It appears frequently to give to the speech only the expression of a modest discreetness. *Plat. Theaet.* p. 52. ἐγὼ μὲν οὐτ' ἂν φόβηται γενέσθαι, οὔτε ὁρῶ γιγνομένους. *Alcib.* p. 85. κινδυνεύει γ' ἂν φρόνιμός τις εἶναι ἐκεῖνος ὁ ποιητής. *Tim.* p. 298. ἐγὼ ἂ μὲν χθὲς ἤκουσα, οὐκ ἂν οἶδα, εἰ δυναμὴν ἅπαντα ἐν μνήμῃ πάλιν λαβεῖν. *Prot.* p. 193. καὶ γὰρ οὔτε τᾶλλα οἶμαι κακὸς εἶναι ἄνθρωπος, φθονερός τε ἥκιστ' ἂν ἀνθρώπων. We may explain thus, *ib.* p. 122. οὐδε γ' ἂν οἶμαι, unless it should be considered rather as a continuation of the preceding,

^m Brunck. ad Soph. Phil. 290. Porson ad Eur. Phœn. 412. Herm. ad Vig. p. 785. Miscell. Phil. II, 1. p. 47 sq. 3. p. 84.

οὐδ' ἂν εἰς φανεῖν οὐδέ γ' ἂν (sc. εἰς φανεῖν), οἶμαι. *Comp. Eurip. Med.* 940. *Alc.* 48.^a

^a Ἄν is likewise put thus with imperatives. *Soph. Œd. T.* 1438. εὖ τοῦτ' ἴσθ' ἂν. *Plat. Alcib.* p. 43. μηδὲ τοῦτο ἂν ἡμῖν ἄρρητον ἔστω. *Comp. Od.* μ', 81.

d. It is also frequently joined with the indicative of the future, and seems, in that case, to soften the decisiveness of the sentence. *Il.* χ', 42. τάχα κέν ἐκύνε καὶ γῦπες ἔδονται κείμενον. *Plat. Euthyd.* p. 44. εἰ οὐν δεόμεθα ἐκείνης τῆς τέχνης, ἥτις ἂν ᾧ ἂν κτήσεται ἢ ποιήσασα ἢ θηρευσαμένη αὐτὴ καὶ ἐπιστήσεται χρῆσθαι, for ἥτις ἂν ἐπίσταιται. See §. 527. Obs. 3. We may unite in the same manner *Thuc.* II, 80. λέγοντες, ὅτι ῥάϊος ἂν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Ἀκαρνανίας κρητήσουσι, unless ἂν be referred rather to σχόντες, and this latter be taken for ἦν σχῶσι. *Xen. Cyr.* VII; 5, 21. ὥτω καὶ αἰσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον, ἢ νῦν, ἀρχαῖα ἔσονται ὑπὸ τοῦ ἐκπεπληῆχθαι. *Isocrat. Paneg.* p. 79. A. B. ἔξεσται γὰρ ἂν τοῖς μὲν ἀδελφῶς τὰ σφῶν αὐτῶν καρποῦσθαι. *Arcop.* p. 155. E. οὐκ ἔστιν ὅπως οὐκ ἂν βουλευσόμεθα καὶ πολεμήσομεν καὶ βιωσόμεθα καὶ σχεδὸν ἅπαντα κακὰ πεισόμεθα καὶ πράξομεν. *ad Demonic.* p. 7. C. οὕτω δ' ἂν ἄριστα χρήσῃ τοῖς φίλοις, αἱ μὴ περιμένης τὰς παρ' ἐκείνων δεήσεις, where, however, several MSS. according to Battie and Auger, omit ἂν.

599. e. From the preceding observations many passages may be explained, where ἂν is put twice in a proposition, or in a member of a proposition; for in a proposition,

^a Brunck. ad *Soph. Œd. T.* 1438. ad *Arist. Plut.* 885. *Nub.* 465. *Equ.* 1131. *Herm.* ad *Viger.* p. 785, 287. Hither is to be referred Heindorf's note, ad *Plat. Crat.* p. 27 sq.

° Markl. ad *Eurip. Iph. T.* 894. Brunck. ad *Arist. Nub.* 465.

besides the finite verb, a participle or an infinitive is often found, and of the double $\alpha\upsilon$ one belongs to the finite verb, the other to the participle or infinitive. Yet $\alpha\upsilon$ is sometimes redundant, not only when the principal proposition to which $\alpha\upsilon$ belongs is divided by a parenthesis, as *Soph. Antig.* 466. $\alpha\lambda\lambda' \alpha\upsilon$, εἰ τὸν ἐξ ἐμῆς μητρὸς θανόντ' ἄθαρτον ἐσχόμεν νέκυν, κείνοις $\alpha\upsilon$ ἤλγουν. *Thuc.* I, 136. ἐκείνον δ' $\alpha\upsilon$, εἰ ἐκδοίη αὐτόν (εἰπὼν ἐφ' ᾧ καὶ ὑφ' ὧν διώκεται) σωτηρίας $\alpha\upsilon$ τῆς ψυχῆς ἀποστερηῆσαι, but in other cases also, e. g. *Soph. Œd. T.* 139. ὅστις γὰρ ἦν ἐκείνον ὁ κτανών, τάχ' $\alpha\upsilon$ κάμ' $\alpha\upsilon$ τοιαύτη χειρὶ τιμωρεῖν θέλοι. 602. οὗτ' $\alpha\upsilon$ μετ' ἄλλου δρῶντος $\alpha\upsilon$ τλαίην ποτέ, &c. Here, indeed, the first $\alpha\upsilon$ in the former place, might be referred to κάμέ, 'me perhaps'; in the other to μετ' ἄλλου δρῶντος, 'with another perhaps'; but even then the particle, with these words, would not modify the sense farther than had been done by the finite verb, with the single $\alpha\upsilon$; for the limitation of the principal verb limits at the same time the whole proposition, and all the words of this proposition. Also to render this proposition admissible, passages must first be found, in which $\alpha\upsilon$ belongs undoubtedly to adverbs, prepositions with their case, or substantives, as γέ; but universally, where $\alpha\upsilon$ occurs even once only, it refers only to a finite verb, a participle, or an infinitive. For the most part this double or treble $\alpha\upsilon$ occurs only in the Attic Poets, and in prose writers only in connection with participles; yet passages occur even in prose writers, where $\alpha\upsilon$ is once redundant, e. g. *Plat. Alcib.* II, p. 85. οἱ πολλοὶ οὔτε $\alpha\upsilon$ τυραννίδος διδομένης ἀπόσχοιντο $\alpha\upsilon$ — ἀλλὰ καὶ $\alpha\upsilon$ εὔζαιντο $\alpha\upsilon$ γενέσθαι. The following passages likewise appear to belong to this class, in which at least the union of the particle with the participle does not give the usual sense: *Apol. S.* p. 72. ὑμεῖς δ' ἴσως τάχ' $\alpha\upsilon$ ἀχθόμενοι, ὥσπερ οἱ

νυστάζοντες, ἐγειρόμενοι, κρούσαντες ἂν με, κειθόμενοι ἡν-
τω, ῥαδίως ἂν ἀποκτείναιτε. *Theaet.* p. 98. ἃ ἐλλοχῶν ἂν
πελταστικὸς ἀνὴρ μισθοφόρος ἐν λόγοις — ἐμβαλὼν ἂν εἰς τὸ
ἀκούειν καὶ ὁσφραίνεσθαι καὶ τὰς τοιαύτας αἰσθήσεις ἤλεγχε
ἂν. *Phædr.* p. 383. ἐφ' οἷς δὲ ἐσπούδακε, τῇ γεωργίᾳ ἂν
χρώμενος ἂν τέχνῃ σπείρας εἰς τὸ προσῆκον ἀγαπήνῃ ἂν ἐν
ὀργῳ μηνί, ὅσα ἐσπείρε, τέλος λαβόντα.^p

600. With regard to the negative particles it is to be observed:

1. There are in Greek two simple negative particles, with which all other negations are compounded: οὐ, before a vowel, οὐκ and οὐχ when followed by an aspirated vowel (οὐδέ, *nec, ne – quidem, οὔτε – οὔτε, neque – neque, οὐδεῖς, nemo, οὔποτε, οὐπώποτε, nunquam, οὐδαμῶς, nequaquam, οὐδαμοῦ, nusquam, &c.*) and μή (μηδέ, *nec, μήτε – μήτε, μηδεῖς, &c.*) Their distinctions are as follows: οὐ is a direct and definitive negative, and is used mostly in propositions which are independent of any others; μή, on the contrary, is used only in dependent propositions, and with several words of a proposition which are to be negated, without extending its influence over the whole proposition. Hence οὐ is put with single verbs, which express a negation, and in other languages are rendered by a negative verb, e. g. οὐ φημι, *nego, 'I deny, contradict, refuse', οὐκ ἐύω, veto, 'I forbid';* also with single substantives, when the substantive and the negative make a whole, e. g. ἡ οὐ περιτείχισις *Thuc.* III, 95. 'the not blockading'. ἡ τῶν γεφυρῶν οὐ διάλυσις *id.*

^p Abresch. ad *Æschyl.* T. I, p. 224. T. II, p. 191. Koen. ad Gregor. p. 18. Fisch. III, b. p. 284. On the other hand, Herm. ad Vig. p. 780 sqq.

I, 137^a. *Μή*, on the contrary, is put with conjunctions (which are only used in dependent propositions) *εἰ*, *ἐάν*, *ἵνα*, *ὅφρα*, *ὅπως*, *ὥς*. Hence it is itself used as a conjunction, in the sense of the Latin *ne*, in prohibitions, intreaties; generally when any thing is to be prevented. Again, after verbs 'to fear'. The verb *δέδοικα* or *ὄρα* is often omitted, and thus the proposition appears to be independent. *ἀλλὰ τοῦτο μὴ οὐ θεμτόν ῆ*, 'this cannot be right', for 'I fear that this cannot'. With relatives it depends upon whether the relative refers to a definite person or thing, of which any thing is distinctly denied, in which case *οὗ* is put, e. g. *Xen. Cyr.* vi, 1, 28. *οὗτοί εἰσιν οἱ οὐδ' ὅτιοῦν τοὺς πολεμίους βλάπτουσιν*. — or to an indefinite person or thing, which is only understood, where, in Latin, *si quis* might be used: in this case *μή* is put. With participles it depends upon whether they are resolved by a particle or the relative; then *μή* is put, in the latter case, with the limitation already mentioned. If, on the contrary, the participle depends upon the principal verb, as the object of that verb, and is definitely negated, then *οὐ* is put. *Xen. Anab.* iv, 4, 15. *οὗτος ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα τὰ ὄντα τε ὥς ὄντα καὶ τὰ μὴ ὄντα ὥς οὐκ ὄντα*, i. e. *ἅτινα μὴ ἐστὶ, οὐκ ἐστί*.

Hence *οὐ* is used when the principal verb of the proposition, and together with it the whole proposition, is to be negated; *μή*, on the other hand, when the negation is confined to one word only of the proposition. *Thuc.* III, 84. *οἱ μὴ ἐπὶ πλεονεξίᾳ, ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες*. — *οὐ γὰρ ἂν τοῦ τε ὁσίου τὸ τιμωρεῖσθαι προὔτιθεσαν*,

^a Duker. ad Thuc. I, 137. Valck. ad Eur. Ph. Sch. p. 599. Koen. ad Gregor. p. 41.

τοῦ τε μὴ ἀδικεῖν τὸ κερδαίνειν, ἐν ᾧ μὴ βλάπτουσαν
 ἰσχὺν εἶχε τὸ φθονεῖν. *Plat. Rep.* vi, p. 73. ψυχὴν σκοτῶν
 φιλόσοφον καὶ μή, i. e. καὶ μὴ φιλόσ. καὶ οὐ would sig-
 nify καὶ οὐ σκοτῶν. *Xen. Mem.* S. I, 2, 7. ἐθαύμαζε δὲ, εἰ
 τις φοβοῖτο, μὴ ὁ γενόμενος καλὸς κάγαθός τῳ τὰ μέγιστα
 εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι'.

601. 2. In a negative proposition all more general defini-
 tions, 'any one, at any time, any where,' &c. are again
 expressed by negations, as in Latin, in a negative propo-
 sition *quisquam*, and not *aliquis* is put. *Plat. Rep.* vi,
 p. 92. σμικρὰ φύσις οὐδὲν μέγα οὐδέ ποτε οὐδένα οὔτε
 ιδιώτην οὔτε πόλιν δρᾷ. *Parmen.* p. 159. τᾶλλα τῶν μὴ
 ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει,
reliqua nullibi et nullo modo cum quoquam eorum,
quæ non sunt, ullam communionem habent'. Thus
 two or more negations do not destroy each other in
 Greek, but corroborate each other. Hence the nega-
 tions after verbs which have a negative sense. §, 533.
 Obs. 3.

Thus two simple negations are often joined in a
 sense which continues negative, μὴ οὐ and οὐ μὴ.

μὴ οὐ is put *a.* with infinitives, after negative propo-
 sitions, and answers to the Latin *quin* or *quominus*.
Soph. Trach. 88. οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πνεύ-
 σθαι τῶνδ' ἀλήθειαν πέρι, *nihil prætermittam, quin*
cognoscam. *Xen. Cyr.* II, 2, 20. αἰσχροὺν ὃν ἀντιλέ-
 γειν, μὴ οὐχὶ τὸν πλεῖστα καὶ ποιοῦντα καὶ ὠφελοῦντα τὸ

¹ Herm. ad Vig. p. 773 sqq. Buttmann's Gr. Gr. see §. 346. With
 the latter compare Wolf. ad Demosth. Lept. p. 382.

² Zeune ad Viger. p. 452. Fisch. III, b. p. 80 sq. Wolf. ad De-
 mosth. Lept. p. 337.

κοινὸν τοῦτον καὶ μεγίστων ἀξιούσθαι. *Ib.* I, 1. 3. ἤναγκαζόμεθα μετανοεῖν, μὴ οὔτε τῶν ἀδυνάτων οὔτε τῶν χαλεπῶν ἔργων εἶναι τὸ ἀνθρώπων ἄρχειν, as §. 534. Obs.

b. With participles likewise after negatives, or in conditional propositions. *Herod.* vi, 106. εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μὴ οὐ πλήρης ἐόντος τοῦ κύκλου, 'if the moon should not be at the full'. Comp. ii, 110. *Soph. Œd. T.* 12. δυσάλγητος γὰρ ἂν εἶην, τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν. It is rendered *nisi*: but μὴ οὐ signifies merely 'not'; and the participle must be resolved by 'if'. *Demosth.* π. παραπρ. p. 379, 6. αἱ πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν, μὴ οὐ χρόνῳ καὶ παλιорκία, sc. ληφθεῖσαι[†].

Οὐ μὴ is put in independent propositions, especially with the future for the imperative, e. g. οὐ μὴ φλυαρήσεις. §. 516. b.

The rule, that several negatives strengthen the negation, has this exception, viz. when the negatives belong to two different verbs, as in the phrase οὐδεὶς ὅστις οὐ §. 305. 483. Thus μὴ οὐ after verbs 'to fear', signifies *ne non*, 'that not', where μὴ expresses the relation of the two propositions to each other, but οὐ negatives the second.

Οὐδέ and μηδέ, οὔτε and μήτε, serve 1. to connect 602, the propositions, as the Latin *nec* — *neque*, and 'not, nor'. When they are put twice, and refer to each other, they signify 'neither — nor'. *Æschin. in Tim.* p. 44. ἂν τις Ἀθηναίων ἐταιρήσῃ, μὴ ἐξέστω αὐτῷ τῶν ἐννέα ἀρχόντων γενέσθαι, μὴδ' ἱερωσύνην ἱεράσασθαι, μηδὲ συνδικησάτω τῷ

[†] Herm. ad Vig. p. 772 sq. Schæf. in Dion. Hal. i, p. 107 sq.

δημοσίῳ, μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε μήτ' ἐνδημον, μήτε ὑπερόριον, μήτε κληρωτὴν, μήτε χειροτονητὴν μηδὲ κηρυκευσάτω, &c. μηδὲ γνώμην εἰπάτω μηδέποτε μήτε ἐν τῷ δήμῳ, μήτε ἐν τῇ βουλῇ, μὴδ' ἂν δεινότατος ἢ λέγειν Ἀθηναίων. Here sometimes *μηδέ* — *μήτε* correspond. *Thuc.* III, 48. *μήτε* — *μήτε* — *μηδέ* *Plat. Protag.* p. 121. *μήτε* — *μηδέ* *Xen. Cyr.* VIII, 7, 25. *οὔτε* — *οὔτε* — *οὐδέ* *Plat. Rep.* VI, p. 100. x, p. 310^u. *οὔτε* — *οὐ* — *οὐ* *Herod.* VIII, 98. *οὐδέ* — *οὔτε* *Plat. Rep.* IX, p. 269. *οὐ* — *οὐδέ* — *οὔτε* *Il.* α', 115. *οὔτε* — *μήτε* *Soph. Antig.* 686. *οὔτε* — *τε* *Thuc.* II, 1. It is also omitted the first time. *Eurip. Troad.* 481. *οὐς* Τρῳαῖς *οὐθ'* Ἑλληνίς, *οὐδέ* βάρβαρος γυνὴ τεκοῦσα κομπάσειεν ἂν ποτε.

2. 'Not once, not at all', when it is in the middle of a proposition.

3. *Οὐδέ* and *μηδέ* are compounded with *εἰς*, *οὐδεῖς*, *μηδεῖς* (the later form is *οὐθείς*). Thus also *μηδέτερος*, *οὐδέτερος*, where *οὐδέ*, *μηδέ* signifies merely *not*. Of the distinction between *οὐδεῖς* and *οὐδὲ εἰς* see §. 137.

603. Many adverbs are joined with a case, that is to say, the genitive. These are: *ἄγχι*, *ἀγχοῦ*, 'nearby'; *ἀέκητι*, poet.: 'unwillingly', e. g. *θεῶν*, *invitis diis*; *ἄλῃς*, 'enough'; *ἄνευ*, *ἀνευθε*, and *ἄνῃς* 'without'; *ἄντα*, *ἀντίον* *ἀντία*, 'opposite, against'; *ἀντιπέρας*, 'on the other side'; *ἄνω* 'over, above'; *ἀπάνευθε*, 'far from'; *ἄσσον*, 'nigh'; *ἄτερ*, *ἄτερθε*, 'without'; *ἄχρι*, *ἄχρις*, 'until'; *δίχα*, *seorsum*; *ἐγγύς*, *ἐγγύθι*, *ἐγγύθεν*, 'near'; *ἔσω*, *εἴσω*, 'within', with verbs of motion^z; *ἐκὰς*, 'far from'; *ἐκατέρωθεν*, 'on both sides'; *ἐκῆτι*, 'on account of, with the knowledge of, on occasion of'; *ἐκτός*, *ἐκτοσθεν*, 'besides, except'; *ἐμπαλιν*, 'behind'; *ἐμπροσθεν*, 'before'; *ἐνδον*, *ἐνδοθεν*, 'within', with verbs of rest; *ἐνερθε*,

^u Dorv. ad Charit. p. 641.

^z See my note, ad Hymn. Hom. p. 46.

νέρθεν, 'below'; ἐνθεν, 'on this or that side'; ἐντός, ἐντοσθε, 'within'; ἔξω, ἔξωθεν, 'without'; εὐθύ, ἰθύς, 'immediately'; κάτω, 'below'; κρύφα, κρύβδα, *clam*, 'unknown to'; λάθρα, *clam*; μεσσηγύς, 'between'; μεταξύ, 'between'; μέχρς, 'until'; νόσφι, 'removed from'; ὀπισθεν, 'behind'; παρέξ, 'besides, except'; πάροιθε, 'before', *ante*; πέλας, 'near by'; πέρα, πέρας, *trans*; πλὴν, *except*; πλησίον, *near by*; σχεδόν, 'near'; τῆλε, τηλοῦ, τηλόθι, 'far from'; ὑπερθεν, 'over'; χωρίς, 'separate from', 'without, besides.'

Adverbs are not unfrequently put with the verb 604.
εἰμί or γίγνομαι, in the predicate, instead of the adjective.
Il. α'. 416. ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δὴν.
Herod. VII, 103. ὄρα μὴ μάτην κόμπος ὁ λόγος οὗτος ὁ εἰρημένος εἴη. *Id.* VI, 109. ἐγίνοντο δίχα αἱ γυνῶμαι. *Thuc.* VII, 81. δίχα ὄντας. *Eurip. Hec.* 536. σίγα πᾶς ἔστω λεώς.
Comp. §. 308.

Adverbs especially are often put with the verb ἔχειν in the same sense as the adjectives corresponding to those adverbs, with the verb εἶναι, as καλῶς ἔχει, i. e. καλόν ἐστι. Upon this are partly founded the phrases οὕτως ἔχω γνώμης, πῶς ἔχει τάχους. Frequently the adverb with ἔχω is a periphrasis of the verb answering to the adverb, as ὀλιγώρως ἔχω for ὀλιγώρῳ.

Of the Construction of Conjunctions.

The Conjunctions which govern a definite mood, 605.
as ὅταν, ἐπειδάν, &c. are already noticed with the moods,

† Fisch. III, b. p. 73—80.

particularly the optative and conjunctive. Here also those others only will be noticed, which affect the construction.

I. Position of the conj. The greater number stand at the beginning of the proposition; but the following can never stand at the beginning: *αὖ*, 'again, on the other hand'; *γάρ*, 'for'; *γέ*, 'at least'; *δαί*, 'than', in interrogation. *δέ*, 'but'; *δῆθεν*, 'forthwith', in irony; *μέν*, 'indeed'; *οὖν*, 'therefore'; *τε*, 'and'; *τοι*, 'therefore'. These generally stand next to the first word of the proposition; when the proposition begins with the article and a noun (adj. or subst.), sometimes between the article and the first noun, which is the most usual position; but sometimes after them both. When two of these particles come together, *μέν*, *δέ*, *τε* have thus the precedence of all, *γέ* only of the rest of the particles. Sometimes, however, these particles are put after several words of the proposition, as *γάρ*, *Arist. Plut.* 1190. ὁ Ζεὺς ὁ σωτὴρ γὰρ πάρεστιν ἐνθάδε². *δέ*, *τε* *Eur. Iph. A.* 203³. it is to be understood, that *μέν* and *τε* stand after that word which is opposed to another. .

ἄρα is put in the sense of *utique*^b only, as in *ἄρ' οὖν*, 'consequently', at the beginning of a sentence. *δή* in prose is never put at the beginning, but in poetry, particularly the epic, it frequently stands at the beginning of a conclusion or consequence.

606. II. 1. *Μέν* — *δέ* have not the definite sense *quidem* — *sed*, 'indeed' — 'but'; they are regularly put in propositions, or with words, which are opposed to each

² Hemsterh. ad Luc. T. II, p. 526.

³ Dorv. ad Charit. p. 173.

^b Valck. ad Eurip. Hipp. p. 306.

other, or only correspond mutually to each other, where in translation they are not expressed at all, or only the latter *δέ*, e. g. *Plat. Rep.* v, p. 3. ὦν ἄλλο μὲν οὐδὲν κατήκουσαμεν, τόδε δέ, Ἀφήσομεν οὖν; ἔφη, εἴ τί δράσομεν; Sometimes words of a totally different nature are connected with each other. *Plat. Epist.* vii, p. 95. βραδύτερον μὲν, εἶλκε δέ με ὅμως ἡ περὶ τὸ πράττειν τὰ κοινὰ καὶ πολιτικά ἐπιθυμία, 'the love of politics induced me, though but slowly'. *Lucian. D. D.* 8. ἄκων μὲν, κατοίσω δέ. *Soph. Œd. C.* 521. ἤνεγκον κακότητ', ὦ ξένοι, ἤνεγκον, ἄκων μὲν, θεὸς ἴστω· τούτων δ' αὐθαίρετον οὐδέν. The case is similar, when the subject of the proposition with *μὲν* is repeated with *δέ*. *Herod.* i, 107. τὴν Μανδάνην Μήδων μὲν τῶν ἐωϋτοῦ ἀξίων οὐδενὶ διδοῖ γυναῖκα, δεδοικὼς τὴν ὄψιν. ὁ δέ Πέρσης διδοῖ. *Comp. ib.* 171. vii, 6. *extr.* *Il.* γ', 18. π', 732. This seems not to occur in Attic.

2. The same word also is often repeated in the *Anaphora*. *Hesiod. Th.* 655. ἀλλὰ καὶ αὐτοὶ ἴδμεν, ὅτι περὶ μὲν πραπίδας, περὶ δ' ἐσσι νόημα. *Herod.* vi, 43. Μαρδόνιος κατέβαινε ἐπὶ θάλασσαν, στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα ἀγόμενος, πολλὸν δέ ναυτικόν. *Xen. Hellen.* ii, 3, 25. ἡμεῖς δὲ γνόντες μὲν τοῖς οἷοις ἡμῶν τε καὶ ὑμῶν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, γνόντες δέ, &c. and elsewhere very frequently^c.

3. *μὲν* is often put twice, especially when a proposition beginning with a pron. demonstr. is referred to a preceding one with the relative, in which case *μὲν* is put in both. *Herod.* ii, 121. καὶ τὸν μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσι τε καὶ εὖ ποιοῦσι· τὸν δὲ χειμῶνα καλούμενον, &c. *Comp.* i, 113. iii, 65. 75. In the same manner *δέ* is put twice in a similar case. *Herod.* ii, 50.

^c Reiz. ap. Herm. ad Vig. p. 800.

τῶν δὲ οὐ φασι θεῶν γινώσκειν τὰ οὐνόματα, οὗτοι δὲ μοι δοκέουσι ὑπὸ Πελασγῶν ὀνομασθῆναι. *Plat. Lach.* p. 194. ταῦτα ἀγαθὸς ἕκαστος ἡμῶν, ἅπερ σοφός· ἃ δὲ ἀμαθής, ταῦτα δὲ κακός. *Comp. Id. Protag.* p. 92. 119. *Hipp. Min.* p. 201. Likewise where no relative goes before. *Plat. Apol. S.* p. 75. τοῦ δὲ μηδὲν ἄδικον μὴδ' ἀνόσιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν μέλει. And μέν and δέ twice. *Herod.* II, 26. εἰ δὲ ἡ στάσις ἡλλακτο τῶν ὠρέων, καὶ τοῦ οὐρανοῦ τῇ μὲν νῦν ὁ βορέης τε καὶ ὁ χειμῶν ἐστᾶσι, ταύτῃ μὲν τοῦ νότου ἦν ἡ στάσις καὶ τῆς μεσαμβρίας, τῇ δὲ ὁ νότος νῦν ἐστήκε, ταύτῃ δὲ ὁ βορέης, εἰ ταῦτα οὕτως εἶχε, &c. *Plato Menon.* p. 378. δῆλον ὅτι οὗτος (Θουκυδίδης) οὐκ ἂν ποτε, οὐ μὲν ἔδει δαπανώμενον διδάσκειν, ταῦτα μὲν ἐδίδαξε τοὺς παῖδας τοὺς αὐτοῦ· οὐ δὲ οὐδὲν ἔδει ἀναλώσαντα ἀγαθοὺς ἀνδρας ποιῆσαι, ταῦτα δὲ οὐκ ἐδίδαξεν, εἰ διδακτὸν ἦν. *Xen. Hier.* 9. 2. τὸ μὲν διδάσκειν τε ἃ ἐστὶ βέλτιστα, καὶ τὸν κάλλιστα ταῦτα ἐξεργαζόμενον ἐπαινεῖν καὶ τιμᾶν, αὕτη μὲν ἡ ἐπιμέλεια διὰ χαρίτων γίγνεται· τὸ δὲ τὸν ἐνδεῶς τι ποιῶντα λαιδορεῖν τε καὶ ἀναγκάζειν καὶ ζημιῶν καὶ κολάζειν, ταῦτα δὲ ἀνάγκη δι' ἀπεχθείας μᾶλλον γίγνεσθαι^d.

4. Μέν also is sometimes put without a δέ, especially with the personal pronoun ἐγὼ μὲν, the same as ἐγώ γε. *Soph. Antig.* 634. ἡ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι; 'to thee at least'. It is more dubious in *Plat. Charm.* p. 107. παρεγένον μὲν, ἡ δ' ὅς, τῇ μάχῃ; παρεγενόμην. *Comp. Arist. Ran.* 378. *Av.* 1214. 1220^e. It is put thus, especially with οὖν, in replies, in the sense of *imo vero*.

^d Dorv. ad Char. p. 399 sq. 475. Wyttenb. ad Ecl. Hist. p. 409 sq. Here must be referred Hermann's Obs. on Viger. p. 803, 345. *Comp.* Dorv. ad Char. p. 543.

^e Heind. at Plat. Theaet. p. 349. 468. ad Cratyl. p. 25. Herm. ad Vig. p. 800, 336.

Soph. Œd. C. 31. (πέλας γὰρ ἄνδρα τόνδε νῦν ὁρῶ. ΟΙΔ. ἢ δεῦρο προστείχοντα καΐορμώμενον;) ANT. καὶ δὴ μὲν οὖν παρόντα. *Eurip. Alc.* 832. Μῶν ἢ τέκνων τις φροῦδος ἢ γέρων πατήρ; ΘΕΡ. γυνὴ μὲν οὖν ὅλωλεν Ἀδμήτου, ξένη. *Comp. Arist. Eccles.* 111. 765. 1102. *Av.* 341. 1464. *Equ.* 911^f.

5. Μέν is not always followed by δέ, but by other equivalent particles, as αὐτάρ, ἀτάρ in Homer, ἀλλά, μέντοι, μήν in Attic. Also αὖ, αὖθις stand for δέ^g; likewise τε. *Plat. Phædr* p. 363.

III. Καί and τε, 'and', are used in the connection of 607. propositions, which express contemporary or successive actions or situations. Of these particles the latter is of itself a connecting particle, chiefly in the Poets, and many times successively, e. g. *Il. α'*, 38. Κίλλαν τε ζαθέην, Τενέδοιο τε Ἰφι ἀνάσσεις. *Eurip. Suppl.* 435. γεγραμμένων δὲ τῶν νόμων ὃ τ' ἀσθενής, ὃ πλούσιός τε τὴν δίκην ἴσῃν ἔχει. the Latin *et—et*. This reduplication of τε occurs likewise in prose, though seldom. *Plat. Phædr.* p. 324. 364. *Xen. Hist. Gr.* II, 3, 12. And thus the simple τε occurs in Thucydides especially, instead of καί. καί τε is Homeric.

In prose τε is most commonly followed by καί, in which case τε—καί corresponds to the Latin *et—et*. But τε is not always followed by καί, sometimes by δέ, e. g. *Soph. Œd. C.* 367. τε—μηδέ. *Plat. Rep.* III, p. 277. *Isocr. Panath.* p. 257. D. (as *vice versa* μὲν—τε answer to each other. *Thuc.* VII, 2. ῥέκουν δὲ Φοίνικες περὶ πᾶσαν μὲν τὴν Συκελίαν, ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολυβόντες^h.)

^f Herm. ad Vig. p. 803, 343.

^g Herm. ad Vig. p. 760, 234. 761, 237. Zeune ad Vig. p. 536 sq.

^h Herm. ad Vig. p. 796, 318.

Sometimes ἤ. *Pind. Ol.* i, 167. *Isthm.* viii. 75. *Plat. Leg.* ix, p. 8. *Theaet.* p. 50. *Ion.* p. 190. also ἀτὰρ οὖν *Plat. Hipp. Maj.* p. 36.

Obs. Καὶ has other senses still: 1. 'also', 'even', as *et* for *etiam*. Hence *a.* with a participle or adjective, 'although', τάχα κεν καὶ ἀναίτιον αἰτιώμετο *Il.* α', 653. See §. 566. *b.* ὅστις καὶ, 'whoever even'. Hence it serves to strengthen, to lay an emphasis, sometimes, *c.* as a connecting particle; 'and indeed', whence πολλὰ καὶ καλὰ. §. 444. 4¹. *d.* sometimes in the middle of a proposition, after τίς, ὅστις, πῶς, ποῦ, πού, τί χρὴ καὶ λέγειν; 'what is one to say?' See *Herod.* ii, 69. 114. *Thuc.* vii. 47. *Soph. Aj.* 1290. *Plat. Theaeg.* p. 6^k. — 2. 'as', after κατὰ ταῦτά, ὁμοίως, ὥς, as *ac* or *atque*, e. g. *Plat. Ion.* p. 181. οὐχ ὁμοίως πεποιήκασι καὶ Ὀμηρος. *Comp. Herod.* i, 35. vii, 100. *Thuc.* v, 112. *Soph. Œd. T.* 1187. *Lysias* p. 131¹.

In the Ionic dialect τε is often put after relatives, and seems to be nearly the same as 'namely, and 'indeed', or generally, to give a certain emphasis to the relative proposition. The passages §. 483. are to be taken thus. οἷός τε remained thus in *proe*. It is put likewise after γάρ, δέ, μέν, e. g. *Il.* ε', 139. τοῦ μέν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει, where it seems "first to lend that connecting power which those particles assumed to themselves in the more established form of the language".^m

608. IV. Εἰ signifies not only 'if', but is, 1. used especially after θαυμάζω, in order to express the object

¹ Abresch. *Lect. Aristæn.* p. 74. Schæfer. *ad Long.* p. 351.

^k Koen *ad Gregor.* p. 44. Duker. *ad Thuc.* iv, 121. Wyttēnb. *ad Eccl. Hist.* p. 395. Pors. *ad Eurip. Ph.* 1373. Herm. *ad Vig.* p. 796, 320.

¹ Duker. *ad Thuc.* vii, 71. Valck. *ad Herod.* p. 534, 41. Heind. *ad Plat. Theaet.* p. 321.

^m Koen. *ad Greg.* p. 192. Herm. *ad Vig.* p. 795, 315. Butt. *Gr. Gram.* §. 353.

of wonder. *Herod.* I, 155. *θωῦμάζω, εἴ μοι ἀπεστᾶσι*, 'that they have revolted from me'. *Soph. Œd. C.* 1139. *οὐτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον, τέκνοισι τερφθεῖς τοῖσδε, θανάσας ἔχω, οὐδ' εἴ πρὸ τοῦ 'μοῦ προῦλαβες τὰ τῶνδ' ἔπη*. Thus also after *δεινὸν ποιεῖσθαι* *Thuc.* VI, 60. after *ἀγανακτεῖν* *Plat. Lach.* p. 193. after *δηλοῖ*, i. e. *δηλὸν ἐστι*, *Herod.* IX, 68. after *ἡδονὴ εἰσέρχεται μοι* *Herod.* I, 24. after *τοῦτο ὑπερφνές* *Isocr.* p. 364. *D. τοῦτο ἄτοπον* *Demosth.* p. 72, 10.

2. It is often used, sometimes in direct, and sometimes in indirect questions: in direct questions *Od. α'*, 158. *Plat. Rep.* v, p. 63. *Amat.* p. 32. and often elsewhere. In indirect, *Il. ε'*, 183. *Soph. Œd. T.* 584. *Plato Rep.* iv, p. 328.

3. A proposition with *εἰ δέ*, *sin*, *sin vero*, is often opposed to one with *εἰ μὲν*. Here the conclusion or minor is often omitted with one or the other proposition: after *εἰ μὲν* *Il. α'*, 139. *ἀλλ', εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται· εἰ δέ κε μὴ δώωσιν, &c.* where the minor proposition is supplied by *καλῶς ἔξει*. Comp. *Thuc.* III, 3. *Plat. Prot.* p. 117. Thus likewise *ἐὰν μὲν ἐκόντες ὑπέκωσιν. ἐὰν δὲ μὴ ἐπιτρέπη ἡ πόλις*, — *τὴν πατρίδα κολάσεται* *Plat. Rep.* IX, p. 247. — after *εἰ δέ* *Plat. Euthyd.* p. 33. *εἰ μὲν βούλεται, ἐψέτω, εἰ δ', ὅ τι βούλεται, τοῦτο ποιείτω*. Comp. *Symp.* p. 250. *Thuc.* III, 44ⁿ.

Negative propositions are usually followed in the antithesis by a negative condition, instead of an affirm-

* Casaub. ad *Ath.* v, p. 43 sq. ed. Schw. Duker. ad *Thuc.* I. c. Valck. ad *Herod.* p. 646, 93. Zeune ad *Vig.* p. 509. Herm. ib. p. 792 sq. Comp. Heind. ad *Plat. Euthyd.* p. 345.

ative, *εἰ δὲ μή*. *Thuc.* II, 5. τὰ ἔξω ἔλεγον αὐτοῖς μὴ ἀδικεῖν· εἰ δὲ μή (*for* εἰ δὲ ἀδικοῖεν) καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν. On the other hand, *εἰ δὲ* also is put for *εἰ δὲ μή*°.

Εἰ μὲν is very often followed, in Plato especially, by *νῦν δέ*, as an antithesis, in which usually the opposite to the supposition contained in the antecedent must be understood. This is followed generally by a proposition with γάρ. *Plat. Lach.* p. 172. εἰ μὲν γάρ συνεφερέσθην τότε, ἦττον ἂν τοῦ τοιούτου ἔδει· νῦν δέ· (*sc.* οὐ συμφέρετον) τὴν ἐναντίαν γάρ, ὡς ὀρᾶς, Λάχης Νικία ἔθετο· εὐ δὲ ἔχει καὶ σοῦ ἀκοῦσαι· ποτέρῳ τοῖν ἀνδροῖν σύμψηφος εἶ. *Ibid.* p. 206. εἰ μὲν οὖν ἐν τοῖς διαλόγοις τοῖς ἄρτι ἐγὼ μὲν ἐφάνην εἰδώς, τῷδε δὲ μὴ εἰδότε, δίκαιον ἂν ἦν ἐμὲ μάλιστα ἐπὶ τοῦτο τὸ ἔργον παρακαλεῖν· νῦν δ'· ὁμοίως γάρ πάντες ἐν ἀπορίᾳ ἐγε- νόμεθα· τί οὖν ἂν τις ἡμῶν τινα προαιροῖτο^p;

4. In elliptical propositions of another kind εἶπερ also or εἰ is often used: *a.* with *τις ἄλλος*, *τὶ ἄλλο*, to mark a superlative. *Arist. Ach.* 405. Εὐριπίδῃ, ὑπάκουσον, εἶπερ δῆποτ' ἀνθρώπων τινὶ (*sc.* ὑπήκουσας). *Plat. Phædon.* p. 152. πολλὴ ἐλπίς ἀφικομένη οἱ ἐγὼ πορευόμεναι, ἱκανῶς ἐκεῖ, εἶπερ πού ἄλλοθι, κτήσασθαι τοῦτο, &c. *i. e.* ἱκανώτατα κτήσασθαι. *Xenoph. Anab.* VI, 4, 12. ὑμᾶς δεῖ παρασκευάζεσθαι ὡς μαχουμένους, εἴ ποτε καὶ ἄλλοτε. Instead of which also ὡς οὐτις, ὡς οὐδεὶς ἄλλος^q is put, and ὥσπερ καὶ ἄλλο τι *Thuc.* I, 142. VI, 18. Thus probably is to be understood *Aristot. de Poët.* 7, 11. εἰ γάρ ἔδει ἐκατὸν τραγῳδίας ἀγώνιζεσθαι, πρὸς κλεψύδραν ἂν ἡγωνίζοντο, ὥσπερ ποτε καὶ

° Heind. ad *Plat. Hipp.* p. 134. *Parmen.* p. 208.

^p Heusde *Spec. Cr. in Platon.* p. 286. Heind. ad *Theæt.* p. 286. ad *Charm.* p. 114. *Fisch.* III, b. p. 35.

^q Valck. ad *Phæn.* p. 537. Heind. ad *Plat. Gorg.* p. 24.

ἄλλοτε, φασίν (*ut aiunt*, 'as report says'. See *Plat. Phil.* p. 245.)

b. εἶπερ entirely alone, with which the preceding, or the principal verb, is to be understood. *Plat. Rep.* VI, p. 97. οὐ τὸ μὴ βούλεσθαι, ἀλλ', εἶπερ, (*sc.* τι διακωλύσει) τὸ μὴ δύνασθαι διακωλύσει'.

5. εἴτε — εἴτε, ἢ εἴτε — εἴτε, ἢ εἴτε, is the Latin, *sive — sive*, 'whether', — or sometimes with οὖν, as *Plat. Apol. S.* p. 80. οὐ μοι δοκεῖ καλὸν εἶναι, ἐμὲ τούτων οὐδὲν ποιεῖν, καὶ τηλικόνδε ὄντα καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ' οὖν ἀληθές, εἴτ' οὖν ψεῦδος. Sometimes it is followed by ἢ instead of the second εἴτε. *Plat. Leg.* v, p. 229 sq. *Phædr.* p. 386. likewise καὶ. *Soph. Antig.* 327. εἰάν δέ τοι ληφθῇ τε καὶ μὴ. The former εἴτε also is wanting. *Soph. Œd. T.* 517. λόγουςιν εἴτ' ἔργουςιν'.

V. In simple interrogations ἦ is put (especially with 609. γάρ, ἦ γάρ. *Plat. Hipp. Min.* p. 197. ἦ γάρ, ὦ Ἱππία, εἰάν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινῇ. It often stands quite alone, *Plat. Phædr.* p. 360. μανίαν γάρ τινα ἐφήσαμεν τὸν ἔρωτα εἶναι ἦ γάρ; 'is it not so?' ἦ γάρ οὐ; *nonne?*¹) ἄρα, *num.* ἄρ' οὐ, or, with reference to a single word ἄρα μὴ; *nonne.* Sometimes also ἄρα is put for ἄρ' οὐ, as the Latin *ne* enclit. for *nonne*, e. g. *Thuc.* I, 75. *Isocr. Pac.* p. 162. *E.*² The interrogative particle also is often omitted. *Plat. Rep.* ix, p. 277. *Symp.* p. 229. *Ei* is seldom put in a direct question. See §. 606, 2.

In two questions which mutually exclude each other

¹ Heind. ad *Plat. Parm.* 255.

² Herm. ad *Vig.* p. 793 sq.

³ Heind. ad *Plat. Gorg.* p. 73. *Phædr.* p. 315.

⁴ Herm. ad *Vig.* p. 788. Heind. ad *Plat. Crat.* p. 19.

1. *πότερον* (or Att. *πότερα*) — *ἦ* is put, or *ἄρα* — *ἦ*. *Plat. Euthyphr.* p. 21. *ἄρα τὸ ὅσιον, ὅτι ὀσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἦ, ὅτι φιλεῖται, ὀσιόν ἐστιν;* or *εἰ* — *ἦ*, particularly in indirect questions *§. 606*, 2. or *εἴτε* — *εἴτε*. *Plat. Rep.* vi, p. 70.² in Epic poetry also *ἦ* — *ἦ*, e. g. *Il. α'*, 190 *sqq.* 2. The interrogative particle likewise is often omitted in the first question, as in Latin, *Plat. Rep.* vi, p. 85. *Xen. Cyr.* III, 1, 12. *ἐὰς πλουτεῖν, ἢ πένητα ποιεῖς;*

When *οὐ* is put in the interrogation, it is often placed after the verb, and before the word, on whose account properly any thing is asked. *Plat. Rep.* ix, p. 277. *ἡ δ' αὐθάδεια καὶ δυσκολία ψέγεται οὐχ ὅταν τὸ λεοντῶδες τε καὶ ὀφεῶδες αὐξήται;* *Symp.* p. 229. *εὐδαιμόνας δὲ δὴ λέγεις οὐ τοὺς τὰγαθὰ καὶ καλὰ κεκτημένους;*

In a transition to another matter, the words which import this matter are often placed with *τί δέ* before, and the interrogative particle, or the verb after them, as in a second question. *Plat. Rep.* vii, p. 128. *(τοὺς τοιούτους πρῶτον μὲν ἑαυτῶν τε καὶ ἀλλήλων οἶε ἂν τι ἐωρακεῖν ἄλλο, πλὴν τὰς σκιάς — —; — Τί δὲ τῶν παραφερομένων; οὐ ταῦτόν τοῦτο; (i. e. τὰς σκιάς.) Id. Leg.* iv, p. 162. *τί δ' αὖ πεδίων τε καὶ ὀρῶν καὶ ὕλης; πῶς μέρος ἐπίστων ἡμῖν εἶληχε;* where the genitive is governed of the noun in the second member, *ταῦτόν τοῦτο, μέρος. Phædon.* p. 148. *τί δὲ δὴ τὰ τοιάδε, ὦ Συμμία; φαμέν τι εἶναι δίκαιον αὐτό, ἢ οὐδέν;* as *Cic. Tusc.* i, 24. *Quid illa tandem? num leviora censes?* *Comp. Mil.* §. 37. *l. Man.* 13, 36. *Or.* III, 8, 30. The introductory question *τί οὖν* is confounded with the direct one *Plat.*

² Zeune ad Vig. p. 515.

Symp. c. 23. τί οὖν ἂν εἴη ὁ Ἔρως θνητός; for τί οὖν; εἴη ἂν, &c.

The other interrogatory particles are μή (see §. 517.) μὴν (from μὴ οὖν^a) πῶς οὐ, *nonne*, e.g. *Xen. Mem. S.* iv, 3, 8. πῶς οὐχ ὑπὲρ λόγον; *Comp.* ii, 6, 24. 26. This is very often put in the answer, in the sense of 'why not?' i. e. 'of course, naturally'. *Xen. Mem. S.* iv, 4, 13. οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδिका, ἄδικος; Πῶς γὰρ οὐ; *Comp. Plat. Rep.* v, p. 18. Thus also πόθεν δὲ οὐ^a. On the contrary πῶς γάρ, in reply, is likewise a more emphatic denial; properly, 'how should that take place?' i. e. 'by no means'. Καὶ πῶς is used when the question has a negative sense, e.g. *Eurip. Phæn.* 1367. καὶ πῶς γένοιτ' ἂν τῶνδε δυσποτμώτερα; i. e. οὐ γένοιτ' ἂν τ. δ. Τί μὴν signifies *quidni?* 'why not?' i. e. 'certainly'^b.

The particles γάρ. δαί. δή. δὴ ποτε. εἰτα, ἔπειτα. καί. serve to give strength to the question, like the English 'then, but, yet'.

Obs. The Greek do not distinguish direct and indirect questions, like the Latins, by different moods. The only mode of marking the distinction between them is this, that when an interrogatory begins with definite interrogative particles, 'how, who, when', &c. these are usually expressed in direct questions, by πῶς, πότερος, πότε, ποῦ, ποῖ, πηνίκα, τίς κ. τ. λ., in indirect questions, by ὅπως, ὁπότερος, ὁπότε, ὅπου, ὅποι, ὁπηνίκα, ὅστις, κ. τ. λ. but not without exception^c.

^a Zeune ad Vig. p. 422. Herm. p. 766.

^a Heusde Spec. Cr. in Plat. p. 25 sq. Comp. Valck. ad Eur. Ph. 1612.

^a Hemsterh. ad Luc. T. i, p. 330. Valck. ad Eur. Phæn. 1614. Koen. ad Greg. p. 61.

^b Koen. ad Greg. p. 109.

^c Brunck. ad Arist. Plut. 392. Heind. ad Plat. Lysid. p. 25.

Of some peculiar Modes of Construction.

610. The best Greek writers very often leave the logical and direct order or relation of the words of a proposition, when by so doing, the emphasis which is laid on one or more words, or the clearness is assisted ; or when the language acquires thereby the easy tone of conversation, and thus is improved in grace. The classical writers of the Attic dialect never do this, unless for one of these reasons, and never in bad taste. The modern rhetoricians study an elegance in these deviations, which is never produced, for this very reason, that it is studied.

I. Anacoluthon.

Of this kind of construction, in which a proposition is concluded in a different manner from what its beginning leads us to expect and requires, and which is extremely frequent, very many instances have been given in the Syntactical parts, which are marked in the Index *Anacoluthon*. The following inflexions affect the whole proposition rather than single parts of it : 1. Change of Construction. *Thuc.* i, 72. *κελεύω* — *πέμπειν καὶ αἰτιάσθαι μήτε πόλεμον ἄγαν δηλοῦντας, μήθ' ὥς ἐπιτρέψομεν*, i. e. *καὶ (τε in μήτε) μὴ δηλοῦντας, ὥς ἐπιτρέψομεν, οἱ καὶ δ. ὥς οὐκ ἐπιτρ.* where for *ὥς ἐπιτρέψομεν* some such word as *ἀμέλειαν* should stand. *Id.* vii, 70. *αἱ προσβολαὶ, ὥς τύχοι ναῦς νηὶ προσπεσοῦσα, ἣ διὰ τὸ φεύγειν, ἣ ἄλλη ἐπιπλέουσα, πυκνότεραι ἦσαν.* *Ib.* 47. *νόσῳ τε γὰρ ἐπιέζοντο κατ' ἀμφοτέρα, τῆς τε ὥρας τοῦ ἐνιαυτοῦ ταύτης οὔσης, ἐν ἣ ἀσθενοῦσιν ἄνθρωποι μάλιστα, καὶ τὸ χωρίον ἅμα, ἐν ᾧ*

ἐστρατοπεδεύοντο, ἐλῶδες καὶ χαλεπὸν ἦν (for καὶ τοῦ χωρίου — ὄντος), τὰ τε ἄλλα ὅτι ἀνέλπιστα αὐτοῖς ἐφαίνετο, where νόσῳ τε ἐπιέζοντο, and τὰ τε ἄλλα ὅτι refer to each other. Comp. viii, 78. Thus a new order of construction is commenced, instead of a continuation of the former, *Thuc.* ii, 60. ὁπότε οὖν πόλις μὲν τὰς ἰδίας ξυμφορὰς οἷα τε φέρειν, εἰς δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος, πῶς οὐ χρὴ πάντα ἀμύνειν αὐτῇ; καὶ μὴ (ὃ νῦν ὑμεῖς δρᾶτε, ταῖς κατ' οἶκον κακοπραγίαις ἐκπεπληγμένοι) τοῦ κοινου τῆς σωτηρίας ἀφίσσθε, &c. for ἀφίσσθαι, as a continuation of the question. In the same manner τε is sometimes not followed by καί. *Thuc.* vi, 18. ποιῶμεθα τὸν πλοῦν, ἵνα Πελοποννησίων τε στορέσωμεν τὸ φρόνημα, εἰ δόξομεν ὑπεριδόντες καὶ οὐκ ἀγαπήσαντες τὴν ἐν τῷ παρόντι ἡσυχίαν καὶ ἐπὶ Σικελίαν πλεῦσαι. καὶ ἅμα ἡ τῆς Ἑλλάδος τῶν ἐκεῖ προσγενομένων πάσης τῷ εἰκότι ἄρξομεν, &c. for ἄρξώμεν, dependent upon ἵνα. Comp. *Herod.* viii, 87. *Cic. Fin.* i, 12, 40. *Xen. Hell.* ii, 3, 19. Ὁ δ' αὖ θηραμένης καὶ πρὸς ταῦτα ἔλεγεν, ὅτι ἄτοπον δοκοῖ ἑαυτῷ εἶναι τὸ πρῶτον μὲν βουλομένους τοὺς βελτίστους τῶν πολιτῶν κοινωνοὺς ποιήσασθαι τρισχιλίους, (see §. 611. II.) — ἔπειτα δ', ἔφη, ὁρῶ ἔγωγε δύο ὑμᾶς τὰ ἐναντιώτατα πράττοντας, for τὸ πρῶτον μὲν ποιήσασθαι, ἔπειτα δὲ πράττειν, where Wytttenbach *ad Eccl. Hist.* p. 400. suspects, without good reason, a corruption of the text.

2. Interruptions of the construction. *Xen. Cyr.* iv, 6, 3. ὃς γὰρ ἦν μοι μόνος καὶ καλός, ὃ δέσποτα, καὶ ἀγαθός. καὶ ἐμὲ φιλῶν καὶ τιμῶν, — τοῦτον ὁ νυνὶ βασιλεὺς οὗτος, καλέσαντος τοῦ τότε βασιλέως, πατρὸς δὲ τοῦ νῦν, ὡς δῶσοντος τὴν θυγατέρα τῷ ἐμῷ παιδί, ἐγὼ μὲν ἀπεπεμψάμην, — ὁ δὲ νῦν βασιλεὺς ἐπὶ θήραν αὐτὸν παρακάλεσας, καὶ ἀρεῖς αὐτῷ θηρᾷ ἀνὰ κράτος, ὡς πολλὴν κρείσσων αὐτοῦ ἱππέως οἴομενος εἶναι, ὁ μὲν ὡς φίλῳ συνεθῆρα, φανείσης δ' ἄρκτου, διώκοντες ἀμφοτέροι, ὁ μὲν νῦν ἄρχων οὗτος ἀκοντίσας

ἡμαρτεν, ὁ δ' ἐμὸς παῖς βαλὼν, οὐδὲν δέον, καταβάλλει τὴν ἄρκτον, where the construction passes twice from the proper subject ὁ νῦν βασιλεύς to another ἐγὼ μὲν, ὁ μὲν ἐμὸς υἱός. A similar passage is in Lucian *D. D.* 14, 2. — *Isocr. Panath.* p. 257. *B.* αἱ μὲν οὖν αἰτίαι, διὰ μακροτέρων μὲν αὐτὰς διηλθον, αὐταὶ δ' οὖν ἦσαν. Thus *Isocr. ib.* p. 251. *D.* a transition is made from the third person to the first: ἃ τοίνυν περὶ Πλαταιέας ἔπραξαν, ἄτοκος ἂν εἴην, εἰ ταῦτ' εἰρηκῶς ἐκείνων μὴ μνησθεῖν, ὧν ἐν τῇ χώρᾳ στρατοπεδευσάμενοι μεθ' ἡμῶν καὶ τῶν ἄλλων συμμάχων — οὐ μόνον ἡλευθερώσαμεν τῶν Ἑλλήνων τοὺς μεθ' ἡμῶν ὄντας, &c.

611. 3. These changes of construction are particularly caused by parenthesis. In this case the proposition which, after an interruption, is to be continued, commonly begins with οὖν, δέ, γάρ, as in Latin with *igitur*, *sed*, &c. *Herod.* vi, 137. Πελασγοί, ἐπεὶ τε ἐκτὸς Ἀττικῆς ὑπὸ Ἀθηναίων ἐξελάθησαν, εἴτε ὧν δικαίως, εἴτε ἀδίκως—then follows a parenthesis, τοῦτο γὰρ οὐκ ἔχω φράσαι, &c. containing the different causes assigned of that expulsion, to the end of the chapter, ταῦτα δὲ Ἀθηναῖοι λέγουσι, and then c. 138. the continuation of the interrupted proposition: οἱ δὲ Πελασγοὶ οὗτοι, &c. *Thuc.* vi, 64. ἃ γιγνώσκοντες οἱ στρατηγοὶ τῶν Ἀθηναίων καὶ βουλόμενοι — εἰδότες (τοὺς γὰρ ἂν ψιλοὺς — οἱ ξυνείποντο) ταῦνδε τι οὖν πρὸς ἃ ἐβούλοντο οἱ στρατηγοὶ μηχανῶνται. *Comp. Xen. Hell.* ii, 3, 157 – 18. (See *Misc. Phil.* ii, 2, p. 90.) vi, 4, 2. Κλεόμβροτον δὲ, ἔχοντα τὸ ἐν Φωκεῦσι στράτευμα, καὶ ἐπερωτῶντα τὰ οἴκοι τέλη, τί χρὴ ποιεῖν, (Προθόου — τὸ δαιμόνιον ἦγεν) ἐπέστειλαν δὲ τῷ Κλεομβρότῳ, &c. where the proper construction would be Κλεόμβροτον ἐκέλευσαν. *Plat. Alcib.* i, p. 7. ἡ γῆ, εἰς θάττον εἰς τὸν Ἀθηναίων δῆμον παρέλθῃ (τοῦτο δὲ ἔσσεσθαι μάλα ἡμερῶν ὀλίγων) παρελθὼν δὲ ἐνδείξα-

σθαι Ἀθηναίους, where παρελθὼν δέ repeats the words. εἰς θᾶττον — παρέλθης. Thus, it seems, is to be understood *Xen. Anab.* v, 5, 22 sq. ἂν δέ δοκῇ ἡμῖν καὶ τὸν Παφλαγόνα ποιῆσθαι φίλον (ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων) πειρασόμεθα οὖν, συμπράττοντες αὐτῷ ὃν ἐπιθυμεῖ, φίλοι γενέσθαι, where ποιούμεθα appears to be a mere correction.

II. Frequently a word that is put only once, must be taken twice. *Thuc.* vii, 68. νομίσωμεν, ἅμα μὲν νομιμώτατον εἶναι, οἱ ἂν ὡς ἐπὶ τιμωρίᾳ τοῦ προσπεσόντος δικαίωσιν ἀποπλῆσαι τῆς γνώμης τὸ θυμούμενον, where the words ἀπ. τ. γν. τὸ θυμ. must be taken once with νομιμώτατον εἶναι, and again with δικαίωσιν. *Ib.* τὸ δὲ πραξάντων ἐκ τοῦ εἰκότος, ἃ βουλόμεθα, τούσδε τε κολασθῆναι, καὶ τῇ πάσῃ Σικελίᾳ καρπομένη καὶ πρὶν ἐλευθερίαν βεβαιωτέραν παραδοῦναι, καλὸς ὁ ἀγών, instead of καρπ. καὶ πρὶν ἐλευθερίαν, ταύτην βεβ. π. *Comp. Xen. Hellen.* ii, 13, 19. *Isocr. Paneg.* c. 13^a.

III. Another abbreviation is what is called *Zeugma*, when with two or more substantives only one verb is put, which belongs only to one of them. *Herod.* iv, 106. ἐσθῆτα δὲ φορέουσι τῇ Σκυθικῇ ὁμοίην, γλῶσσαν δὲ ἰδίην, where the latter is referred not to φορέουσι, but to ἔχουσι. *Plat. Leg.* viii, p. 397. ὁ δὲ νόμος ἐρεῖ δώδεκα μὲν εὐρτάς εἶναι τοῖς δώδεκα θεοῖς, ὃν ἂν ἡ φυλὴ ἐκάστη ἐπώνυμος ᾖ, θύοντας τούτων ἐκάστοις ἔμμηνα ἱερά, χορούς τε καὶ ἀγῶνας μουσικούς, viz. ἀνάγοντας. *Eurip. Ion.* 1082. ἡ θηκτὸν ξίφος ἢ λαιμῶν ἐξάψει βρόχον ἀμφὶ δέρην, where in θηκτὸν ξίφος, perhaps, διώσει must be understood^a.

^a Wytténb. ad *Eccl. Hist.* p. 400. *Miscell. Philol.* ii, 2. p. 92 sq.

^{*} Dorv. ad *Char.* p. 440. Wessel. ad *Diod. S.* i, p. 170. ad *Herod.* p. 389, 70. Brunck. ad *Soph. Œd. T.* 271. *El.* 435. Wytténb. *Bibl. Crit.* iii, 3. p. 109 sq.

After οὐδὲν ἄλλο, τί ἄλλο, followed by ἢ, ποιῶ, γίγνεται, &c. is usually left out. *Soph. Antig.* 646. τί τόνδ' ἂν εἴποις ἄλλο, πλὴν αὐτῷ πόνους φῦσαι; *Thuc.* VII, 75. οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένη ἐφύκεσαν ὑποφειγούση. *Plat. Euthyd.* p. 17. καὶ νῦν τούτῳ οὐδὲν ἄλλο ἢ χορεύετον περί σε. *Comp. Isocr.* p. 166. *E.* Hence ἄλλό τι ἢ or ἄλλότι in interrogation. §. 487. 8¹.

These omissions of single words are called *Ellipses*, and are very usual in Greek, although a wider field is commonly allowed them than appears strictly to belong to them. Most of the cases in which an ellipsis is assumed, because in Latin, or in one of the modern languages, one or several words more are generally employed, have been mentioned and explained in this Second Part. In other cases words of all kinds are actually omitted, because they are easily to be supplied from the context; often-times entire propositions, the first word only of which is put, as εἴπερ §. 608. 4. *b.* Thus Plato uses νῦν δέ, followed by γάρ, an antithesis after εἰ, §. 608. 3. Substantives also are often omitted with adjectives, when the idea which they mark is, in some measure, contained in the verb which is adjoined, e. g. *Plat. Lach.* p. 172. τὴν ἐναντίαν γὰρ Λάχης Νικίᾳ ἔθετο, *sc.* ψῆφον, because θέσθαι ψῆφον is used. Thus ὡς βαθὺν ἐκοιμήθης, *sc.* ὕπνον, which is contained in ἐκοιμήθης.

613. IV. The contrary to the Ellipse is the Pleonasm, which likewise is very frequent in Greek, e. g. ἔφη λέγων *Herod.* v, 36. *Soph. Aj.* 757. μεγάλῃ μέγας *Herod.* i, 51. ὡς οἱ παρὰ δόξην ἔσχε τὰ πρήγματα ἢ ὡς αὐτὸς κα-

¹ Duker. ad *Thuc.* III, 85. Hoogev. ad *Viger*, p. 475.

τεδόκες. *Id.* I, 79. VIII, 4. — τρόπον ὁποῖον ἂν δύνωνται ἰσχυροτάτῃ κατὰ τὸ δυνατόν. *Thuc.* v, 47. *Plat. Leg.* xi, p. 136. τοὺς ἐπιτηδεύματα ἐπιτηδεύοντας, ἃ προτροπὴν ἔχει τινα ἰσχυρὰν πρὸς τὰ προτρέπειν κακοὺς γίγνεσθαι. Thus the passage is correct *Thuc.* II, 48. (see *Misc. Phil.* II, p. 102 sq.) Here two kinds of construction are united, which is still more evident in the following passages: *Herod.* v, 38. ἔδεε γὰρ δὴ συμμαχίης τινός οἱ μεγάλης ἔξευρεθῆναι, from ἔδεε οἱ συμμαχίης μεγ, and ἔδεε οἱ συμμαχίην μεγάλην ἔξευρεθῆναι. *Thuc.* v, 15. ἐπιθυμία τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι. *Plat. Symp.* p. 238. εἶπερ τοῦ ἀγαθοῦ ἐαυτῷ εἶναι αἰ ἐρως ἐστίν, from εἶπερ ἐρως ἐστὶ τοῦ ἀγαθοῦ and εἶπερ ἐρως ἐστὶ τὸ ἀγαθὸν ἐαυτῷ εἶναι. *Rep.* v, p. 23. ὡς ἄρα σφόδρα ἡμῖν δεῖ ἄκρων εἶναι τῶν ἀρχόντων. Hence ὅσον ἀπὸ βοῆς ἕνεκεν *Thuc.* VIII, 92. *Xen. Hell.* II, 4, 31^s.

It is a pleonasm likewise, when the premises of a proposition are expressed twice. *Plat. Apol. S.* p. 47. οὐ γὰρ δήπου, σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μὴ τι ἔπραττες ἄλλοῖον ἢ οἱ πολλοί. *Leg.* x, p. 81. εἰ δὲ φανήσεται ψυχὴ πρῶτον, οὐ πῦρ οὐδὲ ἀήρ, ψυχὴ δ' ἐν πρώτοις γεγεννημένη, σχεδὸν ὀρθότατα λέγοιτ' ἂν εἶναι διαφερόντως, ὅτι φύσει ταῦτ' ἐσθ' οὕτως ἔχοντα, ἂν ψυχὴν τις ἐπιδείξῃ πρεσβυτέραν οὖσαν σώματος, ἄλλως δὲ οὐδαμῶς. *Comp. Euthydem.* p. 32. *Xen. Ages.* 2, 7. εἰ γὰρ ταῦτα λέγοιμι, Ἀγησίλαόν τ' ἂν μοι δοκῶ ἄφρονα ἀποφαίνειν καὶ ἐμάντον μωρόν, εἰ ἐπαινοίην τὸν περὶ τῶν μεγίστων εἰκὴ κινδυνεύοντα^h.

^s Wyttēnb. ad *Eccl. Hist.* p. 414. *Comp. Misc. Phil.* II, 2, p. 101 sqq.

^h *Misc. Philol.* II, 2. p. 135.

V. Some propositions are intimated in Greek only by the principal word, as in τεκμήριον δέ, σημείον δέ, δῆλον δέ, which is thus followed by a proposition with γάρ. *Herod.* viii, 120. μέγα δέ καὶ τόδε μαρτύριον φαίνεται γάρ Ξέρξης, &c. *hoc etiam magnum ejus rei documentum est, quod Xerxes videtur.* *Thuc.* i, 8. Κᾶρες καὶ Φοίνικες τὰς πλείστας τῶν νήσων ᾤκησαν. μαρτύριον δέ Δῆλον γάρ καθαιρομένης, &c. *Comp. ib.* 11. *Xen. Hellen.* vi, 4, 13. Also the proposition begins with the relative *Isocr. Trapez.* p. 364. *E.* ὁ δὲ πάντων μέγιστον τεκμήριον, ὡς οὐκ ἀφειμένος ἦν Πασίων — — — ὅτε γάρ Μενέξενος, &c. *Comp. in. Euth.* p. 402. *A*ⁱ.

VI. Some phrases are inserted in propositions as if they were only single words, and indeed adverbs. These are chiefly δῆλον ὅτι, εὖ οἶδ' ὅτι, οἶδ' ὅτι, this latter in negative propositions: *Isocr. Trapez.* p. 365. *D.* περὶ μὲν οὖν τούτων οὐκ οἶδ' ὅτι πλείω δεῖ λέγειν, for οὐ πλείω δεῖ λέγειν^k. To these may be added ἔστιν οἱ, 'some'; οὐδεὶς ὅστις οὖν, 'every one'. Thus δυοῖν θάτερον is used without any connection with the rest of the subject. *Plat. Phaedon.* p. 172. ὥστε, ὅπερ λέγω, δυοῖν θάτερον, ἥτοι ἐπιστάμενοί γε αὐτὰ γεγόναμεν καὶ ἐπιστάμεθα διὰ βίου πάντες, ἢ ὕστερον, οὓς φάμεν μανθάνειν, οὐδὲν ἄλλ' ἢ ἀναμνησκονται οὗτοι, 'one of the two', and δυοῖν τὸ ἕτερον *Plat. ib.* p. 232.

VII. In causal propositions, which begin with γάρ, it is to be observed, that they often stand before the proposition, whose cause they contain, especially in Homer and Herodotus, e. g. i, 30. ζεῖνε Ἀθηναῖε (παρ' ἡμέας γάρ περὶ σέο λόγος ἀπῖκται πολλὸς καὶ σοφίης εἵνεκεν τῆς σῆς

ⁱ Misc. Phil. ii, 1. p. 14 sqq.

^k Wolf. ad Demosth. Lept. p. 388.

καὶ πλάνης, ὡς φιλοσοφῶν γῆν πολλὴν θεωρίης εἵνεκεν ἐπελή-
 λυθας) νῦν ὧν ἵμερος ἐπείρεσθαι μὲ ἐπῆλθε σέ. *ib.* 166. καὶ
 (ἄγον γὰρ δὴ καὶ ἔφερον τοὺς περιοίκους ἅπαντας) στρατεύον-
 ται ὧν ἐπ' αὐτούς. *Tyrt. El. 2. Br.* ἀλλ' (Ἡρακλῆος γὰρ
 ἀνικῆτου γένος βστέ) θαρσεῖτε. *Thuc. VII, 4.* ὁ Γύλιππος
 (ἦν γάρ τι τοῖς Ἀθηναίοις τοῦ τείχους ἀσθενές) νυκτὸς ἀναλα-
 βὼν τὴν στρατιάν, ἐπῆει πρὸς αὐτό· οἱ δὲ Ἀθηναῖοι (ἔτυχον
 γὰρ ἔξω αὐλιζόμενοι) ὡς ἥσθοντο, ἀντεπήεσαν. *Comp. ib.*
 48. Herodotus sometimes unites the causal with the
 principal proposition: *I, 24.* καὶ τοῖσι γὰρ ἐσελθεῖν ἡδονὴν
 εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων αἰοιδῶ, ἀναχω-
 ρῆσαι ἐκ τῆς πρύμνης ἐς μέσσην νέα, *for* καὶ τοὺς (ἐσελθεῖν γὰρ
 αὐτοῖς ἡδονὴν — αἰοιδῶ) ἀναχωρῆσαι, &c. as *Virgil. Æn x,*
 874. Whence arises an anacoluthia *ib.* 85. ἀλiscoμέ-
 νου δὲ τοῦ τείχεος — ἦτε γὰρ τῶν τις Περσέων ἀλλογνώσας
 Κροῖσον ὡς ἀποκτενέων. Κροῖσος μὲν νυν ὁρέων ἐπιόντα ὑπὸ
 τῆς παρεούσης συμφορῆς παρημελήεε, οὐδέ τί οἱ διέφερε πλη-
 γέντι ἀποθανέειν· ὁ δὲ παῖς οὗτος ὁ ἄφρωνος, where the con-
 struction would properly have proceeded thus: ἀλiscoμέ-
 νου δὲ τοῦ τείχεος ὁ παῖς οὗτος ὁ ἄφρωνος¹.

¹ *Misc. Phil. II, 1, p. 13 sq.* *Comp. Valck. ad Herod. p. 685, 97.*

APPENDIX.

Of Quantity and Accents.

THE pronunciation of Greek words is regulated by two considerations, the quantity of the syllables, and the accent. The former is founded upon the length or shortness of the syllables, or according to the time which is employed in the pronunciation of a syllable; (according to this, in a long syllable two seconds, *morae*, are employed; in a short syllable one, and two short syllables are thus far equal to one long one), the accent marks the rising and sinking of the voice, i. e. determines which syllable is to be uttered with a higher, and which with a lower tone. The higher tone is marked by the acute ', a stroke from the right to the left. All the remaining syllables, besides that with the acute, have the lower tone, although the grave ' is not placed over them. These two considerations must be combined in the pronunciation, and it is equally incorrect to pronounce merely according to accent, e. g. *ἄνθρωπος*, 'Ομηρος, as *ānthrōpōs*, *Hōmērōs*, or merely according to quantity.

In German the pronunciation is nearly the same as in Greek, with *accent* and *quantity* both. If the long syllable be denoted by $\bar{\text{I}}$, and the short by I , the sounds may be thus expressed:



I. Of Quantity.

The quantity of Greek words is more determinate than that of the Latin, since it is for the most part regulated by the nature of the vowel. Thus η and ω are long, and give the same quantity to the syllable in which they stand, ϵ and \omicron short. Again, all diphthongs, as well proper as improper (§. 14.) are regularly long.

1. A syllable short by the nature of the vowel, is made long by position, as in Latin, i. e. when two consonants, or a double letter, follow a vowel, whether in the same word, or at the beginning of another. There is an exception to this rule, however, in Attic prosody, when the second of two consonants is a liquid $\lambda \mu \nu \rho$ (*muta cum liquida*). Yet a distinction is observed: the rule is, that ρ after another consonant, leaves the preceding short syllable still short; on the contrary, $\beta\lambda$, $\beta\mu$, $\beta\nu$, $\gamma\lambda$, $\gamma\mu$, $\gamma\nu$, $\delta\lambda$, $\delta\mu$, $\delta\nu$ make the short syllable long. Such cases as the following are rare, ἔδρα *Soph. Œd. T.* 2. *πάρῃδος Eurip. Hell.* 888. *Κῦπρογένεια Arist. Lys.* 551. ἔβλαστε *Soph. El.* 440. *Comp. Phil.* 1311. *κᾶπνός Aristoph. Nub.* 320. Thus *μῖκρός* in Aristophanes, has

commonly the first syllable long. See *Brunck. ad Arist. Plut.* 147^a. In the Homeric hexameter, on the other hand, two consonants, even when the second is a liquid, make regularly a true position; but in this also there are instances of the contrary, as *πρῶτράπηται* *Od.* λ', 18. *θυγαῖρί* *ib.* κ', 106. *Ἀμφιτρύωνος* λ', 265. 269. *Hes. Sc. Herc.* 2. *ἀναγνοίη* *Od.* λ', 143. Even before three consonants, the latter of which is a ρ. *Ἠλεκτρύων* *Hes. Sc. Herc.* 3. 16. 35. Sometimes also in Homer a short syllable remains short before ζ in another word, e. g. *καὶ ὑλήεσσα Ζάκυνθος, εἰς πεδῖον προχέοντο Σκαμάνθριον*^b. Yet this, perhaps, is allowed in proper names, which could not otherwise have been admitted into the hexameter.

2. In the Homeric hexameter a short syllable is often used long, even when followed only by one consonant, if the consonant be of such a kind as easily to be doubled in the pronunciation, as chiefly λ, μ, ν, ρ, σ, e. g. *Il.* μ', 283. *καὶ πεδιᾷ λωτεῦντα. ib.* 459. *πέσε δὲ λίθος εἴσω. χ'*, 225. *στῇ δ' ἄρ' ἐπὶ μελίης. π'*, 774. *πολλὰ δὲ χερμάδιᾳ μεγάλα. Il.* λ', 476. *ἰὼ ἀπὸ νευρῆς*. Also before π, e. g. *ἐπειδὴ νῆας τε καὶ Ἑλλήσποντον ἴκοντο, and ἐκηβόλου Ἀπόλλωνος, μάχης ἐξ ἀπονέεσθαι*. Yet this takes place only when the short syllable to be lengthened is the first of a metrical foot (in the cæsure). It is customary in many words, to double the consonant in writing likewise, as *ἔλλαβε, ἔδδαισε, εὐμμελῆς, ὑπεμμήμυκε*^c.

^a This rule was first laid down by Dawes, *Miscell. Cr.* p. 196 sq. 204 sq. *Comp. Porson. ad Toup. Emend. in Suid. T.* iv, p. 475. *Brunck. ad Arist. Lys.* 384. *ad Soph. Aj.* 1077. 1329.

^b Dawes. *Misc. Crit.* p. 92 sqq.

^c *Brunck. ad Gnom.* p. 314. *ad Æsch. S. C. Theb.* 490.

In Attic prosody this power of lengthening the preceding syllable remained only with respect to ρ at the beginning of a word, e. g. *Eurip. Ion.* 522. $\pi\alpha\upsilon\epsilon$, $\mu\eta\ \psi\alpha\upsilon\sigma\alpha\varsigma\ \tau\alpha\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \sigma\tau\acute{\epsilon}\mu\mu\alpha\tau\alpha\ \rho\acute{\eta}\xi\eta\varsigma\ \chi\epsilon\rho\iota$. Hence the reduplication of ρ with the augment, $\epsilon\rho\rho\eta\varsigma$, &c.^a

Obs. Other peculiarities of the Homeric or old Ionic prosody are : when a short syllable, independently of the cæsuræ, is used long before a vowel, in a following word, e. g. *Il.* λ', 36. $\tau\eta\ \delta'\ \epsilon\pi\iota\ \mu\acute{\epsilon}\nu\ \Gamma\omicron\rho\gamma\acute{\omega}\ \beta\lambda\omicron\sigma\upsilon\rho\acute{\omega}\pi\iota\varsigma\ \epsilon\sigma\tau\epsilon\phi\acute{\alpha}\nu\omega\tau\omicron$. *Od.* θ', 215. $\epsilon\upsilon\ \mu\acute{\epsilon}\nu\ \tau\acute{\omicron}\xi\omicron\upsilon\ \omicron\iota\delta\alpha\ \epsilon\upsilon\ \xi\omicron\omicron\upsilon\ \alpha\mu\phi\alpha\phi\acute{\alpha}\sigma\theta\alpha\iota$.² When a short syllable over which the acute stands, is used long, as $\iota\bar{\iota}\omicron\upsilon$. Likewise the Ionic Poets sometimes use the same syllable long and short, even when the same word stands twice near together, as $\text{Ἄρες Ἄρες βροτολοιγέ}$ in Homer, $\tau\alpha\ \mu\eta\ \kappa\alpha\lambda\acute{\alpha}\ \kappa\alpha\lambda\acute{\alpha}\ \pi\acute{\epsilon}\phi\alpha\upsilon\tau\alpha\iota$ in Theocritus. In the prosody of this latter word the Ionic hexameter is distinguished from the Attic senarius, the former using the first syllable regularly long, $\kappa\alpha\lambda\acute{\omicron}\varsigma$, the latter using it short, $\kappa\alpha\lambda\acute{\omicron}\varsigma$.

3. Long vowels and diphthongs are only used short when another vowel follows, and this occurs regularly : *a.* at the end of a word, when the following word begins with a vowel, e. g. $\alpha\ \xi\omega\ \epsilon\lambda\acute{\omega}\nu$, $\omicron\ \delta\acute{\epsilon}\ \kappa\epsilon\upsilon\ \kappa\epsilon\chi\omicron\lambda\acute{\omega}\sigma\epsilon\tau\alpha\iota$, $\omicron\upsilon\ \kappa\epsilon\upsilon\ \iota\kappa\omega\mu\alpha\iota$. Except when a syllable of this kind stands in the cæsuræ, e. g. $\eta\ \omicron\upsilon\ \mu\acute{\epsilon}\mu\eta\eta$, $\omicron\tau\epsilon\ \tau'\ \epsilon\kappa\acute{\rho}\epsilon\mu\omega\ \upsilon\psi\acute{\omicron}\theta\epsilon\upsilon$. The cases are more rare in which such a syllable remains long before a vowel, independently of the cæsuræ, e. g. *Od.* υ', 109. $\alpha\iota\ \mu\acute{\epsilon}\nu\ \alpha\rho'\ \alpha\lambda\lambda\alpha\iota\ \epsilon\upsilon\delta\omicron\upsilon$, especially *καί Il.* γ', 392. ε', 706. ζ', 478. ι', 393. Yet others explain this by means of the digamma $\kappa\acute{\alpha}\lambda\lambda\epsilon\iota\ \tau\epsilon\ \sigma\tau\iota\lambda\beta\omega\upsilon\ \kappa\alpha\iota\ \Phi\epsilon\iota\mu\alpha\sigma\iota\upsilon$, &c.

^a Dawes. p. 160 sqq. Brunck. ad Eur. Hipp. 462. Æsch. Prom. 1031. Arist. Plut. 51. 1065.

² Herm. de Metris, p. 70 sqq.

¹ Herm. de Metr. p. 81 sqq.

b. In Homer it is less frequent in the middle of a word than it is in Attic. The following instances in Homer are: βέβληται *Il.* λ', 380. οἶος *Il.* ν', 275. σ', 105. δῆϊοιο *Il.* β', 415. ζ', 391, &c. υἱός *Od.* λ', 269. γεραῖός in *Tyrtæus*. In Attic it is more frequent, e. g. δειλαῖος *Eurip. Hec.* 1302. *Arist. Pac.* 233. ποιεῖν *Arist. id.* 362. οἶον *id. id.* 1111.

In the Ionic and Attic Poets, two syllables, the former of which ends with a vowel, and the latter begins with one, are often pronounced as one syllable; *Synizesis*. In Homer this takes place only in the same word, especially in the genitive of the first declension in *ew*, regularly, e. g. Πηληϊάδεω Ἀχιλῆος, as well as in the genitive plur. of the first declension Θέτις δ' οὐ λήθετ' ἐφετμέων. Thus also θεός, e. g. ὑμῖν μὲν θεοὶ δοῖεν, χρυσέῳ ἀνὰ σκήπτρῳ *Il.* α', 14. χρύσειον σκήπτρον ἔχοντα *Od.* λ', 568. νείκεα καὶ δῆριν ὀφέλλοις *Hesiod. ἔργ.* 33. Thus also, πελέκεας *Il.* ψ', 114. βασιλῆες *Hesiod. ἔργ.* 263. τοκῆες *Hom. H. in Cer.* 137. Here the syllable which is contracted from two syllables, is long, as Πηληϊάδεω Ἀχιλῆος, νείκεα καὶ δῆριν ὀφέλλοις, πελέκεας ἐν χερσὶν ἔχοντες. Likewise the following after *εως*, *εως* ὁ ταῦθ' ὥρμαινε *Il.* α', 193, &c. *εως* ἐπῆλθον *Od.* η', 280. *εως* ἐγὼ περὶ κείνα *Od.* δ', 90. In Attic writers this takes place sometimes in certain words, e. g. in θεός, which is always* a monosyllable (*Porson. ad Eurip. Or.* 393.) in *εώρακα*, which is commonly a trisyllable - - | √, sometimes, however, two words are thus contracted, e. g. ἐγὼ οὐ, 'two syllables' (*Brunck. ad Arist. Equ.* 340.) μὴ ἀλλὰ, 'two syllables' (*Id. ad Arist. Ach.* 458.) ἐπεὶ οὐ, 'two syllables' (*Id. Arist. Lys.* 273.) μὴ οὐ, 'monosyllable'.

* (*Porson* says *non raro*.)

After these observations but few cases remain in which the quantity of a syllable is to be determined from the authority of a decisive position (*ex auctoritate*). This takes place only in the vowels α ι υ , which in some words are long, in others short (*ancipites*). An accurate observation of the places in which words with these vowels occur, is here the chief expedient; besides this, the Ionic dialect is some direction for the α , which in that dialect has often η for the long α , e. g. $\delta\acute{\iota}\eta\kappa\omicron\nu\omicron\varsigma$, $\Lambda\eta\rho\iota\sigma\sigma\alpha$, $\theta\acute{\omega}\rho\eta\kappa\omicron\varsigma$, whence it may be concluded, that the α in $\delta\acute{\iota}\alpha\kappa\omicron\nu\omicron\varsigma$, $\Lambda\acute{\alpha}\rho\iota\sigma\sigma\alpha$, $\theta\acute{\omega}\rho\alpha\kappa\omicron\varsigma$ is also long. The accent likewise may frequently be of service, in determining the quantity of a syllable; of which hereafter. But particular works, viz. *Morelli Thesaurus Græcæ. Poëseos. Eton.* 1762. 4.* or *Kirchneri Prosodia Græca. Basil.* 1644. 4. are of great assistance; much knowledge also may be derived from the remarks which Valckenaer, Toup, Brunck, Musgrave, Porson, Hermann, &c. have made upon the Greek Poets, in correcting the defects of these works. Much also has been already observed in the first portion of this Grammar, e. g. that α ι υ in the aor. 1. act. of verbs λ μ ν ρ are long, thus the participles and other words in $\alpha\varsigma$, which have the genitive in $\alpha\nu\tau\omicron\varsigma$, are long in the last syllable; again, that in the termination $\alpha\varsigma\iota$ the penultima is long, &c.

II. Of the Accents.

The acute (´), and the circumflex (˘) only, are here considered; since the grave (`) is not expressed in

* [Of which an enlarged edition, almost deserving to be considered a new work, replete with valuable information on metrical subjects, has been published by an eminent English scholar, Edward Maltby, D.D. Cambridge, 1815.]

writing; for the stroke similar to it on the last syllable of words in a continued discourse, is properly the acute, which also enters again when one of these words is at the end of a proposition, or of a sentence before a period or a colon (according to Reiz, before a comma also^c), e. g. ἔστι θεός, but θεός γὰρ ἡμῖν προσήμηνε. But the circumflex also is properly founded on the acute, since it consists of the union of the acute and the grave, on a syllable composed of two vowels. In accentuation the words are called in Greek:

Oxytona, which have the acute, ὀξύς τόνος, on the last syllable, e. g. θεός. τετυφώς.

Paroxytona, which have it on the penultima, as τετυμμένος.

Proparoxytona, which have it on the antepenultima, ἄνθρωπος, ἄγγελος.

Perispomena, περισπώμενα, which have the circumflex on the last syllable, as φιλω̃, τιμω̃, ποῦς.

Properispomena, which have the circumflex on the penultima, πρᾶγμα.

Barytona, are all words which have no accent on the last syllable; because, according to the custom of the grammarians, the syllable which is marked neither with the acute, nor the circumflex, has the grave, βαρὺν τόνον; thus the *Paroxytona* τύπτω, τετυμμένος, *Proparoxytona* ἄνθρωπος, ἄγγελος, and the *Properispomena* πρᾶγμα, φιλοῦμαι, are *Barytons*.

The following are words, or rather monosyllables without any tone: οὐ (οὐκ, οὐχ, but οὐχί) ὡς, εἰ, (but εἰς) ἐν, (but ἐνί) εἰς (ἐς), ἐκ (ἐξ) and the nominative of the article ὁ, ἡ, οἱ, αἱ. Οὐ, however, at the conclusion of

^c Reiz de Incl. Acc. p. 46.

a proposition, receives the acute, *οὔ*, and similarly the other words, which have been adduced, when they stand after the word which depends upon them, *θεὸς ὥς, κακῶν ἔξ*. The article is made acute by many, when it stands as a pronoun, or *ὁ* for *ὅτι, ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν*^b.

Obs. *ὥς* in the sense of 'thus', receives the acute, e. g. *ὥς εἰπών*. In *οὐκουν*, according to its two senses, that syllable which has the predominant sense, receives the accent, *οὐκούν*, 'thus then', *οὐν*, *οὐκουν*, 'not then', *οὐκ*.

2. With respect to the place of the accent, it is to be observed generally :

a. The acute can stand only over the last, the penultima, or antepenultima; if the last syllable is long by nature, the acute must be put over the penultima. For a long syllable is equal to two short ones (has two *moræ*); when, therefore, it is expressed by two short vowels, the penultima may be considered as the antepenultima, beyond which the accent cannot be thrown back, e. g. *θήρα, θέερα*.

b. The circumflex unites the acute and grave in one syllable ("not") which is then formed by contraction, or is considered as a contraction, e. g. *φιλω* from *φιλέω*, *θαῦμα* from *θαῦμα* Ion. *θῶμα*. *μᾶλλον*, *πρᾶγμα*, as *μάαλλον*, *πράαγμα*. Hence arise the following rules:

a. The circumflex stands only over a syllable long by nature, not by position, which may be considered as formed by the confluence of two consonants, e. g. in *πρᾶγμα* the *α* is long of itself, not through *γμ*, as in *πέπρᾶχα*, *πέπρᾶγα*. On the other hand *τάγμα*, has the acute, and not the circumflex, from *τέταχα*. Thus likewise *ἄρχε*, but *ἦρχαν* (*ἔαρχον*.)

^b Reiz. de Incl. Acc. p. 5.

β. The circumflex can only stand over a syllable made long by contraction, where, in the resolution of it into two syllables, the former would have the acute: thus φιλέω, φιλω̄. φιλέουσι, φιλοῦσι, but φιλεε. φιλει. Only in words compounded with nouns in — οος *contr.* — ους, the contracted syllable receives no circumflex, when the first of the resolved syllables has the acute, as ἄνοος, ἄνου, *contr.* ἄνους, ἄνου, ἀγχίνου for ἀγχινόου. Also the accusative of the feminine in — ῶ, — ῳ̄ in the third declension retains the acute, as ἡχώα, ἡχώ̄, not ἡχῶ. On the contrary, the adjectives in — εος *contr.* — οῖς receive the circumflex on the final syllable, as χρύσεος, χρυσοῦς.

γ. Since the acute must stand over the penultima, when the last syllable is long, e. g. ἡμέρα, θήρα (except in words in which the last has the tone,) it follows from β, that the long penultima can never receive the circumflex, when the last is long; for otherwise it would be formed of the grave and acute, θεέρα. On the contrary, the circumflex must stand over the long penultima, when the last syllable is short, or long only by position; for in this case, in the resolution, the acute stands over the antepenultima, and the circumflex is formed from the union of the acute of the antepenultima, with the grave of the penultima, e. g. μάλλον̄, μῶλλον̄. Thus likewise, ἀνλαξ̄, ἀνλάκος̄. But κήρυξ̄, κήρυκος̄ (not κῆρυξ̄).

δ. The circumflex can stand only over the penultima, and last syllable, but never over the antepenultima; for in the resolution of the antepenultima into two syllables, the first of which has the acute, the acute would fall upon the fourth syllable from the end, which is contrary

to 2. *a.*; thus *πρᾶγμα* (*πράαγμα*) *πράγματος*, not *πρᾶγματος*, (*πράαγματος*.)

Obs. Exceptions are, 1. to 2. *a.* and *b.* *γ.* the terminations *αι* and *οι*, which in accentuation are considered as short, and therefore, in these, the acute may fall on the antepenultima, and the circumflex on the penultima, e. g. *ἄνθρωποι*, *ἔχιδναι* *πῶλοι*, *προφῆται*, *ποιῆσαι* *Inf.* Yet the optative terminations *αι* and *οι* always have the acute on the penultima, e. g. *ποιήσαι*, *αἰμύνοι*, as well as the adverb *οἴκοι*, to distinguish it from *οἱ οἴκοι*.—2. to 2. *b.* *γ.* the Attic terminations *ως*, *ων* in the second and third declensions, *Μενέλεως*, *πόλεως*, *ἀνώγειων*, and the Ionic genitive in *εω*, in the first declension, *νεηνίεω*, *δεσπότew*, because here *εως*, *εω* by Synizesis make but one syllable.

3. The proper place of the accent, according to which the words are *oxytona*, *paroxytona*, *proparoxytona*, or *perispomena*, *properispomena* is best learnt by careful observation, or from a good Lexicon. But the alteration of a word by the declension, conjugation, or composition, causes an alteration also, or transposition of the accent, according to the following rules :

a. The principal alterations arise from the nature of the accent as explained under 2. e. g. *Μοῦσα*, *Μαΐσης*, *ἔχιδνα*, *ἐχίδνης*, *ἄνθρωπος*, *ἀνθρώπου*, &c. *σῶμα*, *σώματος*, and 2. *a.* and 2. *b.* *γ.*

b. In words of the first and second declension, which are *oxytona*, the circumflex takes place of the acute in the genitive and dative singular, dual, and plural, *τιμή*, *τιμῆς*, *τιμῇ*, *τιμῶν*, *τιμαῖς*. *ποιητής*, *ποιητοῦ*, *ποιητῇ*, *ποιητῶν*, *ποιηταῖς*. *καλός*, *καλοῦ*, *καλῷ*, *καλῶν*, *καλοῖς*. The Attic forms in — *ώς*, in the second declension are excepted, *λεώς*, *λεώ*. *νεώς*, *νεώ*.

c. The genitive plural of the first declension has always the circumflex on the last syllable, in whatever

place the accent may stand in the rest of the cases, e. g. Μοῦσαι, Μουσῶν (from Μουσέων.) οἱ ἀρόται, τῶν ἀροτῶν. ἔχιδναι, ἐχιδνῶν. Except only the feminine proparoxytona of adjectives in *ος*, e. g. ἀγία, ἀγίων, ξένη, ξένων, and the words χρήστης, χρήστων, χλούνης, χλούνων, ἐτησίαι, ἐτησίων.

d. In the third declension, disyllable, and polysyllable nouns retain the accent throughout, upon the syllable, on which it is in the nominative, except when the nature of the accent requires a transposition, e. g. κόραξ, κόρακες, κόραξι, but κοράκων. ἐλπίς, ἐλπίδος. Hence oxytone adjectives and participles in the feminine, leave the circumflex on the penultima, e. g. ἡδύς, ἡδεῖα. τετυφώς, τετυφυῖα. Monosyllables, on the contrary, in the genitive and dative of all the numbers have it on the termination of the case, e. g. μῆν, μηνός, μηνί, μηνοῖν, μηνῶν, μῆσι. πῦρ, πυρός, πυρί. But the nominative, accusative, and vocative, retain it on the same syllable, μῆνα, μῆνες. χεῖρ, χειρός, χειρί, χεῖρα, χεῖρες. The same takes place in words which suffer syncope, as πατήρ. πατέρος, but πατρός, ἀνὴρ, ἀνέρος, ἀνδρός; likewise in γυνή, γυναικός, γυναικί, γυναικα. θυγάτηρ has the accent on the nom. sing. on the penultima throughout, θυγάτερος, θυγατέρι, θυγατέρα, but by syncope on the last syllable, θυγατρός, θυγατρί, only in the genitive and dative, except θυγατράσι, but in the rest of the cases on the antepenultima, θύγατρα, θύγατρες, except in the gen. plur. θυγατρῶν. See §. 77. See p. 90.

Participles are excepted, as θεῖς, θέντος. ὢν, ὄντος. δούς, δόντος. Again, παῖς, παιδός, &c. but genit. plur. παίδων. δμῶς, δμωός, but δμῶων. οὖς, ὠτός, has ὠτων from οὐάτων.

e. Nouns in *ηρ*, which have *ερ* in the vocative, are then *paroxytona*, or *proparox.* when they were previously

oxytona or *paroxytona*, as ἀνὴρ, ἄνερ. πατήρ, πάτερ. θυγάτηρ, θύγατερ. In εὐδαίμων neuter and vocat. εὐδαιμον. αὐτάρκης, αὐταρκες. Σωκράτης, Σώκρατες the accent stood on the nominative masc. and fem. on the penultima, on account of the long syllable.

f. When a word receives a prefix, as in composition, or with the augment, the accent is commonly thrown back upon the antepenultima, if the nature of the final syllable admits of it, as ὁδός, σύνοδος, πρόσδοδος. λόγος, ἄλογος. σοφός, φιλόσοφος. Thus also τύπτω, ἔτυπτον, τέτυφα.

g. On the contrary, the rule is, that verbals in τος and η, adjectives in ης, in the third declension, the compounds of ποιέω, ἄγω, φέρω, οὔρος, ἔργον, adjectives in ικος, and diminutives, patronymics, and other derivative substantives in ις have the accent on the last syllable, as ποιητός. ἐπιμονή, γραφή, ἐπιγραφή. ἀληθής, ἀσφαλής. ἀγαματοποιός, λοχαγός, κυναγός, παιδαγωγός. ἐπιφορά, διαφορά. πυλourός, οἱ πυλωρός. ὀβριμοεργός (but πάρεργος, περίεργος.) ἡγεμονικός, νομοθετικός. κεραμῖς, νησίς, Λητωίς, βασιλῖς. Thus likewise substantives in μός, which come from the perf. pass. σπασμός. Verbal adjectives in τέος are always *paroxytona*, as εὐρετέος, πρακτέος, from εὔρηται, πέπρακται.

h. In verbs this rule obtains chiefly, that in disyllables, the accent is regularly on the penultima, in trisyllable and polysyllable verbs or forms, on the antepenultima, when the nature of the final syllable does not prevent this; thus τύπτομεν, τύπτουσι, τύπτοιμι, τύπτοιτον (but τυπτοίτην) τέτυφα, τετύφαμεν. In compounds of monosyllable or disyllable verbs or forms, with prepositions, the accent is usually thrown back upon the preposition,

e. g. ἀναγε (ἄγε). πρόσφερε. εἰσφρες, ἐπίσχες. The principal exceptions are as follows :

α. The temporal augment retains the accent, as ἀνάπτω, ἀνήπτων. προσέχω, προσεῖχον.

β. The circumflexed futures §. 178. 179. 188.

γ. The aorist. 2. in the infin. and participle act. and in the sing. imperat. middle has the tone on the last syllable, εἰπεῖν, εὐρεῖν, εἰπών, εὐρών, γενοῦ, λαθοῦ (but προσγένον, ἐπιλάθου). Thus also the imperatives εἰπέ, ἐλθέ, εὐρέ, and in Attic λαβέ ιδέ. The infinitive aor. 2. mid. has the accent on the penultima, λαθέσθαι, λαβέσθαι.

δ. The conjunctive aor. 1. and 2. pass. have the circumflex on the termination, τυφθῶ.

ε. All infinitives in ναι have the accent on the penultima, τετυφέναι, τυφθῆναι, ἐαγῆναι, τιθέναι, ιστάναι, ἰδόναι, but not the old, or Ionic infinitive, in — έμεναι, ἀλθέμεναι, πινέμεναι.

ζ. The infinitive and participle of the perf. pass. have the accent always on the penultima, τετύφθαι, τετυμμένος. Only when in the participle an abbreviation precedes, or a letter is left out, the accent is drawn back, as ἐληλάμενος, δέγμενος, φθίμενος, for ἐληλασμένος, δεδεγμένος, ἐφθιμένος. *Thom. M. p. 294.*

η. Participles in ὡς and εἰς have the accent always on the last syllable.

4. Besides the case mentioned 3. *f.* the accent is also thrown back, when an oxytone loses the last accented vowel by apostrophe, in which case the last syllable which is left, receives the acute, except in prepositions, and the conjunction ἀλλά. Thus τὰ δεῖν' ἐπὶ

for τὰ δεινὰ ἔπη. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί, for τὰγαθά. ἢ τῶν ἐμῶν ἄδης τίν' ἴμερον τέκνων — ἔσχε; *Soph. Aj.* 542. φήμ' ἐγώ. κωφὰ καὶ παλαί ἔπη *Soph. Œd.* T. 298. Only in the case adduced §. 38. Obs. 1. §. 44. Obs. 2. the accent of the preposition is thrown back, παρ Ζηνί. καὶ γ γόνυ. καπ φάλαρα. ἄμ φόνον, ἄν νέκυας¹.

In prepositions also, on account of an abbreviation, the acute is thrown back from the last syllable to the penultima, when they are put instead of verbs compounded of them, and the verb εἰμί, e. g. οὗ τοι ἐπὶ δέος, for ἔπεστι. παρ' ἐμοιγε καὶ ἄλλοι, ἐνθ' ἐνὶ μὲν φιλότῃς, for παρρῖσιν, ἐνεστι. ἄνα, for ἀνάστηθι².

On the contrary, when a verb loses its first syllable, the acute is removed from the syllable dropt, to the next following. ἔφασαν, ἔφαν, φάν. ἔβαν, βάν. If the syllable remaining is long by nature, then it receives the circumflex, ἔβη, ἔφη, βῆ, φῆ.

Enclitics.

5. The following words: the pron. indefinit. τις, τι, 'any one, any thing', through all its cases, as well as τοῦ, τῷ, for τινός, τινί; the oblique cases of the personal pronouns μου, μοί, μέ, σου, σοί, σέ, οὐ, οἱ, ἐ, μίν, νίν, σφέων, σφίσι, σφέας, σφέ; the pres. indic. of εἰμι and φημί, except in the second person sing.; the indefinite adverb πως, πῃ, ποί, πού, ποθί, ποθέν, ποτέ (to distinguish them from the interrogative adverbs πῶς, 'how'? πῇ, ποῖ, πού, πόθι, πόθεν, πότε) and finally the particles πω, τε, τοι, θην, γε, κε (κεν) νυ or νυν (for οὖν) περ, ῥα, are commonly consi-

¹ Reiz. de Incl. Acc. p. 40.

² Reiz. p. 38. 126.

dered, when they have no emphasis upon them, nor are separated by the sense from the preceding word, in the same light as if they were united with the preceding word, and formed a part of it, and thus they lose their own proper accent. If now this word preceding be an oxytone, or *paroxytonum*, or *perispomenon*, its accent serves for that of these words; only the acute on the last syllable does not take the form of the grave, e. g. *ἀνὴρ τις, φιλῶ σε, ἄνδρα μου*. The disyllables only of these words, as *σφίσι, ποτέ, ποθέν, ἐστί*, retain their accent after a *paroxytonum*. If, however, the preceding word be a *proparoxytonum* or *properispomenon*, these words throw back their accent as an acute on the last syllable of that word, except when the last syllable of such a *proparoxyt.* or *properisp.* is long by position, e. g. *ἄνθρωπός τε, ἔσωσά σε, σῶμά μου*; but *κατήλιψ μου, ὁμῆλιξ ἐστί*. Thus unaccented words also receive an accent before these words *ἐκ τινος. εἴ τις*; but not *ὦ* and *εἰ* before *εἰμί, ἐστί*. This is called *inclinatio toni*, *ἔγκλισις*, and hence these words are called *Enclitica*. Yet the personal pronouns when they are governed of a preposition, are not 'inclined', e. g. *παρὰ σφίσιν, περὶ σοῦ*. Hence when several enclitics succeed each other, the preceding always takes the accent of the following, e. g. *εἰπέρ τις σέ μέ φησί ποτε, οἶκός τις ἐστί μοί που*. Thus many enclitics occur also in composition with other words before them, *οὔτε, μήτε, οὔτις, τοῖνυν*; *δε* and *θε* only in composition, *ὅδε, τοῖόσδε, εἴθε*¹.

Obs. It is evident that these enclitics retain their accent, when they do not stand after a word, but at the beginning, after a period, colon, comma, which takes place when there is an emphasis on them, e. g. *σοῦ γὰρ κράτος ἐστί μέγιστον*.

¹ Herm. de Emend. Rat. Gr. Gr. p. 67 sqq.

6. The third person ἔστι is accented according to its different senses, as it constitutes either the copula, and a part of the predicate, or has an independent signification in the sense of 'to exist'. In the first case it is an enclitic; and is written according to the rules above-mentioned, e. g. θεός ἐστιν ὁ πάντα κυβερνῶν, ἄνθρωπος ἐστι ζῶον δίπουν. But in the other case, it receives the accent on the first syllable ἔστι, e. g. ἔστι θεός, 'there exists a God'. This is always the case where ἔστι begins the proposition, or when it is immediately after ἀλλὰ, εἰ, καί, μέν, μή, οὐκ, ὥς, τοῦτο, ὅτι, ποῦ. In questions both cases may happen, e. g. τί δ' ἔστιν; 'but what is it?' and τίς οὗτός ἐστιν^m;

Anastrophe.

7. When a preposition is placed after a word, which it governs, and ought therefore to stand before it, the acute of the preposition is removed from the last syllable to the penultima, e. g. ἔλος κατά βοσκομενάων. τῆς ἐμῆς ψυχῆς πέρι. τοῦ θεοῦ πάρα. μάχη ἐν κυδιανείρῃ. ὀφθαλμῶν ἄπο. τῷ ἐπὶ πόλλ' ἐμόγησα. The grammarians except ἀνά and διά, although the reason which they assign, viz. that otherwise ἀνα would be confounded with the vocative of ἀναξ, or with ἀνα, 'arise', and διά with Δία the accusative of Ζεύς does not seem to have much weight. There is no better foundation for the rule, that the anastrophe does not take place when another word comes between the case of the preposition and the preposition itself, e. g. δέ, τῷ δ' ἐπὶ Τυδεΐδης ὥρτο. If the preposition stands between a substantive and the adjective belonging to it, the anastrophe only takes place when the

^m Herm. de Emend. Gr. Gr. p. 84 sqq.

substantive stands before the preposition, e. g. νηὸς ἐπὶ γλαφυρῆς, but not when the adjective precedes; e. g. ἐμοῖς ἐπὶ γούνασι, γλαφυρῆς ἐπὶ νηός. For properly speaking, the substantive only is governed by the preposition; the adjective agrees with the substantive^a.

^a Reiz. de Incl. Acc. p. 122 sq. Herm. de Em. Gr. Gr. p. 101 sqq.

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